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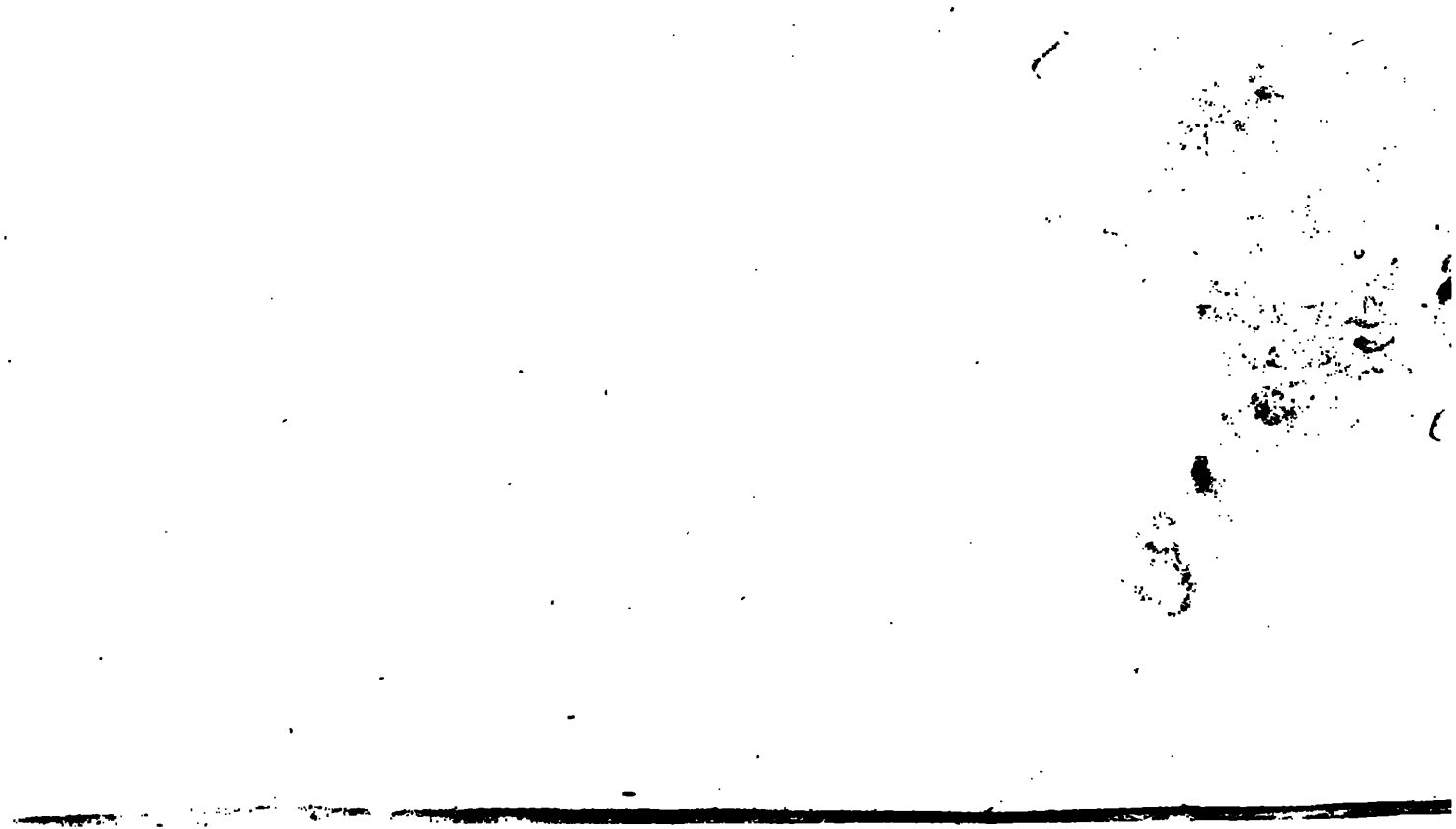
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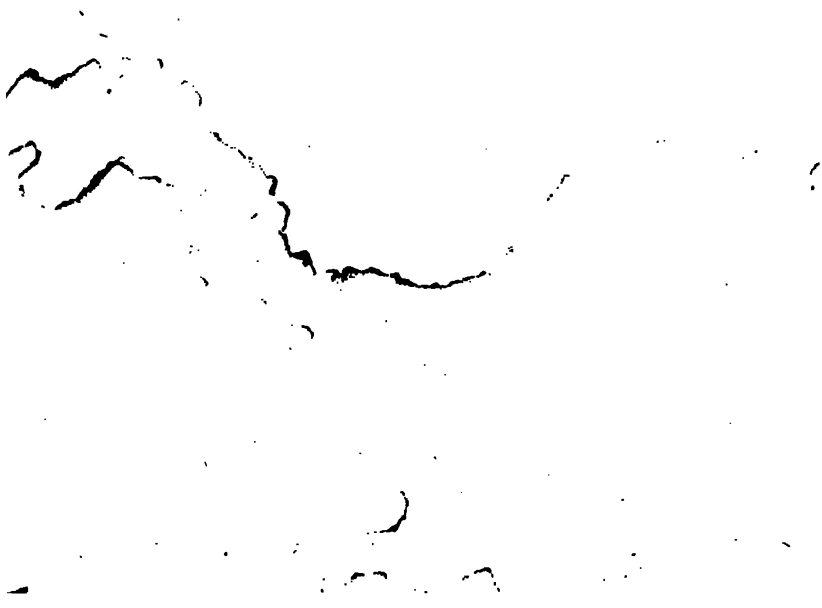


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" Be niggards of advice on no pretence,
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" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" They beſt can bear reproof, who merit praiſe." POPE.

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# THE MONTHLY REVIEW,

## For MAY, 1792.

ART. I. *Illuſtrations of Britiſh Hiſtory, Biography, and Manners,* in the Reigns of Henry VIII. Edward VI. Mary, Elizabeth, and James I. Exhibited in a Series of Original Papers, ſelected from the Manuſcripts of the noble Families of Howard, Talbot, and Cecil, containing, among a Variety of intereſting Pieces, a great Part of the Correſpondence of Elizabeth, and her Miniſters, with George, the ſixth Earl of Shrewſbury, during the fifteen Years in which Mary Queen of Scots remained in his Cuſtody: with numerous Notes and Obſervations. By Edmund Lodge, Eſq. Purſuivant of Arms, and F. S. A. Ornamented with Portraits, &c. In Three Volumes 4to. 3l. 3s. Boards. Nicol. 1791.

IT is a reaſonable and juſt expectation, (how far it is anſwered in fact we will not at preſent inquire,) that collections of *authentic*, original, ancient papers, will be productive of great advantages to ſucceeding generations. The editor, whoſe work is now before us, expreſſes himſelf in the introduction with ſo much energy on the ſubject, that we ſhall inſert the few following lines:

'They preſent to us a ſeries of facts, too numerous, and too minute, to be inſerted in the hiſtory of a country: yet on theſe communications the hiſtorian muſt in a great meaſure depend, as the ſureſt guides to truth, the only ſafeguards againſt partiality, and the lights which will direct him to the firſt principles of his literary duty. Minute hiſtorical facts are, to hiſtory, as the nerves and ſinews, the veins and arteries, are to an animated body: they may not, ſeparately, exhibit much of uſe, elegance, or juſt proportion, but taken collectively, they furniſh ſtrength, ſpirit, and exiſtence itſelf: an hiſtorian who hath neglected to ſtudy them knows but the worſt part of his profeſſion, and, like a ſurgeon who is ignorant of anatomy, ſinks into a mere manual operator. Unfortunately, however, the modern author of a general hiſtory uſually contents himſelf with compiling from the moſt reputable of his predeceſſors. He ſees only the more bold and prominent features of the picture

he is about to copy, or to caricature, and heightens or depreſſes them as his fancy, or rather a ſort of party ſpirit, leads him. He ſeems to think the ſcale of his canvas too extenſive for the admiſſion of delicate lights and ſhades; but as he cannot do without light and ſhade, he introduces them blended in large and diſtorted maſſes, and ſacrifices the truth of his ſubject to the ſplendor of compoſition.'

Allowing the pertinence and propriety of theſe obſervations, it is yet to be regretted, that the ſervice hereby rendered, whatever is the cauſe, appears often to be but of a partial kind; and the reader is ſometimes involved, perhaps more than before, in perplexity and uncertainty.—Beſide the benefit relative to hiſtory, Mr. Lodge takes notice of others which may be ſuppoſed to accrue from theſe gleanings of antiquity; ſuch as,—anecdotes or characters of eminent perſons;—the diſcloſure of the minute ſprings of political plans;—communication of obſolete cuſtoms;—' and a variety of circumſtances of ſmaller importance, on which the apt phraſe, *nugæ antiquæ*, reflects no diſcredit; which generally impart ſome degree of uſeful knowlege, and, at the worſt, afford an innocent and an elegant amuſement.'——It appears to us, that the firſt two articles here enumerated, and particularly the ſecond, however *deſirable* in any other reſpect, are immediately *requiſite* for the hiſtorian. The editor proceeds to ſpeak of his own collection in unaſſuming and modeſt terms, which recommend it the more effectually to regard:

' Our attention, (he obſerves,) hath of late been ſo frequently attracted in vain by pretences of new lights, and extraordinary diſcoveries, as to render all promiſes of that kind ſuſpicious: as to the peculiar contents, therefore, of the following pages, their own merits muſt plead for them; they are before the public, and will meet with the reception which they deſerve.—They will derive no additional credit from the editor's boaſting, and can ſuffer no injury from his ſilence.'

We proceed, therefore, with him, to take notice of the ſources whence the papers have been obtained.—The manuſcripts diſtinguiſhed by the title, "Talbot Papers," were extracted from fifteen volumes preſerved in the library of the College of Arms, to which they were given, with many others of ſingular curioſity, by Henry, the ſixth duke of Norfolk, of the Howards; they contain upward of ſix thouſand original letters, to or from the fourth, fifth, ſixth, and ſeventh Earls of Shrewſbury.—The next are denominated "Howard Papers," becauſe they have been buried, for above a century, in the multiplicity of MSS. belonging to the Norfolk family: they appear to be a ſecond diviſion of the former collection, conſiſting of five hundred letters, many of which relate to the ſecret hiſtory of Q. Mary's impriſonment.—The "Cecil Papers," another

another ſource from which theſe volumes are derived, came about forty years ago into the poſſeſſion of the editor's father. They comprize nearly one thouſand original manuſcripts, evidently detached from the treaſure of ſtate relics at Hatfield. Indeed, it is ſaid, there can be little doubt of their having been haſtily ſnatched from their proper repoſitory by an illicit hand. Impreſſed with this opinion, we are informed that the editor lately preſented them to the Marquis of Saliſbury, and they are now in his Lordſhip's poſſeſſion.—To theſe united funds, we owe the ſelection which is here offered to the public.

Theſe ancient materials are arranged, as nearly as their dates could be aſcertained, in preciſe chronological order, and divided into four ſections, according to the ſucceſſion of the monarchs to whoſe reigns they reſpectively belong. They are literally tranſcribed, even to the retention of their abbreviations; 'not, (ſays this writer,) with that whimſical taſte which ſuffers inſcriptions to remain illegible, rather than remove the ruſt which obſcures them; but for the ſake of certain valuable intelligence with regard to our language which may be fairly expected from the varied orthography of an whole century.'—An explanatory table is given, for the aſſiſtance of thoſe who may find any difficulties on this account. Notes alſo are added throughout, to illuſtrate particular paſſages, and to afford other information and aſſiſtance to the reader. To prevent an unreaſonable increaſe of the marginal obſervations, Mr. Lodge concludes his introduction with ſome additions to the many particulars of the houſe of Talbot, which are to be found in this work. His ſhort narrative commences with George, the fourth Earl of Shrewſbury, whoſe correſpondence opens the preſent collection.—This nobleman is memorable in the Engliſh hiſtory for his appearance in the field at the age of ſeventy years, and by a timely, but dangerous ſervice, having the chief ſhare in quelling Aſke's rebellion, in the year 1536. On this preſſing occaſion, at a great diſtance from the court, and ſurrounded, as is here ſaid, by a barbarous people, who grew every hour more diſaffected, (and reaſon ſufficient there was for diſaffection to ſuch a government as that of Henry VIII.) he ventured on the bold meaſure of raiſing troops by his own perſonal authority, and had nearly ſubdued the inſurgents in Yorkſhire, before the arrival of his pardon, which, from a prince of Henry's character, he was by no means ſure of obtaining.—This event in our hiſtory, no doubt, moſt of our readers recollect: we have now particularly noticed it, as it affords an opportunity of introducing a letter written to the Earl, on this occaſion, by Lord Cromwell:

' (No. 16. v. 1. p. 53.)

" *My ſinguler good Lord,* 1536.

" After my moſt hertye recommendacyons, this ſhall be to advyſe the ſame of the recept of yo^r honourable l'res; the ſight whereof, w^t the demonſtracyon of yo^r nobyll courage & trewthe, hath ſo co'ffortyd me, that whylys I lyve, &, yf I myght, after my death, I wool & woolde, honor you & yo^r posteryte, as the man & moſt worthy Erll that ever ſervyd a Prynce, & ſuch a chefftayn as ys worthye eternall glory. My Lorde, I aſſure you I wrytt thys w^t my veray hart; & I pray God to gyve me ſume occaſyon to doo yow pleſure whyll ye lyve, & to yo^r poſteryte, yf I outlyve yow. I woold ye knew as well as I how the Kyng's Highneſs reputyth your moſt acceptable and loyel ſvyce, which ye ſhall right well pfayve by the tenor of his gracyous l̄tres to yow dyrectyd at thys tyme. My Lord, all ſuch habylyments & muynyſitions for the warrys which ye wrote for, w^t money plentye, ys alredye uppon the wey towardes yow, and ſhall, God willing, be w^t yow ſhortlye. And thus o^r Lorde ſend yo^r Lordshypp as long lyf, and aswell to fare, as I woold wyſh, and then ye ſhould be in good helth, and but xxx^te yeres of age. Wryttyn at Wyndſor, the ix^th deye of Octobre, Anno H. VIII. xxviii^o. w^t the haſtye and layſerleſs hand of hym that ys your's in hert, THOM'S CRUMWELL.

*To my veray good Lord my Lord of Shrewſbury, Lord Stewarde of the King's Houſhold.*"

Francis, the fifth Earl of Shrewſbury, was almoſt entirely confined to a military life, of which we have ſome detail in the letters during the reigns of Hen. VIII. Edw. VI. Mary, and the early years of Q. Elizabeth, who admitted him to her privy council, although he continued a Papiſt. However miſtaken his principles were in this reſpect, yet ſince *he* regarded them as truth, it is to his honour that he ſteadfaſtly adhered to them: ' Of the whole body of temporal peers, (it is here obſerved,) who had ſo lately and unanimouſly ſubſcribed to Mary's recognition of the papal authority, only this nobleman, and one more, (Viſcount Montague,) could now be found to oppoſe the revocation of that conceſſion.'—This Earl, having buried two wives, ' made an overture of marriage to the Lady Pope, widow of the famous founder of Trinity college, Oxford. Some original letters, which paſſed between theſe experienced wdoers on that occaſion, are extant in the unpubliſhed Talbot MSS.: but the etiquette of courtſhip in thoſe days required more time than could be ſpared by two lovers, whoſe united years made up ſomewhat more than a century; and the good old Earl was arreſted by death, when perhaps he had not made half his advance.'

George,

George, the ſucceeding Earl, is a prominent figure in the Engliſh hiſtory. He was High Steward at the arraignment of the Duke of Norfolk; and, which was more diſtinguiſhing, the Queen of Scots was committed to his cuſtody in the year 1569, a charge which he retained for a number of years. This great affair is the topic of many or moſt of the letters in the ſecond volume.—Mr. Lodge deſcribes in ſtrong terms, and with no little ſeverity, the unpleaſant, or rather the miſerable ſituation of this nobleman.

'In perpetual danger, from the ſuſpicions of one princeſs and the hatred of another; devoted to a ſervice which it is to be hoped his heart did not approve, vexed by the jealouſy and rapacity of an unreaſonable wife, and by the exceſſes and quarrels of his ſons, from whom he was obliged to withdraw that authoritative attention, the whole of which was required by his charge; we ſhall view this nobleman, through the long ſpace of fifteen years, relinquiſhing that ſplendor of public ſituation, and thoſe blandiſhments of domeſtic life, which his exalted rank and vaſt wealth might have commanded, to become an inſtrument to the *worſt of tyrants*, for the execution of the *worſt of tyrannies*. Be it remembered, however, in apology for him, that he lived in a time when obedience to the will of the monarch was conſidered as the crown of public virtue,—when man, always the creature of prejudice, inſtead of diſturbing the repoſe of ſociety with his theory of natural liberty, erred with equal abſurdity, but leſs danger, in the practice of unconditional ſubmiſſion.'

The laſt ſentence of the above paragraph is well expreſſed; it is *pointed*, and ſurely it is, at leaſt, objectionable.—What can be more dangerous, or indeed deſtructive, to the ſafety, comfort, improvement, and virtue, of mankind, than unconditional ſubmiſſion? In ſuch a ſtate, they are no longer reaſonable creatures!—Or can it poſſibly be wrong, by wiſe and gentle meaſures, to guard them againſt oppreſſion, or excite them to be watchful over their liberties, that they may render their lives as eaſy and comfortable as they can? Virtuous governors will certainly be deſirous of contributing to ſuch a purpoſe: they will regard it as the *only* real purpoſe for which they are admitted to any degree of ſuperiority.

We cannot refrain from inſerting the account here given of Elizabeth *, ſecond wife of this Earl of Shrewſbury:

'Unfated with the wealth and the careſſes of three huſbands, ſhe *finiſhed* her conqueſts by marrying the Earl of Shrewſbury, the richeſt and moſt powerful peer of his time. "Him ſhe brought (ſays a right reverend author, who thought it became him to ſpeak kindly of her becauſe he had preached her great grandſon's funeral ſermon) to terms of the greateſt honour and advantage to herſelf and her children; for he not only yielded to a conſiderable join-

* Daughter of John Hardwick, of Hardwick, Derbyſhire.

ture, but to an union of families, &c." In other words, ſhe drew the Earl into the ſame diſgraceful and imprudent conceſſions which ſhe had procured from his unlucky predeceſſors; and partly by intreaties, partly by threats, induced him to ſacrifice, in a great meaſure, the fortune, intereſt, and happineſs of himſelf and his family, to the aggrandizement of her children by Sir William Cavendiſh. To ſum up her character with the brevity here required, —ſhe was a woman of a maſculine underſtanding and conduct; proud, furious, ſelfiſh, and unfeeling. She was a builder, a buyer and ſeller of eſtates, a money lender, a farmer, and a merchant of lead, coals, and timber. When diſengaged from theſe employments, ſhe intrigued alternately with Elizabeth and Mary, always to the prejudice and terror of her huſband. She lived to a great old age, continually flattered, but ſeldom deceived, and died in 1607, immenſely rich, and without a friend.—The Earl was withdrawn by death from theſe complicated plagues on the 18th of November 1590.'

The nature of the buſineſs in which the Earl was immediately engaged, is ſufficient to aſſure us of its difficulty, which is confirmed by ſeveral of the letters in this collection. Thus he expreſſes himſelf when writing to Lord Burghley *.—'The trouthe is, my good L. if it ſo ſtande w^t the Quene's Ma^tie's pleaſure, I could be right well contented to be dyſcharged of that charge; and thynk myſelfe therw^th moſt happy, if I could ſee how the ſame myght be w^tout anny blemyche to my honore and eſtymaſyon; but rather w^t the increaſe of bothe, as I dare before God and the woreld avouce that my trouth and dutyful care in this ſarves hath deſarved.'—Among other complaints, one is the great expence incurred, which is mentioned ſoon after he had entered on his office, when writing to the Marquis of Wincheſter and Sir Walter Mildmay.

'† It may pleaſe you to underſtaund, that whereas I have had a certen ordinary allowaunce of wine, amongs other noblemen, for expences in my howſehold, w'out impoſte. The charg̃s daily that I do nowe ſuſteyn, and have done all this yere paſt, well knowen by reaſon of the Quene of Scots, are ſo grete therein as I am compelled to be now a ſuter unto yow that ye woll pleaſe to have a friendlie conſideration unto the neceſſitie of my large expenſes. Truly two tonnes in a monthe have not hitherunto ſufficed ordinarily, beſids that is occupied at tymes for her bathings, and ſuch like uſes, which ſeing I cannot by any means conveniẽtly diminiſhe, myn erneſt truſt and deſire is that ye woll now conſider me w^t ſuch larger proporc̃on in this caſe as ſhall ſeem good unto your frendly wiſdomes, even as I ſhall think my ſelf moche beholdinge for the ſame. And ſo I comit you unto God. From Tutbury Caſtle, this xv^th of January 1569. Yo^r aſſured frend to my pow^r, G. SHREWSBURY.'

* V. 2. No. 95. p. 118. † No. 45. p. 27.

Without taking notice of what is here ſaid of wine, for the Queen's bathings, which no doubt will appear odd to many of our readers, we proceed to inſert the editor's remark on the uſe of that article, in a note connected with the above letter:

'This paſſage will ſerve to correct a vulgar error relating to the conſumption of wine in thoſe days, which inſtead of being leſs, appears to have been, at leaſt in the houſes of the great, even more conſiderable than that of the preſent time. The good people who tell us that Queen Elizabeth's maids of honour breakfaſted on roaſt beef, generally add, that wine was then uſed in England as a medicine, for that it was ſold only by *apothecaries*. The latter aſſertion, though founded on a fact, ſeems to have led to a miſtake in the former; for the word *Apothecary*, from the Greek Αποθηκη, *Repoſitorium*, is applicable to any ſhopkeeper, or warehouſeman, and was probably once uſed in that general ſenſe. It ſeems however to have been confounded, by a modern corruption, with the very apt term, *Poticary*, or *Potticar*, now only in uſe among the common people; which being no doubt derived from Ποτίχω, *adbibeo*, might very properly ſignify the perſon who *applied*, or *adminiſtered* the medicines ordered by the phyſician.'

In another letter to Lord Burghley, the Earl writes as follows:

'* Aſſuredly the very charge of my whole houſeholde, w^th^ the entertainement I do geeve to my houſeholde ſervaunts, is not defraied w^th^ the allowance I have from her Ma^tie^; beſides the which I dare be bold to ſaye the wyne, ſpice, and the fuell, that is ſpent in my houſe yerelie, being vallued, commeth not under one thouſande poundes by the yeare: Alſo the loſſe of plate, the byenge of pewter, and all manner of howſeholde ſtuffe, w^ch^ by them is exceedinglye ſpoyled, and wylfully waſted, ſtandeth me in one thouſande poundes by the yeare: Moreover, the annuitees I have geeven to my ſervantes to th'ende to be more faithefully ſerved by them, and to p̄vent any corruption that by want they might be provoked unto, cometh to above cccc^l^ by the yere.—I do leave out an infinite numbre of other hidden charges w^ch^ I am dryven unto by keping this woman, for trobelinge you over longe; but I do truſt that her Ma^tie^, of her owne conſideration, wyll ſo well thyncke of theſe thinges that ſhe wyll not abridge any thinge of that wyche ſhe hathe hitherto allowed. I have, in theſe xi yeres ſervice in this charge, not peſteren her Ma^tie^ w^th^ any ſuites, neither have I lamented the heavy burthen my mynde hathe borne in providing for her ſaffetye, and that my boddy hathe ſuſtayned (being thereby weakened) only for that I do recken myſelfe happy and fortunate in lyvinge to do her Ma^tie^ trewe and loiall ſervice.'

It is probable, that no conſiderable new light will be thrown by theſe letters on this memorable tranſaction of Queen Elizabeth's reign, though they afford ſeveral minute

* V. 2. No. 151. p. 259.

particulars as to the manner in which it was conducted. They do not repreſent our great Engliſh Queen to the advantage which we could wiſh; and the editor does not wholly neglect to point out inſtances of treachery and tyranny. Yet although it has been faſhionable of late years to decry this princeſs, and we cannot avoid uniting in the cenſure on ſeveral occaſions, we are inclined to think, that ſufficient allowance is not always made for the difficulties of her ſituation, for the prejudices, ignorance, abſurdity, ſuperſtition, &c. which, notwithſtanding the progreſs that reformation had made, pervaded almoſt every mind of that period; and which—ſad to ſay—ſeem to be rapidly gaining ground on us, under all the advantages of theſe more enlightened days.

Among other letters, thoſe of the Earl of Suſſex, ſome of them addreſſed immediately to the Queen, are well worthy of notice: they carry with them ſtrong marks of ability, fidelity and real worth. The editor's account of this nobleman is as follows:

'Thomas Ratcliffe, Earl of Suſſex, eldeſt ſon of Henry, the ſecond Earl, by Elizabeth, one of the daughters of Thomas Howard, ſecond Duke of Norfolk. This great man's conduct united all the ſplendid qualities of thoſe eminent perſons who jointly rendered Elizabeth's court an object of admiration to Europe, and was perfectly free from their faults: wiſe and loyal as Burghley, without his blind attachment to the monarch; vigilant as Walſingham, but diſdaining his low cunning; magnificent as Leiceſter, but incapable of hypocriſy; and brave as Raleigh, with the piety of a primitive Chriſtian; he ſeemed above the common objects of human ambition, and wanted, if the expreſſion may be allowed, thoſe dark ſhades of character which make men the heroes of hiſtory. Hence it is, probably, that our writers have beſtowed ſo little attention on this admirable perſon, who is but ſlightly mentioned in moſt hiſtorical collections, unleſs with regard to his diſputes with Leiceſter, whom he hated almoſt to a fault. His letters, which I eſteem myſelf moſt fortunate in being the inſtrument of diſcloſing, form a very valuable part of this collection, and, except a very few, are the only ones to be met with in print. I truſt they will acquit me of extravagance in the ſlight view I have given of his character.'

The Earl of Suſſex was employed in affairs of great moment: the two diſtinguiſhing objects of this kind were the treaties of marriage, with the Archduke Charles of Auſtria, brother of Maximilian II. the reigning Emperor; and with the Duke of Alençon, third brother of Charles IX. of France: in each of theſe he was a prime negotiator. His letters on theſe and other ſubjects are curious, intereſting, and worthy of peruſal: but as our confined limits do not allow of many extracts, we muſt refer the reader to the volumes themſelves.

Notwithſtanding

Notwithſtanding his apparent ability and integrity, he, as well as others, met with ſome conſiderable neglect and ill uſage: as a ſpecimen of his honeſt ſenſe of this circumſtance, and of his ſpirit to diſcover it, we inſert the following paſſage, from a letter to Sir William Cecil, dated *Januarie* 1569:

'I was firſt a lieuten^te, I was after little better than a marſhal; I had then nothing left to me but to direct hanging matters (in the mean tyme all was diſpoſed that was w^th^in my comiſſion) and nowe I ame offered to be made a ſhereif's bayly to deliver over poſſeſſions. Blame me not, good Mr. Secretarie, though my pen utter ſumwhat of that ſwell in my ſtomake, for I ſee I ame kepte but for a brome, and when I have done my office to be throwen out of the dore. I am the firſt nobel man hathe been thus uſed. Trewe ſervice deſerveth honor and credite, and not reproche and open defaming: but ſeeing the one is ever delivered to me inſtede of the other, I muſt leave to ſerve, or loſe my honor; w^ch being continewed ſo long in my howſe, I wolde be lothe ſhoolde take blemiſhe w^th me. Theſe matters I knowe procede not from lacke of good and honorable meaning in the Q^e Ma^tie towards me, nor from lacke of dewte and trewth in me towards her, w^ch grevethe me the more; and therefore ſeeing I ſhall be ſtill a camelyon, and yelde no other ſhewe then as it ſhall pleaſe others to give the couller, I will content myſelf to live a private lyfe. God ſend her Ma^tie others that meane as well as I have done; and ſo I comitt you to th'Almightie.'

If any of our readers ſhould have been at all offended with what appears, in the preſent day, the uncouth ſtyle of theſe ancient letters, they may probably have been equally pleaſed, as we have been, with the correct and eaſy language of the editor of theſe volumes: as a farther ſpecimen of which, we here add a few lines:

'Gilbert, the ſeventh Earl (of Shrewſbury) came into public life when the Engliſh nation was rapidly emerging from that ſimplicity of manners to which it had ſo long been confined by bigotry and war. We ſhall accordingly obſerve in his character certain amiable features, and certain faults, which were equally unknown to his anceſtors. We ſhall find him the accompliſhed courtier, and well-educated gentleman, occaſionally relapſing into the pomp and the ferocity of an ancient baron. The ſtory of his public life lies within a narrow compaſs, for he was never called to any high office of the ſtate, though apparently better qualified than any of his predeceſſors of whom we have been treating. His caſe in this reſpect was peculiarly hard; for though it ſhould ſeem that Elizabeth paſſed him over on ſome ſuſpicion of his diſaffection to her, yet in the next reign he appears to have been thruſt aſide as one of the old followers of her court. He was ſummoned to parliament a few months before his father's death; was inſtalled a knight of the Garter on the 20th of June 1592; in 1596 went ambaſſador to France to ratify the treaty of alliance with Henry the Great; and

was

was appointed by James, at his acceſſion, Chief Juſtice of the foreſts North of Trent.'

We can take very little notice of the letters to and from this nobleman, with thoſe of many others which conſtitute the third volume of this work. We obſerve, in a letter from the Earl of Worceſter to the Earl of Shrewſbury, an account of the ladies who attended on the Queen of James the Firſt, which is rather amuſing, and ſerves to ſhew what diſquietude and miſery accompany the ſervice of courts *:

'Now, (ſays the Earl,) having doone with matters of ſtate, I muſt a littell towche the feminine comon welthe, that agaynſt youer coming youe bee not altogether like an ignorant countrey fellow. Firſt, youe muſt knowe we have ladyes of divers degrees of favor; ſome for the privat chamber, ſome for the drawing chamber, ſome for the bedchamber, and ſome for neyther certeyn, and of this nombre is only my La. Arbella and my wife. My Lady of Bedford howldethe faſt to the bedchamber; my Lady Harford would fayn, but her huſband hath cawled her home. My Lady of Derbee the yonger, the Lady Suffoke, Ritche, Nottingham, Suſan, Walſingham, and of late the Lady Sothwell, for the drawing chamber; all the reſt for the private chamber, when they are not ſhut owt, for many times the dores are lokt; but the plotting and mallice amongſt them is ſutche, that I think envy hathe teyd an inviſible ſnake abowt moſt of ther neks to ſting on another to deaythe. For the preſence there are nowe 5 mayds, Cary, Mydellmore, Woodhouſe, Gargrave, Roper, the ſiext is determined but not come. God ſend them good fortune, for as yet they have no mother.'

The editor's note on the laſt ſentence informs us, that 'the office of *Mother* of the maids of honour exiſted in the Queen's houſhold till towards the end of the laſt century, when the benign influence of the Revolution liberated them from the tyranny of their *gouvernante*, and ſettled this fair ſociety on republican principles.'

Beſide nine plates of *autographs*, ſeveral other engravings enrich theſe volumes: the firſt of them is introduced by a print of John Talbot, the great anceſtor of all the Earls of Shrewſbury, taken from a very ancient portrait preſerved in the College of Arms. The frontiſpiece to the ſecond volume is the head of George, the ſixth Earl, which, in our opinion, has a far more antique appearance than the former. The third volume opens with a beautiful engraving of Arabella Stuart, from the collection of the Honourable Horace Walpole, now Earl of Orford. The editor's note concerning this lady is as follows:

'A very accompliſhed perſon, whoſe name is ſcarcely mentioned in hiſtory, except with regard to Raleigh's ridiculous conſpiracy,

* V. 3. p. 227.

by

by which ſhe was to have been placed on a throne to which ſhe had neither inclination nor pretenſions, and by means unknown to herſelf. She was the only child of Charles Stuart, fifth Earl of Lennox, (uncle to James I. and great-grandſon to Henry VII.) was born about the year 1578, and brought up in privacy under the care of her grandmother, the old Counteſs of Lennox, who had for many years reſided in England. Her double relation to royalty was equally obnoxious to the jealouſy of Elizabeth and the timidity of James, and they ſecretly dreaded the ſuppoſed danger of her leaving a legitimate offſpring. The former therefore prevented her from marrying Eaſme Stuart, her kinſman, and heir to the titles and eſtates of the family, and afterwards impriſoned her for liſtening to ſome overtures from the ſon of the Earl of Northumberland; the latter, by obliging her to reject many ſplendid offers of marriage, unwarily encouraged the hopes of inferior pretenders, among whom, as we may fairly infer from ſome paſſages in this collection, was the fantaſtical William Fowler, ſecretary to Anne of Denmark. Thus circumſcribed, ſhe renewed a childiſh connection with William Seymour, grandſon to the Earl of Hertford, which was diſcovered in 1609, when both parties were ſummoned to appear before the Privy Council, and received a ſevere reprimand. This mode of proceeding produced the very conſequence which James meant to avoid; for the lady, ſenſible that her reputation had been wounded by this inquiry, was in a manner forced into a marriage, which becoming publicly known in the courſe of the next Spring, ſhe was committed to cloſe cuſtody in the houſe of Sir Thomas Parry at Lambeth, and Mr. Seymour to the Tower. In this ſtate of ſeparation, however, they concerted means for an eſcape, which both effected on the ſame day, June 3, 1611, and Mr. Seymour got ſafely to Flanders; but the poor lady was retaken in Calais Road, and impriſoned in the Tower; where the ſenſe of theſe undeſerved oppreſſions operating too ſeverely on her high ſpirit, ſhe became a lunatic, and languiſhed in that wretched ſtate, augmented by the horrors of a priſon, till her death on the 27th of September 1615.'

Mr. Lodge is the more circumſtantial in his account of this lady, becauſe of ſome different repreſentations in regard to her perſon, which have been made in the Biographia Britannica, and which he thinks ſufficiently confuted by the engraving affixed to this volume, and by the letter to which his note immediately belongs.—If the painter did not flatter her, ſhe was indeed a very fine woman; and her letters, inſerted in this collection, ſhew that ſhe was both ſenſible and ſprightly.

The Introduction to this work ends with the following lines:

'The editor here concludes a taſk which hath occupied moſt of his leiſure time for ſome years. With no great dread of cenſure, with ſmaller pretenſions to praiſe, with no affectation, however, of indifference, as to that little portion of credit which his humble labours may deſerve, he preſents to the public a collection of the works of others. For the ſeries of ancient papers which is here brought to light he aſks no favours. The notices which he has preſumed

ſumed to add to thoſe reſpectable pieces, may perhaps ſtand in need of much indulgence. Doubtleſs many errors will occur in numerous details of minute circumſtances, abounding with names and dates. He will be thankful for candid correction.'

We regard the editor's notes as a great improvement to this publication, which is in itſelf entertaining and valuable. Numerous readers will no doubt think themſelves indebted to him for his accurate labours. Indices, tables of papers, explanations of terms, &c. add to their accommodation; and the prints will increaſe their amuſement and pleaſure.

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ART. II. *Miſcellanies, Philoſophical, Medical, and Moral.* Containing, I. Obſervations on the Literature of the Primitive Chriſtian Writers. II. Reflections ſuggeſted by the Character of Pamphilus of Cæſarea. III. Hints reſpecting the State and Education of the People. IV. Thoughts on the Origin of Human Knowledge, and on the Antiquity of the World. V. Remarks on Profeſſor Meiners's Hiſtory of Antient Opinions reſpecting the Deity. VI. Account of Dr. Ellis's Work on the Origin of Sacred Knowledge. 8vo. pp. 442. 4s. Boards. Nicol. 1792*.

THE enemies of political reformation have induſtriouſly repreſented modern innovations in policy, as the effect of religious incredulity; and have taken pleaſure in promiſcuouſly branding the preſent race of reformers with the odious appellations of infidels and atheiſts. The volume now before us furniſhes one fact, among many others which might be mentioned, in refutation of this groundleſs charge. It is written, as we are aſſured, by Mr. Thomas Chriſtie, to whom the public are obliged for a judicious account of the French revolution †. Moſt of the pieces in this miſcellany are intended to remove ſome aſperſions which have been caſt on Chriſtianity, and to prove that mankind have been much more indebted to revelation, than many are willing to allow.

The firſt paper in this miſcellany contains 'Obſervations on the Literature of the primitive Chriſtian writers; being an attempt to vindicate them from the charge of Rouſſeau and Gibbon, that they were enemies to philoſophy and human learning.' Mr. Chriſtie juſtly thinks it a matter of ſome importance, to determine what opinion the primitive fathers of the church entertained on this ſubject; becauſe, if it ſhould be found that thoſe perſons, who were the immediate ſucceſſors of Chriſt and his Apoſtles, generally agreed in condemning phi-

* The date at the bottom of the title is 1789: but the publication of the volume has been delayed till very lately.

† See Rev. Aug. 1791, p. 444, and March 1792, p. 324.

loſophy and human learning, as hoſtile to virtue, a ſtrong preſumption would ariſe, that they had imbibed theſe ſentiments from the founder and firſt teachers of the Chriſtian religion. In order to prove that the Chriſtian fathers were not hoſtile to human learning, our author quotes many paſſages from their writings, in which they either diſcover their own learning, or paſs encomiums on learning and philoſophy. Among theſe quotations, which are well ſelected, are an abſtract of St. Baſil's homily on the advantage to be derived from profane learning, and of the Grecian Therapeutics of Theodoret. The general concluſion we ſhall ſtate in our author's own words:

'Hence, it appears, that the primitive writers, ſo far as they were free from ſuperſtition, were no enemies to true philoſophy, although there are paſſages in their works, which, on a ſuperficial peruſal, might give countenance to ſuch an idea. However, if we conſider their ſituation, we ſhall not be ſurprized that they were ſometimes led to ſay harſh things relative to human ſcience. In modern times, we have ſeen prejudiced and miſanthropic writers produce laboured works againſt philoſophy, under a pretence, that they found human learning magnified, to the depreciation of revelation: but in the primitive times this plea was real. The fathers daily heard human learning magnified againſt the goſpel; and were perpetually meeting with the moſt injurious treatment from ignorant and vicious men, who arrogated to themſelves the title of philoſophers. Yet, though they chaſtiſed the pride of theſe vain pretenders to ſcience; though they expoſed the imperfection of their boaſted knowledge; and though they ſhewed the weakneſs and inſufficiency of philoſophy, unaided by revelation, to conduct men to the favour of God and eternal life; they never uttered any thing equivalent to the opinion of Mr. Rouſſeau; they never taught that learned nations were neceſſarily vicious; or that there was an irreſiſtible tendency in knowledge to corrupt the manners of mankind. If Mr. Rouſſeau had taken up the argument in another way; if, inſtead of pretending that the great Primitive Writers were on his ſide, in diſcarding all philoſophy, he had alledged, that they philoſophized too much, or, to ſtate it more accurately, that they corrupted Chriſtianity by erroneous tenets, borrowed from Plato and the Orientals, I ſhould not have attempted to have diſproved the aſſertion: for all the learned converts from heatheniſm were deſirous of incorporating the doctrines of Plato with the ſyſtem of the Goſpel. It was pleaſing to them to diſcover a coincidence between the opinions they had anciently held, and thoſe which they were now to hold. The ſuppoſition that they diſcovered ſuch a coincidence, probably contributed not a little to reconcile them originally to the new ſyſtem, and they would ſoon find out, that it was a powerful engine to bring about the converſion of others. It is not therefore to be wondered at, if at ſome times they carried it too far. This is a charge from which it is impoſſible to acquit either Juſtin, or Tertullian, or Origen, or Clemens, or Gregory. And the conſequence of this diſpoſition ſoon appeared. The ſimplicity

plicity of the Chriſtian doctrine was depraved, by an impure mixture of Platonic chimeras. The Goſpel became paganized, while heatheniſm was chriſtianized; till, at length, matters were carried ſuch a length, that Ammonius Saccas propoſed a coalition betwixt them; and taught in the ſchool of Alexandria, that the one of them was not deſigned to ſuperſede the other. At this period many perſons, among whom was the Emperor Alexander Severus, ill able to decide on the claims of the ſeveral pretenders to a divine miſſion, and wiſhing to make ſure work in the matter, divided their reverence among all the antient heroes, and paid equal honours to Abraham, Orpheus, Apollonius of Tyana, and Jeſus Chriſt.

'Hence aroſe a great controverſy, which was long carried on in the church, whether Learning and Philoſophy were advantageous to the Goſpel or not. The ſimple and illiterate Chriſtians ſaw clearly, that their learned brethren had corrupted the ſyſtem of Revelation, and that they talked of its doctrines in a manner very different from Chriſt and the Apoſtles. Hence they concluded, that all ſcience was detrimental to Religion. It was natural enough for them to fall into this miſtake; but a miſtake it certainly was. It was confounding the uſe of things with the abuſe of them; and alledging the ill effects of falſe philoſophy to depreciate the true. Had they lived in an age when true philoſophy was cultivated, and when it was employed, as it ever may be, to preſerve the purity of Religion, they would have entertained very different ſentiments of it, and ſeen clearly that Philoſophy and Revelation proceed from the ſame ſource, and tend to promote the ſame end.'

The manner in which Mr. Chriſtie endeavours to account for the inconſiſtency that at firſt view appears in the writings of the Fathers, reſpecting the value of philoſophy, does not ſeem to us altogether ſatisfactory. The truth ſeems to be, that the Chriſtian Fathers treated the wiſdom of the ancient philoſophers with reſpect, only ſo far as they judged it to have been derived from divine revelation. The high regard, which many of them expreſs for the Platonic doctrine, and the readineſs with which they incorporated it into the Chriſtian ſyſtem, were owing to an idea, which, whether well or ill founded, they ſeem to have very generally entertained, that Plato had received many divine truths, either directly or indirectly, from the Hebrew ſcriptures.

Farther to eſtabliſh the value and neceſſity of divine revelation, our author maintains, in his *fourth* eſſay, that the knowlege which men poſſeſs of the Deity, of the origin of the world, and perhaps the principles of knowlege in general, were derived from tradition, and are ultimately to be referred to immediate divine communication. Many paſſages are here quoted from the ancients to prove, that the Grecian philoſophers, and even the Egyptians, referred the origin of their knowlege to tradition; and that, as far as men have departed from the ancient

ancient traditions, they have corrupted knowlege. On the neceſſity of immediate inſtruction from heaven on religious principles, the author thus argues:

'That nature alone, unexpounded by Revelation or Tradition, ſhould be able to teach men the exiſtence and perfections of God, and their duty towards him, is a fond and ill-grounded idea, totally contradicted by the hiſtory of mankind. There is no proof that any claſs of men ever acquired their knowledge in this way. The glorious ſun, the reſplendent moon, and ſhining ſtars, have indeed, in every age, proclaimed their Creator's praiſe to thoſe who already knew him, and had been taught to conſider theſe as the works of his hands. But to others they have told nothing but *their own brightneſs*. So far were they from being able to teach the exiſtence of God to mankind, that they could not even keep up that knowledge after it had been taught. On the contrary, they became the means of deſtroying it; for in all countries, where there were not *repeated* revelations from the great Source of Wiſdom, which at firſt imparted them, mankind forgot the God whom they had learned to adore, and worſhipped that ſun, and moon, and ſtars, in his ſtead. The ſame hath happened to all the other parts of nature. When contemplated *apart* and *alone*, by thoſe who poſſeſſed no higher knowledge, they have continually been the means of leading men away from God. Hence the Philoſophers became Atheiſts; and the vulgar deified the elements, and worſhipped dead men, frail human beings like themſelves, yea, and paid divine adoration to animals, to birds, to plants, and creeping things; ſo that there is ſcarcely a ſingle object in nature which hath not in its turn ſupplanted its Creator! The conſtant tendency of man, in his native ſtate, hath ever been to ſink down from the ſkies, and *gravitate*, if I may ſo expreſs it, to the centre of the earth. Human nature, a feeble and delicate plant, hath always required the frequent interpoſition of him who firſt reared it, to preſerve it from drooping and decay.'

Mr. Chriſtie has beſtowed much thought and reading on the queſtion of the antiquity of the world. The reſult is an opinion, that the world itſelf, and even the race of inferior animals, are much older than the human kind. In a note affixed to this part of the work, many curious facts are collected, reſpecting ſavage life and manners, and the groſs opinions which even civilized nations, not enlightened by revelation, have entertained concerning the divine nature.—The *fifth* eſſay, in proſecution of the ſame idea, enumerates the facts and arguments, adduced by M. Meiners in his *Hiſtoria Doctrinæ de vero Deo*, to prove, that it is far above human nature to diſcover the knowlege of God. The *ſixth*, with a ſimilar view, gives an abſtract of a learned and ſenſible work on the ſame ſubject, "The Knowledge of Divine Things from Revelation, not from Reaſon or Nature, &c. by the late John Ellis, D. D. Vicar of St. Catharine's, Dublin."

After

After all the pains which our author has ſo laudably beſtowed on this inquiry, we own ourſelves not entirely ſatisfied with the proofs which he has advanced in ſupport of the notion, that all theological knowlege is to be traced back to divine revelation. The authorities, which he has adduced, either prove nothing farther than that religious notions are traditionary, without determining whether that tradition originates in divine or human wiſdom; or that they are the mere opinions of ancient writers, unſupported by argument or teſtimony. It ſeems to have been a favourite point with many modern authors, to refer all religious knowlege to divine revelation: but we confeſs that we are not without apprehenſion that divine revelation will be deprived of its beſt ſupport, if we deſert the good old ground of natural religion, deducible from rational principles, prior to ſome ſupernatural communications.

The *ſecond* eſſay in this volume, on the Character of Pamphilus, is little more than a general panegyric on that Chriſtian Father, prefaced with a declamation in praiſe of biography.

Mr. Chriſtie's hints, in the *third* eſſay, reſpecting the ſtate and education of the people, merit a more particular attention. The paper breathes an ardent ſpirit of philanthropy, and ſuggeſts many ideas well deſerving the attention of the friends of mankind. He juſtly reprobates the contempt with which the bulk of mankind has hitherto been commonly treated, both by ſtateſmen and philoſophers; expatiates on the excellence of the Chriſtian religion, as it is calculated to humble human arrogance, by equalizing mankind; and ſhews how much more judicious as well as humane, it is, to govern the people by a ſenſe of honour and duty, than by force, by fraud, or by corruption.

We think the ſentiments advanced in this eſſay ſo important, that we ſhall not apologize for giving them as extenſive a circulation as we are able, by making a large extract:

'I am far from aſſenting to their opinion, who prefer ſavage life to civilized ſociety; but I will freely own, that I think many things in the latter ſtand in need of reformation. Mankind, in their original independent ſtate, may be compared to a number of packages, ſuppoſe of wool or flax, placed by the ſide of one another, in a merchant's warehouſe, where each is fair and full, and retains his own proper ſize and form. Whereas, in civilized life, their ſtate ſeems to reſemble that of the ſame packages, piled up for convenience on each other's heads to the cieling of the warehouſe, where there is a gradual preſſure, beginning at the top, and increaſing downward to the loweſt ranks, many of which are ſqueezed out of all ſhape, and ſome have their very bowels preſſed out. Such, I fear, is the caſe, more or leſs, in every civilized ſociety in Europe: in this country leſs perhaps than in any other. Ye friends of human

mankind, ye who can feel another's woe, decide on this queſtion! Do we not bear too hard on the *poor man?* Do we not make his burdens too heavy, and his comforts too few? Are not many of our enjoyments purchaſed by his ſorrows—many of our luxuries procured at the expence of his health, and of his life? But to proceed,

" There is no man," ſays Dr. Clarke, " who is not capable of ſome inſtruction, and *who may not be made the better for it.* Perſons of the meaneſt natural capacities may have a mind attentive to inſtruction; may have a love to truth and right; may have great probity, integrity of heart, &c. *."

' An obſervation of a ſenſible writer deſerves particular attention here: " Si l'ignorance pouvoit s'abſtenir de juger, elle ſeroit, ſans doute, moins mepriſable et moins dangereuſe: malheureuſement l'eſprit humain ne peut etre ſans action, il faut qu'il ait des opinions bonnes ou mauvaiſes; il faut qu'il ait des prejuges, s'il n'a pas des connoiſſances, et des ſuperſtitions au defaut de religion; j'en appelle a tous les peuples barbares qui exiſtent de nos jours †."

" If ignorance could refrain from judging and paſſing deciſions, it would be undoubtedly leſs contemptible and leſs dangerous; but unfortunately the human mind cannot be without action; men muſt have opinions good or bad; they muſt have prejudices if they have not knowledge; and ſuperſtition if they have not true religion. I appeal to the hiſtory of all the ſavage nations now on the face of the earth."

' M. Borde's obſervations are certainly juſt. The narrow powers of reaſoning, which ignorant perſons uſually poſſeſs, ſerve to miſlead, inſtead of guiding them. They are apt to make very improper compariſons between the ſuppoſed happy ſtate of their maſters, and their own hardſhips, poverty, and, as they eſteem it, unhappy fate. They are apt to ſay, what better are they than we; and, on the ground of their repining ideas, to juſtify to their own minds every inſtance of unfaithfulneſs.

' It is one of the evils of ignorance, not to be ſenſible of its own defect. You ſhall never perſuade an ignorant ploughman to adopt an improvement in agriculture. You may tell an uninſtructed man of the advantages of inoculating his children; but he will lend a deaf ear to you, and ſay that it is tempting Providence to bring diſeaſes on children in health. Perhaps, ſoon after, that loathſome diſeaſe gets into the family, and you are called to aſſiſt in carrying one of the putrid carcaſſes to the grave. You imagine this will produce conviction. By no means. The blinded parent tells you, " that ſince his child died *in God's way*, he is ſatisfied; but, if he had died by man's hands, he ſhould have been quite miſerable."

' The Author of " Eſſays on various Subjects, intereſting to Politics and Morality," having obſerved, that the diſcoveries in agriculture made by men of ſcience are rendered nearly uſeleſs, when not communicated to common huſbandmen, and recommended the

' * Vol. III. ſ. 19. p. 318. (8vo.) Lond. 1756.'

' † M. Borde, ſeconde Replique a M. Rouſſeau, p. 377.'

compilation of accurate abridgments, containing a plain and eaſy account of them, to be introduced into the ſchools where the children of peaſants are educated, adds, "Nor let it be regarded as a chimerical ſcheme, impoſſible to be executed, to inform the minds of the common people. Experience proves its practicability. A German Prince (Erneſt the pious Duke of Saxe Gotha) entirely changed the face of his principality not more than a century ago. Truly great by his political virtues, he had his people inſtructed by compendiums of every kind of uſeful knowledge, which were put into the hands of the peaſants in all country ſchools." He adds, that though theſe conſtitutions do not now exiſt in their original vigour, yet it is amazing to obſerve the difference which ſtill ſubſiſts between the people of this and the other circles. See the paſſage in a note to p. 348 of the Engliſh verſion of an excellent German book, *M. Hirzel's Rural Socrates.* By the advice of the rural philoſopher, the Swiſs peaſants were encouraged to attend the meetings of the Phyſical Society of Zurich. There every one gave an account of his method of huſbandry, and received proper advice from the Society. M. Hirzel's relation of this is truly intereſting, and cannot fail to be very pleaſing to every benevolent mind. It ſhews how much we might do to promote the happineſs and the knowledge of our fellow-creatures, would we only be at pains enough, would we lay aſide pride and vanity, were we capable of feeling for their ſituation, and of rejoicing in the pleaſure of doing good.

"Is there any thing on this ſide of Heaven," ſays a benevolent writer, "equal to the gratification of knowing and contemplating the wiſdom of God in the wonderful works of the creation? And is this pleaſure to be denied to all but a few philoſophers and prieſts, who would become the tools of tyranny, to keep the people in ignorance, and ſet them on a level with the brutes *?"

'And M. D'Alembert very properly obſerves, "Quelques ſavans, il eſt vrai, ſemblables à ces Prêtres d'Egypte qui cachoient au reſte de la nation leurs futiles myſteres, voudroient que les livres fuſſent uniquement à leur uſage, et qu'on dérobât au peuple la plus foible lumiére, même dans les matieres les plus indifferentes; lumiere qu'on ne doit pourtant guere lui envier, parce *qu'il en a grand beſoin*, et qu'il n'eſt pas à craindre qu'elle devienne jamais bien vive. Nous croyons devoir penſer autrement comme citoyens, et peut etre même comme des gens de lettres †."

"Some learned men, it is true, like thoſe Egyptian prieſts who concealed their trifling myſteries from the reſt of the nation, would have all books written ſolely for their own uſe, and would take away from the people every ſpark of light, even in the commoneſt matters—a light which we ſurely ſhould not envy them, ſince they have much need of it, and there is little danger that it will ever be too clear. Doubtleſs we ought to think more liberally as fellow-citizens, and perhaps men of letters." Unqueſtionably—

'* Monthly Review, vol. XXXIII. p. 44.'

'† M. D'Alembert, Preface du 3 vol. de l'Encyclopedie.'

the

the intereſt of literature depends on the number of its cultivators.

'I would beg of thoſe who are extremely afraid of truſting the common people with *any* power of ſelf-direction, to read the hiſtory of mankind, and ſay, whether, by allowing them to follow their own judgment, they could ever have been led into greater errors than they have been, by reſigning themſelves up totally to the direction of deſigning men, who have rivetted them in the moſt fatal prejudices, and often hurried them on to ſedition, perſecution, murder, bloodſhed, rapine, and every kind of wickedneſs and enormity. Upon this foundation, "the ignorance of the people," have been erected all thoſe *permanent* and *ſtupendous* ſyſtems of ſuperſtition and tyranny, which in different ages and countries have oppreſſed and degraded the human race.

'We ſhould not be raſh in determining, that the Deity never meant the bulk of men to poſſeſs any knowledge, becauſe he has placed them in a ſituation where it is impoſſible for them to acquire it. We ought to enquire, whether this impoſſibility reſults from the appointment of the Deity, or rather from the unreaſonable actions of men. In this, as in other matters, God has been pleaſed to order things ſo, that much of the happineſs of one man ſhall depend on the conduct of another. While we blame Providence for placeing men in ſuch a ſituation, as that they cannot obtain knowledge, it is a fact, that, in many kingdoms of Europe, the poor common people are ſtudiouſly kept in the darkeſt ignorance by their tyrannic ſuperiors. Were that time, which, in Catholic countries, is devoted to abſurd ſuperſtition, employed in inſtructing the people, ignorance would ſoon be baniſhed from among them. In proteſtant kingdoms, I cannot but regard that as an improper and unreaſonable ſtate of police, which conſtrains the people to inceſſant labour from Monday morning to Saturday night, without leaving a ſingle ſpare moment.

'For then Sunday will in general, and indeed almoſt *neceſſarily*, be employed in amuſement, if not in diſſipation. Both the mind and body require ſome relaxation. I know I ſhall be immediately reminded of the loſs of time to our manufacturers, which this would occaſion; an argument which ſtrikes ſome people ſo forcibly, that they are angry that Sunday itſelf is not employed in labour. But I confeſs my view of this matter is very different indeed from theirs. I own their plan may enable us, to make our buckles and buttons a little better for the money than our neighbours; but, in the mean time, what becomes of our *men*, how do we ſucceed in the formation of *human minds*, the greateſt of all manufactures? Is it any compenſation to ſociety, to the public weal, to the real intereſt of a nation, that a great manufacturer has acquired a fortune of twenty thouſand pounds, if he has obtained it, by degrading and plunging into ignorance and depravity many hundreds of his fellow creatures? I would aſk any ſound politician, what effect ſuch ſyſtems will *ultimately* produce in a nation? Can one claſs of mankind be depraved without in time affecting all others? Does not vice, like contagion, ſilently diffuſe itſelf over all? Are the proſtitutes of great manufac-

turing towns reſorted to only by thoſe of their own ſtation? Do they not corrupt our ſervants, both male and female, and through them our ſons and daughters?

'But to return: Even under this ſtate of police, ſomething may be done. A part at leaſt of the Sunday may be uſefully employed in inſtructing thoſe who will not go to church, and indeed cannot be expected to go, becauſe they can neither read, write, nor underſtand.

'Since theſe remarks were firſt written, a grand and extenſive plan has been ſet on foot in England, by Mr. Raikes of Glouceſter, for the education of the common people. It will eaſily be underſtood that I allude to the inſtitution of SUNDAY SCHOOLS. It is with infinite ſatisfaction, that I find ſo many eminent and excellent perſons have now engaged in promoting theſe, and that the good effects flowing from them are already beyond all expectation. Excellent Mr. Raikes! May thy benevolent example be univerſally followed! Thou haſt raiſed the depreſſed human mind, and given light to thoſe who ſat in darkneſs. The bleſſing of them that were ready to periſh ſhall come upon thee; and the people who were deſtroyed for lack of knowledge, ſhall celebrate thy name!'——

'In addition to the ſeveral ſocieties for promoting particular branches of knowledge, I could wiſh to ſee one inſtituted for diffuſing KNOWLEDGE *in general*; one that ſhould employ itſelf in encouraging modeſt merit, in ſearching after the village *Newton*, in reſcuing from obſcurity the genius of the cottage, and in calling forth the ſong of the *Milton*, who would otherwiſe have been mute and inglorious: a ſociety that ſhould cauſe books to be compoſed for the particular purpoſe of inſtructing the unlearned, and that ſhould print and circulate, in different regions, ſuch performances as had a tendency to awaken the love of letters, and promote the improvement of human minds: a ſociety which ſhould receive a certain number of ingenious youths; and, after inſtructing them in the ſciences, ſend them forth, ſome as *miſſionaries*, to put to flight the illuſions of error and ignorance among men; and others to occupy various uſeful ſtations in life, as their talents or ſituation ſhould direct them; and who, in return for the advantages of their education, ſhould be required at their diſmiſſion only to promiſe, that they would, in their ſeveral ſpheres, exert themſelves to inſpire the love of knowledge into the boſoms of their friends and acquaintance, and all around them: laſtly, a ſociety which ſhould place philoſophy in all the genuine dignity of her character; and which, inſtead of celebrating days in honour of hypocritic ſaints and enthuſiaſtic devotees, ſhould compile a new kind of Calendar, and conſecrate a day to commemorate the birth of Ariſtotle, and of Socrates, of Confucius, Locke, Newton, and ſuch, as like them, have exalted the depreſſed human mind, inſtructed mankind in the uſe of their faculties, vindicated the rights of human nature, and ſupported the cauſe of letters, liberty, and virtue, in various periods of the world.

'It is with regret I quit a ſubject, on which ſo much might yet be ſaid. But as I cannot pretend to go beyond a *few hints*, I ſhall only offer one obſervation more, which is, that,

'This matter deſerves the ſerious attention of the friends of liberty in Britain. A general ſpirit of *reform* now pervades us; and an inclination to enlarge in every ſhape the powers and privileges of the PEOPLE. But, perhaps, it may be found, that we are beginning at the wrong end of things; and that, before we make the people more powerful, we ſhould endeavour to make them better qualified for it; leſt, by giving them POWER, before they have got WISDOM, we make them more unhappy, and more vicious, than before.'

This laſt hint appears to us of the utmoſt importance to the ſucceſs of thoſe laudable plans for emancipating mankind from every kind of tyranny, civil, religious, and moral, to which every enlightened citizen, and genuine philanthropiſt, muſt wiſh ſucceſs.

In the title page of this work, we obſerve the term *medical*: but we find nothing of this kind in the volume, excepting a dedication to Dr. Percival, containing ſome remarks on the connection between medicine and philoſophy.

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ART. III. *Anecdotes of the Right Hon. William Pitt, Earl of Chatham*, and of the Principal Events of his Time. With his Speeches in Parliament, from the Year 1736 to the Year 1778. 4to. 2 Vols. pp. 370 in each. 1l. 10s. Boards. Jordan. 1792.

THE outlines of the political life of the late Earl of Chatham are already well known to, if not within the memory of, all ſuch of our readers as have public ſpirit enough to intereſt themſelves in the meaſures of government; and theſe will doubtleſs review, with pleaſure, the principal events of their own times, including the ſhare which that great man took in them; eſpecially when they ſee them collected into one point of view. His career, indeed, paſſed in the uſual manner. He entered young into parliament, forced himſelf into notice and conſequence, as an oppoſition man, by his talents and powers of elocution; circumſtances favoured his own acquiſition of miniſterial power; ſucceſs crowned his ſpirited meaſures, and rendered his miniſtry brilliant, to a dangerous extreme; he was ſupplanted when at the pinnacle of his glory by rivals in the ſame line; received his reward; and then ſunk finally under the preſſure of competition, as all have done before him, and as all will do after him.

In the preface to this publication, the writer diſclaims the intention of offering this work as a HISTORY: 'He preſumes

no more, than having collected and preſerved a fund of materials, which may afford light and information to the future inquirer; who could not have found them in any of the books hitherto printed.' This limitation of his purpoſe is farther confirmed in the work, where he mentions the death of Frederic Prince of Wales, who is diſmiſſed as laconically as poſſible, under a profeſſion, that—'it is not the deſign of this work to ſtate the particulars of *any* event, which have been related in other books, unleſs ſuch relation is very erroneous.' (Vol. i. p. 114.) If this purpoſe were ſtrictly executed, ſo far from producing any thing like a hiſtory, the writer would furniſh only ſupplemental ſcraps, and *errata* to other hiſtories; and nothing connected, nor very ſatisfactory to the purchaſers of theſe particular volumes:—but this is only one among many inſtances, where the author is apt to overſhoot himſelf by a haſty mode of expreſſion, for which his readers will occaſionally find it neceſſary to allow.

The author has in reality made a valuable collection of anecdotes, eſpecially of the latter and moſt conſpicuous part of Lord Chatham's life, and of other matters connected with it; and has ſeaſoned them at times to a degree of poignancy that may happen to be too ſtrong for ſome palates: yet as he makes ſerious profeſſions of his adherence to truth, affirming that 'he is conſcious that his ſtile and ſome circumſtances are not in his favour; but he is not conſcious of having advanced one falſehood;' and if we give credit to this declaration, (and we have found no cauſe to doubt it,) we may, for the ſake of being treated with ſterling ingredients compounded by a well informed purveyor, put up with his Cayenne pepper; or, by dilution, bring the diſhes down to our own taſte.

Of the early part of the noble Peer's life, when he was better known, and more reſpected, under the plain name of PITT, the materials here collected are but ſcanty; for political occurrences were not ſo amply detailed before parliamentary orations were openly publiſhed, as they have been ſince the privilege, of knowing what our repreſentatives are doing, was aſſerted; and it is to be obſerved that we are no where introduced to Mr. Pitt as a private man in ſocial life. We here ſee him only in his public capacity; and though he is by name the principal character before us, we have ſome doubt whether the late Lord Temple, whenever he is introduced, may not be intended to appear as the principal hero in the drama.

The matter and ſtyle of theſe anecdotes may be conceived from two or three ſpecimens; the firſt of which ſhall be chapter XI. of vol. I. treating of diſputes concerning the education of the Prince of Wales:

'Upon

* Upon the death of Frederick Prince of Wales, the education of the Prince (George III.) had been committed to Lord Harcourt as Governor; to Dr. Hayter, Biſhop of Norwich, as Preceptor; and to Andrew Stone, Eſq. brother to the Primate of that name, as Sub-governor; recommended by the Duke of Newcaſtle; and to Mr. Scott, as Sub-preceptor; recommended by Lord Bolingbroke. In about a year and a half, a diſagreement broke out amongſt them, of a very intereſting nature. It was ſaid by the friends of Leiceſter-houſe, that the Governor and Preceptor did not diſcharge the duties of their truſt with alacrity. But it came out afterwards, that this complaint lay deeper than was at firſt ſuppoſed. There were two perſons concerned in this affair, whom it is proper to mention particularly. Mr. Stone, was the moſt particular friend and adviſer of the Duke of Newcaſtle. The other, Mr. Murray, afterward Lord Mansfield, was in preciſely the ſame ſituation, and degree of credit, with Mr. Pelham. Between Mr. Stone and Mr. Murray there ſubſiſted the warmeſt intimacy; not only their friendſhips, but their principles and politics were perfectly congenial. Lord Bute, who had been Lord of the Bedchamber to the late Prince, and was continued in the family, gained a ſuperiour influence, by aſſiduity and attention. He was moreover favoured by the Princeſs. The reſerve of Lord Harcourt, and the very orderly demeanour of the Biſhop, gave great advantage, as well as opportunity, to Lord Bute, who excelled in the aſſumption of theatrical grace and geſture; which, added to a good figure, rendered his converſation particularly pleaſing, and at length created a partiality in his favour. The Duke of Newcaſtle and Mr. Pelham had information of every circumſtance at Leiceſter-houſe. In a little time, the Biſhop found ſome very improper books put into the hands of the Prince. He complained of this matter to the Duke of Newcaſtle. And in a few days Lord Harcourt and the Biſhop reſigned. From the period of making this *counter* complaint, it became a ſtruggle between the party of *Leiceſter-houſe*, and the *Pelhams*, which ſhould have the power of educating the Prince. While this diſpute was going on, a third party (the *Bedfords*) interfered for the ſame purpoſe, by attacking Stone and Murray. Theſe gentlemen were charged with being *Jacobites*. Lord Ravenſworth brought the charge. A Committee of the Privy Council was directed to enquire into it. The Committee ſat ſeveral times upon it: but the two Confidents had the addreſs to acquit themſelves; though Mr. Fawcett, Recorder of Newcaſtle, ſwore to their having drank the Pretender's health ſeveral times.

'On the 22d of March 1753, the Duke of Bedford made the following motion in the Houſe of Lords: "That an humble addreſs be preſented to his Majeſty, that he would be graciouſly pleaſed to give orders, that there be laid before this Houſe, the ſeveral examinations of the Lord *Ravenſworth*, the Dean of *Durham*, Mr. *Fawcett*, the Lord Biſhop of *St. Aſaph*, the Lord Biſhop of *Glouceſter*, the Honourable Mr. *Murray*, his Majeſty's Solicitor General; *Andrew Stone*, Eſq. and ſuch other examinations upon oath, as have been taken before the Lords appointed by his Majeſty to

enquire into informations of a very material nature, relating to a perſon in the ſervice of their Royal Highneſſes the Prince of Wales and Prince Edward; and the other perſons mentioned in the courſe of the ſaid examinations, likewiſe all letters and papers relative thereto, and the report made by their Lordſhips to his Majeſty thereupon." But the Duke of Newcaſtle, and the reſt of the Miniſtry were againſt the motion; and therefore it was negatived. Lord Harcourt ſaid in the debate, that he found he had no authority over the Prince's education; nor could he be of any ſervice, unleſs the Sub-governor and others (Scott and Creſſet*) were diſmiſſed, all of whom he had ſtrong reaſons to believe were *Jacobites*, and therefore he had reſigned. The Pelhams thought they had gained their point, in the protection of Stone and Murray, and in appointing Lord Waldegrave and the Primate to ſucceed the reſigners; while the fact was, they were deceived and betrayed by their own people. By this ſecret manœuvre, the influence and aſcendancy of Lord Bute were completely eſtabliſhed. At that time was circulated by the *Bedford party* a remarkable paper, which the reader will find in the note†. And in the weekly paper, called the *Proteſter*, (printed in ſmall folio, like the *North Briton*, *Auditor*, &c.; and which ſeems to be the paper alluded to by Lord Melcombe, in his Diary, pp. 235 and 236,) number fifteen, September 8, 1753, after ſaying a good deal about Stone, are theſe words, "And whatever

* Creſſet was Secretary to the Princeſs; and upon her recommendation, was appointed Treaſurer to the Prince.'

† *A Memorial of ſeveral Noblemen and Gentlemen of the firſt rank and fortune.*

'The Memorialiſts repreſent,

'THAT the education of the Prince of Wales, is of the utmoſt importance to the whole nation; that it ought always to be entruſted to Noblemen of the moſt unblemiſhed honour, and to Prelates of the moſt diſtinguiſhed virtue, of the moſt accompliſhed learning, and of the moſt unſuſpected principles, with regard to government both in Church and State: That the misfortunes which the nation formerly ſuffered, or eſcaped, under King Charles I. King Charles II. and King James II. were owing to the bad education of thoſe Princes, who were early initiated in maxims of arbitrary power: That for a faction to engroſs the education of the Prince of Wales to themſelves, excluding men of probity and learning, is unwarrantable, dangerous, and illegal: That to place men about the Prince of Wales, whoſe principles are ſuſpected, and whoſe belief in the myſteries of our faith is doubtful, has the moſt miſchievous tendency, and ought juſtly to alarm the friends of their country, and of the Proteſtant ſucceſſion: That for a Miniſter to ſupport low men, who were originally improper for the high truſt to which they were advanced, after compiaints made of dark, ſuſpicious, and unwarrantable methods made uſe of by ſuch men, in their plan of education, and to protect and countenance ſuch men in their inſolent, and unheard of behaviour to their ſuperiors, is a foundation for ſuſpecting the worſt deſigns in ſuch Miniſters: That, it

whatever may be the miſgivings and repinings of thoſe who expected a kingdom of their own, and who now ſee themſelves for ever excluded, *Thoſe* who have the forming of the *Youth*, have reaſon to promiſe themſelves a like aſcendancy over the *Man*."

'This buſineſs being ſettled, Leiceſter-houſe went on as it pleaſed. Stone and Murray, and Lord Bute, were in perfect union; not indeed oſtenſibly, but confidentially. And in a very little time, (that is before the war broke out,) Lord Bath paid his Court to Lord Bute, and was admitted of his Cabinet. From this time may be dated that unhappy and dangerous idea, which Lord Bute had imbibed, of forming a *double* Cabinet. He had it from Lord Bath, who told him, the *official* men ought never to be truſted with information of any meaſure, until it was given them to execute. They were the *ſervants*, he ſaid, of the executive power; not the power itſelf. This extraordinary doctrine will appear more fully, if the letters at *Fonthill* are printed; for Mr. Alderman Beckford was one of thoſe, who at this time, paid their devoirs at Leiceſter-houſe.

'After Stone and Murray had been acquitted by the Privy Council, very little attention was paid to Leiceſter-houſe, or its concerns, by the Pelhams, or their Whig friends. In a very few years, the ideas of a ſeparate intereſt, and of a ſeparate party, were become perfectly viſible at Leiceſter-houſe.'

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it being notorious that books *, inculcating the worſt maxims of government, and defending the moſt avowed tyrannies, have been put into the hands of the Prince of Wales, it cannot but affect the Memorialiſts with the moſt melancholy apprehenſions, when they find that the men who had the honeſty and reſolution to complain of ſuch aſtoniſhing methods of inſtruction, are driven away from Court †, and the men, who have dared to teach ſuch doctrines, are continued in truſt and favour. That the ſecurity of this Government, being built on Whig principles, is alone ſupported by Whig zeal. That the eſtabliſhment of the preſent Royal Family being ſettled

'* Father Orleans's Revolutions of the Houſe of Stuart.—Ramſay's Travels of Cyrus.—Sir Robert Filmer's Patriarch, and other books inculcating the ſame principles.'

'† Alluding to the reſignations of Lord Harcourt and Dr. Hayter, who were ſucceeded by Lord Waldegrave and Dr. Stone.

'The following lines were written under Dr. Hayter's portrait, publiſhed at this time:

'Not gentler virtues glow'd in Cambray's breaſt,
Not more his young Telemachus was bleſs'd;
'Till Envy, Faction, and ambitious rage,
Drove from a guilty Court the pious Sage.
Back to his flock, with tranſport, he withdrew,
And but one ſigh, an honeſt one, he knew!
O guard my royal Pupil, Heaven! he ſaid,
Let not his youth be, like my age, betrayed!
I would have form'd his footſteps in thy way,
But Vice prevails, and impious men bear ſway!'

Leſt this ſhould not be quite ſtrong enough, we may add a little of the author's pepper to it:

'Unfortunately for the war, but more unfortunately for Great Britain, on the 25th of October 1760, the venerable *George the Second* died. The circumſtances of his death are too well known to be repeated here. As to the Succeſſor, the effects of the wickedneſs of his adviſers have been, and are ſtill, too deeply felt, to be deſcribed in any terms adequate to the injuries committed. Poſte-

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ſettled in the timely overthrow of Queen Anne's laſt Miniſtry, it cannot but alarm all true Whigs, to hear of ſchool-maſters of very contrary principles, being thought of for preceptors; and to ſee none but the friends and pupils of the late Lord Bolingbroke entruſted with the education of a Prince, whoſe family that Lord endeavoured, by his meaſures, to exclude, and by his writings to expel, from the throne of theſe kingdoms: That there being great reaſon to believe, that a noble Lord has accuſed one of the Preceptors of Jacobitiſm, it is aſtoniſhing that no notice has been taken of a complaint of ſo high a nature; on the contrary, the accuſed perſon continues in the ſame truſt, without any enquiry into the grounds of the charge, or any ſtep taken by the accuſed, to purge himſelf of a crime of ſo black a die: That no ſatisfaction being given to the Governor and Preceptor, one of whom, though a Nobleman of the moſt unblemiſhed honour, and the other a Prelate of the moſt unbiaſſed virtue, who have both been treated in the groſſeſt terms of abuſe, by a menial ſervant of the family; it is derogatory to his Majeſty's authority, under which they acted; is an affront to the Peerage; and an outrage to the dignity of the Church. That whoever adviſed the refuſal of an audience to the Biſhop of Norwich, who was ſo juſtly alarmed at the wrong methods which he ſaw taken in the education of the Prince of Wales, is an enemy to this country, and can only mean, at leaſt, to govern by a faction, or is himſelf influenced by a more dangerous faction, which intends to overthrow the Government, and reſtore that of the exiled and arbitrary Houſe of Stuart. That to have a Scotchman [*Murray*] of a moſt diſaffected family, and allied in the neareſt manner, to the Pretender's firſt Miniſter, conſulted in the education of the Prince of Wales, and intruſted with the moſt important ſecrets of Government, muſt tend to alarm and diſguſt the friends of the preſent Royal Family, and to encourage the hopes and attempts of the Jacobites. Laſtly, the Memorialiſts cannot help remarking, that the three or four low, dark, ſuſpected perſons, are the only men whoſe ſtation is fixed and permanent; but that all the great offices and officers, are ſo conſtantly varied and ſhuffled about, to the diſgrace of this country, that the beſt affected perſons apprehend, that there is a ſettled deſign in theſe low and ſuſpected people, to infuſe ſuch jealouſies, caprices, and fickleneſs, into the two Miniſters, whoſe confidence they engroſs, as may render this Government ridiculous and contemptible, and facilitate the revolution, which the Memorialiſts think they have but too much reaſon to fear is meditating.

God preſerve the King.'

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ſity, in a ſubſequent age, when truth may be ſpoken, and the motives of men laid open, will be aſtoniſhed at the conduct of their anceſtors at this period.

'Two days after the King's acceſſion, the Earl of Bute was introduced into the Privy Council; and at the ſame time, the name of the Duke of Cumberland was ſtruck out of the Liturgy. Another circumſtance not leſs remarkable immediately ſucceeded; this was, Lord Bute was made Ranger of Richmond park, in the room of the Princeſs Amelia, who was turned out.

'It was the fixed deſign of the party, which the new King brought with him from Leiceſter-houſe, to remove the Miniſters and conclude the war *; but the tide of popularity ran ſo ſtrong in favour of both, they were obliged to poſtpone the execution of their deſign, until they had prepared the nation to receive it. For this purpoſe a great number of writers were employed, to calumniate the late King, the Duke of Cumberland, Mr. Pitt, and all the Whigs.

'The late King was reviled for the affection he had ſhewn to his native country, for his love of female ſociety †, and for his attachment to the Whigs.

'The Duke was charged with inhumanity; he was ſtiled "a Prince that delighteth in blood;" becauſe the Princeſs of Wales had ſometime ago conceived a jealouſy of his popularity. Nothing could be more unjuſt than this ſuſpicion: there was not a perſon in the kingdom more firmly attached to the rights of her ſon.

'The Whigs were called Republicans, although many of them had exhauſted their fortunes in ſupport of the Monarchy.

'But Mr. Pitt was the principal object of their calumny. He was aſſailed in pamphlets, in newſpaper eſſays, and in every other channel of conveyance to the public. The war upon the continent, was called *his* German war; his former oppoſition to German meaſures, was contraſted with his preſent conduct; the expences of former wars, were compared with the preſent war. The ruin of the country, the annihilation of all public credit, were predicted, and deplored, as the inevitable conſequences of the preſent unjuſt, impolitic, and impracticable war; for although it was ſucceſsful, yet they affirmed, that every victory, and every conqueſt, was a freſh wound to the kingdom. Mr. Pitt's thirſt for war, they ſaid, was inſatiable; his ambition knew no bounds. He was madly ruining the kingdom with conqueſts.

'By the conqueſt of Canada, they affirmed, that all had been obtained, that juſtice gave us a right to demand; every ſubſequent conqueſt, they affirmed, was not only ſuperfluous, but unjuſt; that it was now perfect ſuicide to go on conquering what muſt be ſurrendered; they wept over our victories. The nation, they ſaid,

'* The King is made to acknowledge in November 1763, in his ſpeech to Parliament, "The re-eſtabliſhment of the public tranquillity, *was the firſt great object of my reign.*"

'† After the death of Queen Caroline, he was fond of a game at cards in an evening, with the Counteſſes of Pembroke, Albemarle, and other ladies.'

was deſtroying itſelf. At the ſame time, they held out flattering and falſe pictures, of the enemy's ſtrength and reſources.

'*Smollet*, *Mallet*, *Francis*, *Home*, *Murphy*, *Mauduit*, and many others were the inſtruments employed upon this occaſion. It has been ſaid, that the ſum paid to theſe, and other hired writers, during the firſt three years of the reign of *George the Third*, exceeded thirty thouſand pounds. And the printing charges amounted to more than twice that ſum. In facilitating the views of the party, the money was well laid out; for the nation was completely duped. And as to the few, who might attempt to undeceive the public, there was a *political Judge* ready to puniſh their temerity.

'A perſon at this time, (thirty years ſubſequent,) may very rationally aſk, if there were any Engliſhmen weak enough to give credit to theſe baſe aſſertions. The queſtion indeed is natural. And if the anſwer correſponds with truth, it muſt be confeſſed, that ſuch was the induſtry uſed in writing and circulating theſe doctrines, that the new King's faction, in a ſhort time, had their defenders in every town and village in the kingdom.

'The war indeed went on; and though the conqueſts and victories were not leſs brilliant than heretofore, the expence was continually urged as a matter of more importance than the advantage.

'The unanimity of Parliament was not yet diſturbed. As the enſuing ſeſſion was the laſt ſeſſion of the preſent Parliament, the King's party thought it moſt prudent to poſtpone any attacks, in either Houſe, until the new Parliament was elected. The ſeſſion commenced on the 18th of November, 1760, and cloſed on the 19th of March, 1761.

'The Parliament was immediately diſſolved.

'And on the ſame day, Mr. Legge was diſmiſſed.

'Upon the diſmiſſion of Mr. Legge, the whole Miniſtry ought immediately to have reſigned. A meaſure of ſuch union and ſpirit, muſt have had the happieſt effects. The new King's Favourite would have been checked in his deſign of ſeizing upon the kingdom; and the K—— himſelf would have been convinced, that the tory principles inculcated at Leiceſter-houſe, though amuſing in theory, were miſchievous in practice.

'Two days after the diſmiſſion of Mr. Legge, Lord Holderneſſe reſigned, upon condition of having a large penſion ſecured to him, and the reverſion of the Cinque Ports. Lord Bute, in whoſe favour this reſignation was purchaſed, was inſtantly appointed Secretary of State in his room: and he made Mr. Charles Jenkinſon his *confidential commis*.

'It was now obvious to every underſtanding, that there was an end of that unanimity which had for ſome years ſo happily and ſo honourably prevailed in Council, and in Parliament. The reſolution of the new King's faction, to change the Miniſtry, was now perceptible to every man, who had not loſt his penetration in that torrent of popularity, which was artfully managed to abſorb all conſiderations, in the moſt extravagant eulogies on the ſound wiſdom of the King, and the immaculate virtues of his mother.

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'*The faction further* contrived to amuſe the people, with *two other circumſtances* this year. One was the King's marriage; the *other, his coronation*; which gave them opportunity to proceed in *their meaſures*, unobſerved by the nation.' (P. 174, &c.)

Correſponding with all this, is the following character of George II.

'*This Prince*, though not born in this country, was educated in thoſe principles by which the nation roſe to power and happineſs, and gloried in being the king of a free people. He carried the power and commerce of the nation to a degree to which they had never till then attained. Abroad, he eſtabliſhed the importance, the honour, and dignity of his crown, upon a footing not known before his time to a king of this country, and made the name of Engliſhman reſpectable in every corner of the world. No foreign power trifled with his reſentment, or deſpoiled his people with impunity. It hath been ſaid that he had prejudices; and the aſſertion, from the mouths of Tories and Jacobites, ſhould not ſurpriſe us. The nation was benefited by the prejudices of this prince. Abroad, they operated againſt the natural enemies of the kingdom; at home, againſt the enemies of the national freedom, and of the proteſtant eſtabliſhment made at the revolution: againſt thoſe who preferred the odious tyrannical government of the accurſed race of Stuart, to the mild and legal government of the Houſe of Hanover; againſt thoſe who held to the divine, indefeaſible, hereditary right of princes, and to the ſlaviſh doctrines of paſſive obedience and non-reſiſtance; thoſe men who, when in poſſeſſion of power, in every inſtance, have driven hard to the deſtruction of England, and from whoſe pernicious projects this country hath been more than once ſaved by almoſt miraculous interpoſition. If he headed a party, it was the moſt glorious of all parties—the national freedom; if he encouraged and ſupported a particular ſet of men, it was thoſe who diſtinguiſhed themſelves moſt in their attachment to that cauſe: if he were averſe to another ſet, he was only averſe to them as public men; averſe to their being in the firſt departments of the ſtate, becauſe their maxims of government were incompatible with the happineſs of his people; and when he did employ them, which he did more frequently than they deſerved to have been, he took care to put it out of their power to practiſe their miſchievous principles, by diſtributing them chiefly among the ſubaltern officers of the ſtate, and by keeping a ſufficient number of whigs in the higher departments to watch and over-rule their pernicious projects. If he loved war, he made not his own ſubjects the devoted objects of his vengeance. Foreign, national, manly war, upon Britiſh principles, in defence of Britiſh rights, he indeed entered into, proſecuted with vigour, and reaped the moſt glorious conſequences from, for his country. He was honeſt, wiſe, brave, and liberal. [illegible] opening his heart to new connections, he did not contract [illegible] up to one man; but when the voice of his people demanded it, yielded up the object of his choice, and received [illegible] him to his boſom. The greateſt of his favourites, [illegible]

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any in the criminal ſenſe of that term, were made to yield. Sir Robert Walpole and the Duke of Newcaſtle. who, by long lives of uſeful ſervice, had well earned the favour of this monarch, had each their favourite meaſures and at different periods were compelled to ſacrifice an exciſe ſcheme, and a Jew bill, and finally, their places, to the demands of his people. He received Mr. Pitt from the people, as the gift of the people; and when the public good required a ſacrifice of that reſentment which had been excited in his mind by the parliamentary conduct of that perſon, who had oppoſed his beſt and moſt favoured ſervants with unuſual violence, he made it with manlineſs and dignity.' (Vol. II. App. p. 12.)

It is poſſible that the writer may be ſincere in this eulogium; the ſtyle of which ſo little agrees with any language uſed toward the late King during his life: but ſome may be apt to ſurmiſe, that this panegyric is not drawn up ſo much from a veneration for the Prince deſcribed, as for ſome fancied contraſt in the author's mind; and that the time may come, when ſome writer may be as liberal of praiſe to our preſent worthy ſovereign; and with equal ſincerity.

Thus much for the ſpirit that pervades the whole of theſe volumes; as to the anecdotes reſpecting Mr. Pitt, we have a pregnant inſtance of the extent of his miniſterial influence on his ſecond promotion to the adminiſtration in 1757:

'Mr. Pitt's firſt propoſition, was the excluſion of Lord Anſon from the Cabinet. The Duke of Newcaſtle pleaded earneſtly to have Lord Hardwicke in the Cabinet. He ſaid it was the King's requeſt. Mr. Pitt conſented, on condition that Sir Robert Henley had the Great Seal: this ſtipulation was defired by Leiceſter-houſe. Lord Temple to be Privy Seal. Himſelf Secretary of State, as before. The Duke of Newcaſtle offered Lord Temple the Treaſury. Mr. Pitt interpoſed, and ſaid, "that could not be; his Grace muſt go there himſelf *. But, if at any time hereafter, he ſhould think proper to retire, Lord Temple ſhould ſucceed him." Having gone

'* There were two reaſons for this. The firſt was, the Houſe of Commons had been choſen by Mr. Pelham; at whoſe death, his *pocket liſt* (as it is called) was given to the Duke of Newcaſtle, and this circumſtance made *another* ſtipulation in the arrangement; which *was*, that the Duke ſhould *tranſfer his majority* to Mr. Pitt. Mr. Pitt himſelf deſcribed this fact, on a ſubſequent occaſion, in theſe words, "I borrowed the Duke of Newcaſtle's majority to carry on the Public buſineſs."

'The other was—Lord Temple would have had his brother, Mr. George Grenville, for his Chancellor of the Exchequer; and in that caſe what could have been done with Mr. Legge? the public would not at that time have approved of any other perſon in that ſituation. Mr. Pitt alſo knew, that there had been a *private* underſtanding between the Duke of Newcaſtle and Mr. Legge, for ſome time paſt.'

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on ſome time, in making the arrangements, the Duke ſaid, what ſhall we do with Mr. Fox? Mr. Pitt replied, "he may have the Pay-office." This was a triumph to Mr. Pitt—to put Mr. Fox *below* him, and into the office he had left. But it was a triumph too diminutive for the dignity of Mr. Pitt's mind. However, he enjoyed it; which ſhews the influence of little paſſions in men of the firſt abilities. Lord Anſon was propoſed for the Admiralty. Mr. Pitt declared, that Lord Anſon ſhould never have the Correſpondence. The Duke replied, that would be ſuch an alteration of the Board, as could not be made without his Majeſty's conſent. Here the conference broke off. Mr. Pitt had an audience of the King. He laid before his Majeſty, the difference between the Duke of Newcaſtle and himſelf, concerning the Admiralty. The King conſented, that the Correſpondence with the naval officers, uſually in the Board of Admiralty, ſhould be given to Mr. Pitt, and that the Board ſhould only ſign the diſpatches, without being privy to their contents. It was at this audience that the following remarkable words were ſpoken, which Lord Nugent repeated in the Houſe of Commons in the year 1784; Mr. Pitt ſaid, "Sire, give me your confidence, and I will deſerve it." The King replied without heſitation, "Deſerve my confidence, and you ſhall have it." Lord Nugent added, "that Mr. Pitt at laſt ſo won upon the King, that he was able to turn his very partialities in favour of Germany to the benefit of his country." Lord Anſon took the Admiralty, under Mr. Pitt's limitation; and Mr. Fox took the Pay-office. Mr. Legge had the Exchequer. All the arrangements being ſettled, the parties all kiſſed hands in July 1757; and this nation was thereby reſtored to tranquility and ſatisfaction.' (Vol. I. p. 150, &c.)

The moſt curious part of this arrangement is the following note reſpecting Mr. Pitt's mode of tranſacting buſineſs with the Admiralty Board:

'The rule, or cuſtom is, The Secretary of State ſends all the orders reſpecting the navy, which have been agreed to in the Cabinet, to the Admiralty, and the Secretary to the Board writes thoſe orders again, in the form of inſtructions, from the Admiralty, to the Admiral, or Captain of the fleet, expedition, &c. for whom they are deſigned: which inſtructions *muſt* be ſigned by *three* of the Board. But during Mr. Pitt's Adminiſtration, he wrote the Inſtructions himſelf, and ſent them to their Lordſhips to be ſigned; always ordering his Secretary to put a ſheet of white paper over the writing. Thus they were kept in perfect ignorance of what they had ſigned. And the Secretary and Clerks of the Board were all in the ſame ſtate of excluſion.'

It is ſcarcely credible that men, whoſe rank in life recommended them to ſeats at the board of admiralty, would, for the ſake of ſuch ſeats, and even of the emoluments annexed to them, ſtoop to ſuch contemptuous treatment! Indeed, on Mr. Pitt's part, it was perfectly conſiſtent with his declaration, in a debate

a debate on the loſs of Minorca, that Lord Anſon 'was not fit to command a cock boat upon the river Thames *.' Yet, the ſame authority, in detailing the debate in the Houſe of Lords on the ſeizure of Falkland Iſlands, records the following paſſage as part of Lord Chatham's ſpeech, without the leaſt remark on it!

'My Lords, upon this ſubject I can ſpeak with knowledge—I have been converſant in theſe matters, and draw my information from the greateſt and moſt reſpectable naval authority that ever exiſted in this country—I mean the late Lord Anſon. The merits of that great man are not ſo univerſally known, nor his memory ſo warmly reſpected as he deſerved. To his wiſdom, to his experience, and care, (and I ſpeak it with pleaſure,) the nation owes the glorious naval ſucceſſes of the laſt war. The ſtate of facts laid before Parliament in the year 1756, ſo entirely convinced me of the injuſtice done to his character, that in ſpite of the popular clamours raiſed againſt him, in direct oppoſition to the complaints of the merchants, and of the whole city, (whoſe favour I am ſuppoſed to court upon all occaſions,) I replaced him at the head of the Admiralty; and I thank God that I had reſolution enough to do ſo.' (Vol. II. p. 75, &c.)

Such inſtances of weak memory, or ſtrong confidence, are now ſo familiar to us in popular declaimers, that we alſo ſhall paſs it without farther remark;—and ſhall now, leaving the upper houſe, attend the author into the lower houſe, to which we all look for the protection of our rights and property:

'Parliament met on the 25th of November 1762. The moſt extraordinary proviſion was made for this event. The Royal Houſhold had been encreaſed beyond all former example. The Lords and Grooms of the Bedchamber were doubled. Penſions were thrown about indiſcriminately. Five and twenty thouſand pounds were iſſued in one day, in bank notes of one hundred pounds each. The only ſtipulation was, *Give us your vote.* A corruption of ſuch notoriety and extent had never been ſeen before. There is no example, in any age or country, that in any degree approaches to it. The dole was laviſh beyond the probability of account, or poſſibility of credit. Mr. Fox had the management of the Houſe of Commons, with unlimited powers.' (Vol. I. p. 236.)

This management is thus deſcribed:

'The management of the Houſe of Commons, as it is called, is a confidential department, unknown to the Conſtitution. In the public accounts, it is immerſed under the head of Secret Service. It is uſually given to the Secretary of State, when that poſt is filled by a Commoner. The buſineſs of the department is to diſtribute, with *art* and *policy*, amongſt the members, who have no oſtenſible places, ſums of money for their ſupport during the ſeſſion; beſides contracts, lottery tickets, and other douceurs. It is no uncommon

* Vol. I. p. 139.

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circumſtance at the end of a ſeſſion, for a gentleman to receive five hundred or a thouſand pounds for *his ſervices.*' (Vol. I. p. 121.)

Once more on this head:

'The management of the Houſe of Commons is become ſo perfectly mechanical, that it requires only a ſmall knowledge of the principles of the machine, to be able to transfer the majority at almoſt any time, from the moſt able Stateſman, to the Favourite of the Crown, or the Confident of the enemy; who may have no other recommendation, than the ſmiles of the firſt, or the money of the laſt; with the ſame facility, that an India bond, or any other negotiable property, is transferred every day.' (Vol. I. p. 202.)

Whither ſhall we turn our deſponding eyes, when legiſlative aſſemblies expoſe themſelves to ſuch open contempt?

This article is too long already to extend farther concerning a perſonage and events ſo well known. The author's character of Lord Chatham is collected from ſeveral contemporary writers: but one trait of it in his own words, is, that 'he was not born for ſubordination.' (Vol. II. p. 183.) This aſſertion, ſtanding as a detached ſentence, is another inſtance of the author's *daſhing** manner of writing; for if this were really the caſe, the Earl was totally unfit to tread Britiſh ground, in any capacity whatever: or indeed any other ground, where he could not ſay, *ſtet pro ratione voluntas.*

The author's relations, however true, are often diſagreeable truths, generally conveyed in harſh terms, of which a variety of examples might be cited; and while they frequently bear very hard on great names, they require the ſanction of the name of the writer; which is always eſſential to the eſtabliſhment of bold anecdotes and unqualified aſſertions. The intelligent author, however, is well known, and his opportunties of information muſt be allowed.

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ART. IV. *A Defence of Public or Social Worſhip.* A Sermon preached in the Unitarian Chapel, in Eſſex Street, London, on Sunday, December 4, 1791. By John Diſney, D. D. F. S. A. 8vo. pp. 23. 6d. Johnſon. 1792.

ON the intereſting inquiry which has been ſtarted by Mr. Wakefield, whether public worſhip be authorized by Chriſt and his Apoſtles, or be in itſelf expedient, as we have (in our laſt Number,) fully reported his objections, we think it our duty to give, at ſome length, an account of what is offered in reply.

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* We have adopted, perhaps too haſtily, this muſhroom expreſſion, a more ſignificant term not inſtantly occurring.

Dr. Diſney, confining his objections within the limits of a ſhort ſermon, ſuggeſts only a few curſory hints on the ſubject. On the paſſage produced by Mr. Wakefield, to prove that our Lord himſelf did not join in public worſhip, he remarks:

'That Chriſt frequently retired to pray alone, inſtead of joining in ſocial worſhip, is very true; but we are not from thence to conclude that he was averſe to public prayer. On theſe occaſions, he may have been determined by the circumſtances of the caſe; the ſubject of his prayer might have reference to his particular miſſion, or he may have been influenced by the ſtate of his own mind, the fatigue of body, the deſire to leave his diſciples for a while without the reſtraint of his preſence; or the peculiar trials to which he was, at different times, particularly expoſed, which required his ſtrengthening his mind by devout application to God, independent of thoſe who were then with him. All, or any of, theſe conſiderations, may have diſpoſed him to retire alone, without intending in the leaſt degree to diſcountenance ſocial prayer.

'Upon the argument of our author we ought not only to confine ourſelves to private prayer, but follow the example of Chriſt in retreating to a mountain, or a wilderneſs, or to reſerve the evening or night ſeaſon for this delightful intercourſe with God.—Or, we might, with the ſame propriety, apply the injunction, "not to let our left hand know what our right hand doeth *," as prohibiting our concurrence in any public charities for the relief and comfort of the more diſtreſſed part of our brethren, becauſe ſuch acts muſt be ſeen and known by men.

'We are challenged, by our author, to produce "one ſingle poſitive proof of the exiſtence of ſocial worſhip among Chriſt and his apoſtles †." Let us, therefore, try, though we ſhould fail to ſatisfy ſome inquirers, at leaſt to juſtify ourſelves to others, by producing ſufficient reaſonable evidence of the fact.

'Luke records (ix. 28.) that, previous to Chriſt's transfiguration, when he went into a mountain to pray, he took with him Peter, and John, and James; and theſe, it may as reaſonably be preſumed, were ſelected to join with him in prayer, as well as to be witneſſes of what paſſed on that occaſion.

'Of that prayer of Jeſus, recorded in the ſeventeenth chapter of John, it is ſaid by our objector, that "no mention is made of any invitation to his apoſtles to join or aſſiſt him in theſe devotions ‡." But, is it not equally obſervable, and as probable, that no invitation was thought neceſſary,—or that the evangeliſt might omit to write it down? The example of Chriſt, and the reſpect his diſciples entertained for him, would moſt probably lead them to join him in every aſpiration to God, in his behalf, without requiring to be bidden to do that, which their own minds would involuntarily prompt them to.'

In reply to Mr. Wakefield's challenge "to produce one ſingle poſitive proof of the exiſtence of ſocial worſhip among

* Matt. vi. 3. † Wakefield's Enquiry, p. 13. ‡ Ibid. p. 14.

Chriſt

Chriſt and his apoſtles," Dr. D. refers (as above,) to Luke, ix. 28. where it is recorded, that, previouſly to Chriſt's transfiguration, he went up to a mountain to pray, and took with him Peter, John, and James; a reference which will ſcarcely be admitted as the poſitive proof that he demands. Dr. D. farther remarks, that the diſciples would naturally, from their own inclination, without any command, join in our Saviour's prayer, recorded in the 17th of John to have been made by Chriſt in their preſence; that the promiſe, Matt xviii. 20. appears to have been confined to that firſt age of the Goſpel, when miraculous powers were diſpenſed, and to have been made to encourage the diſciples to join in prayer for that purpoſe; and that, previouſly to the raiſing of Lazarus, Chriſt not only prayed in public, and before his diſciples, but *for* them, and probably with their aſſent.

On our Saviour's precept for ſecret prayer, on which Mr. W. chiefly reſts his argument, Dr. Diſney's reply is, that our Saviour's reprehenſion of the Phariſees was intended to reform, not to ſuppreſs, their public meetings for ſocial worſhip:

'Parade and oſtentation are not neceſſarily connected with ſocial worſhip, neither is it always a mere lip-ſervice. Humility of mind, unfeigned repentance, and the moſt fervent devotion, are as attainable in public, as in private prayer. The act of meeting our fellow-chriſtians in the ordinary way of aſſembling ourſelves together, no more nouriſhes hypocriſy or pride, than retiring into our own cloſets, apart from all ſocial intercourſe, for the ſame purpoſe may beget pride or ſelf-conceit. And further, we may either receive conſiderable improvement from the example of others, or communicate it by our own, not in the way of enthuſiaſtic or ſuperſtitious influences, but in the rational exerciſe of our faculties, and in the pleaſing contemplation that in chriſtian love for each other, we, the creatures of God, are paying the homage of the whole heart to the one God and Father of all.'

Many inſtances of ſocial prayer, among the apoſtles, are given, in paſſages cited from the Acts. See chap. ii. 42. iv. 24. xiii. 3. xx. 36. i. 24. iii. 1. vi. 6. x. 2. xxi. 45.

With reſpect to the utility and expediency of public worſhip, Dr. D. properly ſays,

'What individual, it may be aſked, can take upon himſelf to ſay, that "all ſocial worſhip conſiſts of outward exhibition, oppoſed to inward influence; in the honour of the lips, oppoſed to the aſpiration of the heart; in the vain oblations of ceremonial homage, oppoſed to the ſacrifice of the whole man, body and ſpirit, on the altar of the divine will?" Nay, let me make my appeal to every one, who now hears me, whether he has not known the devotion of the heart aſſiſted by ſocial worſhip, and the love of his fellow-creatures ſpread abroad in his heart, by joining with them in the acts of public worſhip. And when, or where, can "genuine

ſpiritual benevolent religion," be better cultivated, than when, in one voice, we unite our hearts in prayer to God, and have the objects towards whom our benevolence ſhall be directed accompanying us in our devotions to our common parent?'

This part of the argument might very ſucceſsfully have been purſued much farther.

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ART. V. *Curſory Remarks on an Enquiry into the Expedieney and Propriety of Public or Social Worſhip:* reſpectfully inſcribed to Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge. By Euſebia. 8vo. pp. 21. 6d. Knott. 1791.

WITH a commendable zeal for the intereſts of religion, this female writer laments that inſtitutions, from which ſhe has received much perſonal ſatisfaction and improvement, and which have, in her judgment, been productive of conſequences the moſt ſalutary, ſhould be treated with acrimony and deriſion; and ſhe expreſſes an anxious fear that injurious impreſſions will be made on the minds of many, by the manner in which Mr. Wakefield has treated the ſubject of public worſhip:

'Though devout aſpirations can give no information to an Omniſcient Being, nor alter his plans, originally deſigned for the greateſt general and individual good; yet it is poſſible, that they may be links in the great chain of cauſes and effects, and by giving riſe to pure and pious ſentiments, be ultimately productive of conſequences the moſt beneficial. Far as the world has advanced to maturity, and enlightened as is the preſent age, compared with former obſcurity, yet are the generality of mankind by no means ſufficiently ſpiritualized, as to be capable of riſing into firſt principles, and regulating their practice from the reaſon and moral fitneſs of things; and where, through inattention or incapacity, this is not to be expected, even a mechanical devotion, a mere performance of external duties (and private prayer may frequently be no more) may have a reſtraining effect upon the conduct; as it is a general obſervation, that youth, who have received a religious education, though the precepts may not have reached the heart, are yet incapable of ruſhing into vice and diſſipation with the ſame callous inconſideration as others, whoſe early aſſociations have been of a different nature: when, through the medium of the ſenſes, repeated impreſſions have been made on the brain, good or evil habits acquire an aſcendancy not eaſily to be eradicated; words muſt firſt be taught, and ideas will afterwards cling to them. If, to avoid the appearance of a vain diſplay, all outward acts and expreſſions of devotion are to be diſcouraged, piety will want the prevailing recommendation of example, or religion be reduced to a mere ſyſtem of morals, which unaſſiſted reaſon might have diſcovered without needing a divine interference.'

Again,

'I confeſs I cannot but apprehend very pernicious conſequences from this contempt of ſabbatical obſervances, and material impreſſions,

ſions, ſtill neceſſary (if not equally ſo) for the greater part of the votaries of religion, even at this advanced period. Mr. Wakefield ſeems not aware that a judgment formed of mankind at large from himſelf, and a circle of friends united by a congeniality of virtues, and talents,

" Whoſe minds are richly fraught
With philoſophic ſtores, ſuperior light,"

muſt neceſſarily be erroneous. Many, I fear, without entering into the ſpirit of the author, will avail themſelves of an authority ſo reſpectable, to brand with hypocriſy and fanaticiſm, their more pious neighbours, and be in haſte to ſhake off a yoke, which their vices and frivolity only, has rendered intolerable; to devote the day of leiſure from buſineſs, not to " ſtudying the revealed will of God, and expounding the divine law to the poor;" but to the indulgence of ſenſuality, or at beſt a criminal indolence.'

Similar obſervations, reſpecting the reaſonableneſs and the influence of public prayer, fill up the greater part of theſe pages. With reſpect to authority, we find nothing added to what is advanced by Dr. Diſney, except a reference to 1 Cor. xiv. 13. &c.

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ART. VI. *A Defence of Public or Social Worſhip:* In a Letter addreſſed to Gilbert Wakefield, B. A. By James Wilſon, M. A. 8vo. pp. 34. 1s. Brown. 1792.

THIS reply to the objections urged by Mr. Wakefield againſt public worſhip, turns chiefly on the argument reſpecting the practice and authority of Chriſt and his apoſtles. Mr. Wilſon enters on an inquiry, which is certainly very material in the queſtion, whether public ſocial worſhip conſtituted a part of the Jewiſh ſervice? That the evening and morning ſacrifices of the temple were accompanied by the prayers of the multitude, he proves from Luke, i. 8, 9, 10. and Acts, iii. 1. Theſe prayers, he however acknowleges, were only the petitions of individuals for themſelves, and only public as being performed in the temple. Though, for reaſons, which he judiciouſly aſſigns, reading the law made the principal part of the duty in the ſynagogue, he thinks it certain that the Jews had preſcribed forms of ſynagogue worſhip, among which were the *Shemoneh Eſhreh*, or eighteen prayers, mentioned in the *Miſhna* as old ſettled forms, and ſaid to have been compoſed by Ezra. Hence he concludes it probable, 'That Chriſt joined in theſe prayers with the reſt of the Jews, whenever he went into their ſynagogue, as he always did every Sabbath-day.'

In reply to Mr. Wakefield's explanation of the uſe of the plural form in the Lord's Prayer, Mr. W. quotes the words of

David (Pſalm lxxxvi. 3, 4.) and of our Saviour himſelf, (Matth. xxvi. 39.) to ſhew that this was not a common mode of addreſs in private prayer. In farther proof that our Lord was well acquainted with the prayers of the ſynagogue, it is remarked, that the form, which he recommended to his diſciples, was chiefly compiled from theſe:

'It has been obſerved *, "that this prayer is taken out of the Jewiſh liturgies, in which we wholly find it, except only theſe words, *as we forgive thoſe, who have tranſgreſſed againſt us. Our Father, which art in heaven*, is in their Seder Tephilloth, or form of prayers. *Let thy great name be ſanctified, and thy kingdom reign*," is "in their form of Kaddiſh. *Let thy memory be glorified in heaven above and in the earth beneath*," is "in the Seder Tephilloth. *Forgive us our ſins*," is "in the ſixth of their eighteen daily prayers. *Deliver us not to the hand of temptations, and deliver us from the evil figment*," is "in that and the book Muſar. *For thine is the power, and the kingdom for ever and ever*, is, ſaith Druſius, their uſual doxology."

Mr. Wakefield having admitted the propriety of offering public praiſe and thankſgiving to God, his opponent well obſerves, that thankſgiving is a part of that exerciſe which is denominated prayer; and he aſks, how it can be more decent or expedient, when it is recited from the ſcriptures, or ſung by way of hymn, than when it is addreſſed to the Moſt High, in the form of ſocial prayer?

'You allow the propriety of praiſe and gratitude; and if you do, it muſt be obvious, that every perſon is to judge for himſelf what "occaſion may call them forth," and where they are to be expreſſed. To me it ſeems expedient, to take frequent public opportunities of impreſſing our minds with a becoming ſenſe of God, and the diſpenſations of his providence.

'But you ſubjoin, "what has this to do with *ſocial worſhip* at *church* or *chapel*?" You do not abſolutely deny, that the ſcriptures afford inſtances of a few individuals collectively addreſſing themſelves to the Deity, and you would allow this to be done "when the occaſion may call" for it; but you would, in no caſe, have it performed "in a crouded congregation †."

'Worſhip, Sir, is the duty of us all; and, if it is proper in a ſmall, but public aſſembly, it muſt be ſo in one which is large—provided regularity and decorum be obſerved. A ſolemn exerciſe of religion, which equally concerns the whole human race, is widely different from ſome of the common affairs of life, which are fit for the knowledge of a few; but which ought not to be expoſed to the public eye.

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'* Dr. Whitby's comment. on the 9th verſe of the 6th chapter of Matthew.'

'† Page 33.'

'Jeſus

'Jeſus Chriſt reproved ſome perſons in his time for oſtentatious worſhip; but it was not for a reſpectful performance of public devotion; it was for hypocritical conduct—*they love*, ſaid he, *to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen by men* *.

'Our Lord alſo condemned *vain repetitions* †, and blamed thoſe, who *for a pretence* ‡ made long prayers. Of theſe and other improprieties you loudly complain; and I aſſure you, Sir, that I am not an advocate for any thing burthenſome, or improper. But certainly you do not mean to inſinuate, that whatever is abuſed ought to be deſtroyed. Were you thus to enter into judgment, what could ſtand before you? Let us be aſſiduous in rectifying that which is amiſs; but in rejecting what is improper, let us beware, leſt we part with any thing eſſential.—While we prune the tree, let us not injure the trunk; while we trim the lamp, let us not extinguiſh the flame.'

On the practice of the apoſtles, Mr. Wilſon appeals to their prayer, Acts, i. 24, 25. as an example of *united prayer*; and from Acts, i. 13, 14. he infers, that their worſhip on this occaſion was ſocial; that it included petition; and that they perſevered in it for ſome time.

In concluſion, Mr. Wilſon makes a very important diſtinction between the means of religion and the end; and he remarks, that, with reſpect to the former, we are left at perfect liberty to chooſe for ourſelves:

'Nothing could make that right, which is wrong in its nature; and nothing could make that ſinful, which is beneficial in its tendency. If public and ſocial worſhip be uſeful to ſociety, it muſt be the command of heaven, and no poſitive injunction could warrant us to deſtroy it.

'The Sabbath returning at ſtated intervals, gives a joyous opportunity of reſt to him who is weary: it contributes to his health, as it leads him to cleanlineſs and change of raiment: it promotes virtue, as it encourages contemplation: it gives him an opportunity of going to the houſe of God, where he may reap many advantages from public devotion.'

Whether, after this encounter, the bold aggreſſor "will retire with ſhame from the field of conteſt, and reſign the victory," we cannot ſay: but we think every impartial reader will acknowlege, that Mr. Wilſon has proved himſelf an able champion in the cauſe which he has undertaken to defend.

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'* Matth. vi. 5. † Matth. vi. 7. ‡ Matth. xxiii. 14.'

ART. VII. *A New Literal Verſion of the Book of Pſalms*; with a Preface and Notes: By the Rev. Stephen Street, M. A. of Queen's College, Oxford, Rector of Teyford in Suſſex. 8vo. 2 Vols. pp. about 360 in each. 12s. Boards. White. 1790.

THE book of Pſalms is a valuable collection of devotional poetry; it is of acknowleged antiquity; it has intrinſic worth; and it tends, in different reſpects, to the moſt beneficial purpoſes: nothing equal to it, nothing that may be brought into competition, is to be found in any writings which bear ſo remote a date; unleſs we except ſome compoſitions of a ſimilar kind, to be found in thoſe Hebrew records, of which this book conſtitutes ſo conſiderable a part. It is wonderful that the Pſalms, together with the other Jewiſh ſcriptures, have reached our time in a manner ſo complete, or at leaſt with no greater defects and imperfections. Miſtakes, no doubt, there are in the moſt ancient copies and MSS. and errors in the beſt verſions: yet it muſt give ſatisfaction to the Engliſh reader, to know, that whatever faults are in the verſion, it is ſufficiently faithful for the guidance of his practice, and for the improvement of his mind. It is a laudable attempt, in ſuch who are qualified for the taſk, to elucidate what is obſcure, to amend what is miſtaken, and to improve what is defective. Such is the deſign of the preſent author, reſpecting the book of Pſalms.

In his preface, Mr. Street recapitulates a number of rules and principles concerning the original Hebrew text, which it is requiſite for all perſons to regard, who make it their ſtudy: they are chiefly ſuch as have been ſuggeſted by Dr. Kennicott and Dr. Lowth, whom he mentions with the higheſt reſpect; and at the ſame time pertinently quotes the words of the younger Buxtorf*,—"*Non decet equidem priorum veſtigia contemnere:*" but, at the ſame time, "*permiſſum et nobis eſt et invenire aliquid, et mutare, et relinquere. Qui ante nos ſcripſerunt non domini, ſed duces noſtri fuerunt: creſcunt hæc indies, et inventuris inventa non obſtant; multum ſubinde etiam futuris relinquitur.*"

This is a juſt ſentiment, and may be applied in other inſtances, as properly as in that immediately before us: ſince nothing can be more preventive of improvement, nor more inimical to the comfort and intereſt of men, than a ſervile attachment to rules, names, and forms. We are greatly indebted to thoſe who have preceded us in uſeful inquiries and labours: let us make the moſt of the advantages which they have furniſhed: but let them not reſtrain our own exer-

* Preface to Hebrew Concordance, page 8, col. 2, line 47.

tions,

tions, while they may be conducted with prudence and attention, and not with precipitance and ſelf-conceit, which will ever be productive of miſchief.

Mr. Street gives a farther account of his preſent publication, in theſe terms:

'The whole that is aimed at in the preſent performance, is to give a cloſely literal tranſlation; and by endeavouring to reſtore the original form of theſe compoſitions, to exhibit them in their ancient reſemblance. Of the ancient verſions, I have been able to conſult only the Septuagint and the Vulgate, in the way I could have wiſhed; my very ſlender knowlege of the Arabic and Chaldee, and my utter ignorance of the Syriac language, obliging me to be content in general with the Latin tranſlation of the Arabic and Syriac verſions, and of the Targum, which is given in the London Polyglott. The emendations of the text that are propoſed are humbly ſubmitted to the judgment of the learned; I ſhall not be ſurprized if many of thoſe, that are founded on conjecture only, ſhould be thought inadmiſſible: a young man living in the country, and not having much opportunity of advice or aſſiſtance from perſons of greater years, learning, and experience, may be expected to fall into ſome miſtakes in ſuch an attempt.'

This is ſenſible and modeſt: that it will be admitted as a *complete* apology in the inſtance before us, we will not aſſert. Leaving, however, ſuch a reflection, we cannot but approve his employing himſelf in a manner ſo ſuitable to his profeſſion; and we can perceive that he has applied with ſtudious care to the work which he undertook.

In ſuch a purſuit, in order to ſucceed, not only an acquaintance with the original language is neceſſary, and alſo with the rules and limitations preſcribed by the learned for ſuch an inveſtigation, but there is farther requiſite a ready and well-formed judgment, which ſhall rightly apply theſe directions, without treſpaſſing on that liberty of excurſion which Eaſtern languages ſometimes afford to the bold or inattentive adventurer.—A tranſlation may certainly differ from the common verſion, and be ill founded, though it ſhould be plauſible: *all* alterations are far from being improvements; to make them without neceſſity, or without good reaſons, is rather of diſſervice than of uſe:—yet it is not wholly uncommon, even for men of ſenſe and ability, to fail in ſome ſuch reſpects; if any inſtances of this nature ſhould preſent themſelves in the volumes before us, it will be no matter of ſurprize. The great end propoſed by theſe inquiries, is the attainment of truth;—to an upright and faithful mind, this is the governing principle, to which every other conſideration bends; and this, we are perſuaded, is the intention of the preſent work; although, at the ſame time, *every* correction propoſed will not ſtand the teſt, nor

nor appear of conſequence;—as for inſtance, whether we read Pſ. v. 4. *In the morning I will prepare myſelf and will look unto thee*; or, as it is in our common verſion, *In the morning I will direct* my prayer *unto thee and will look up*, is not of great moment; poſſibly the latter may come nearer the Pſalmiſt's intention;—or, whether Pſ. xii. 5. ſhould be read, as this author does, *With our tongue we will be ſtrong, our lips ſhall be for us*, or as it is in the Engliſh Bible, *With our tongues we will prevail, our lips are our own*:—the firſt of theſe phraſes is ſurely equal, in our view preferable, to that offered above; as to the latter, whether he improves it or not, we cannot ſo readily determine; the Latin, *nobiſcum*, ſeems to anſwer to the original word, our lips are, or ſhall be, *with us*, which our tranſlators appear to have thought equivalent to the words *our own*; and indeed this accords very well with the other expreſſions, and may probably be right;—either way, the meaning is nearly the ſame.

Pſ. xxix. 1. which in our verſion is, *Give unto the Lord, O ye mighty, give unto the Lord glory and ſtrength*, Mr. Street renders, *Aſcribe unto* Jehovah, *ye ſons of the mighty*; *aſcribe unto* Jehovah *glory and might*; it is queſtionable with us whether, *Give unto*, &c. is not the moſt plain, ſimple, and ſuitable expreſſion;—*Ye ſons of the mighty*, (or rather, we ſhould think, ſons of *might*,) which is the marginal reading, may ſound more poetically, though it may add little or nothing to the idea.

Pſ. xxxi. 16. *My times are in thy hand*; ſo the phraſe appears in the Engliſh tranſlation; it is here rendered, *The ſeaſons are in thine hand*;—poſſibly the reader, on conſulting his Bible, may think the words which he there finds, agree beſt with the ſtate of the Pſalmiſt's mind, and with other parts of his language: the Hebrew word, no doubt, often ſignifies the *ſeaſonable time*, the *proper opportunity*; it alſo means *time* in general, or the events of time. Some critics have thought that the word here might be beſt expreſſed by *mala mea*, *afflictiones meæ*: the LXX appear to have allotted to it a proper ſenſe, when they ſaid, *ſortes meæ*, *my lots*, my different *circumſtances*. It has been queſtioned whether, by ſome overſight, χλῆροι μου may not have been written inſtead of καιροὶ μου: in each way, the deſign of the paſſage is not obſcure: but to ſay, *the ſeaſons*, is rather ambiguous, as the reader is led to think of the four changes of the year.

Pſ. xxxiii. 20. *Our ſoul gapeth with expectation for* Jehovah—may come nearer to the energy of the original than, *Our ſoul waiteth*: but the phraſeology is unpleaſant: as the verb is ſuppoſed to be in *Pihel*, it may intend, *earneſtly* expect-

eth, or *panteth with expectation*; or may it not ſignify, a continued, perſevering, determined, truſt in, or *waiting* for, Jehovah?

Pſ. xxxiv. 7. *Even now the afflicted cried:*—in the common Engliſh Bible—*This poor man cried*;—and it is, at leaſt, doubtful, whether there be a neceſſary or ſufficient reaſon for the exchange, even allowing, on the authority of Noldius, that the particle or pronoun here uſed is once rendered *nunc*, Gen. xxxi. 41.

We are inclined farther to aſk, why is *enrage not thyſelf*, Pſ. xxvii. 1, &c. preferable to, *fret not thyſelf?* or why, Pſ. xxxvi. 9. *they are anointed with the oil of thine houſe*, is ſuperior to, *they ſhall be ſatisfied with the fatneſs* (deliciæ) *of thine houſe?* which latter, indeed, ſeems to us rather more conſonant to the original.

The 20th verſe of the 37th Pſalm is expreſſed in this manner,—*And the enemies of Jehovah, while ſhining, come to nought, while raiſed on high, like ſmoke, they come to nought.*—This is ingenious; ſeveral copies, and one MS. are ſaid to afford ſome aſſiſtance favourable to the alteration.—Dr. Durell, before this author, was rather perplexed with the firſt of theſe hemiſtics; and by inſerting a *Daleth* inſtead of a *Reſh* in the word tranſlated *fat*, reads, *And the enemies of the Lord ſhall be as the burning of lambs*; which is not, in our view, quite ſatisfactory.—The verſion of this place, in our common Bibles, was not made without judgment or propriety; when the phraſe, *fat* of lambs, or *pretioſum agnorum*, was employed, it appears to have been conſidered, that the words, *fat* and *fatneſs*, are not unfrequently choſen to ſignify what is valuable or delicious; therefore they gave *precioufneſs* in the margin, and *fat* in the text; and indeed this accords very well with the idea of ſpeedily conſuming.

It is well known that Hebrew particles admit a variety of ſenſes; a judicious regard to which fact is often of ſervice. Our author is not negligent of it, and applies it occaſionally to advantage: yet we may be allowed to aſk, whether in ſome ſuch inſtances as the following, the alteration made does not in a degree weaken the ſentiment? Pſ. xiii. 6. *I will ſing unto* Jehovah, when *he has been kind to me:* xxxi. 8. *I will exult and rejoice in thy mercy*, when *thou haſt beheld my affliction:*—lvi. 13, 14. *I will offer praiſe unto thee*, when *thou haſt ſaved my ſoul from death:* ſo, lix. 18. lxxi. 24, &c. Is there not too great a ſelfiſhneſs in this? or does it perfectly comport with that pious ſubmiſſion to and confidence in the Divine Being, for which theſe devotional compoſitions are remarkable, and which conſtitute one part of their moral inſtruction and benefit?

Every

Every reader of Hebrew perceives, that the language wants what is commonly termed the optative, potential, or ſubjunctive mode: the liberty of ſupplying this defect may be uſed to advantage, or may alſo, as good rules will, when miſapplied, prove hurtful: perhaps, in a few places, this is the caſe in the work before us;—as for inſtance, Pſ. xxvii. 5. *For he* could *conceal me in his pavilion in the day of evil*; *He* could *hide me under the covering of his tabernacle*; *He* could *ſet me on a rock*, &c.—xxix. 5. *et ſeq. Yea Jehovah* can *break the cedars of Lebanon*; *And* can *make Lebanon bound like a hind calf*;—*The voice of Jehovah* can *ſhake the wilderneſs*; *Jehovah* can *ſhake the wilderneſs of Cades*; *the voice of Jehovah* can *ſhake the oaks*; *And can ſtrip the foreſts.*—Now allowing, according to this writer's juſt obſervation, that the future tenſe may poſſibly ſometimes have the force, or ſupply the place, of the ſubjunctive or potential mode, we can yet hardly agree that the obſervation is applicable in theſe inſtances.—Who entertains a doubt that Omnipotence *can* effect what is infinitely ſuperior to *breaking the cedars of* Lebanon?—Does not the alteration, therefore, enfeeble rather than improve the ſentiment conveyed by the Pſalmiſt?—The compoſition, and beautiful it is, was probably occaſioned by ſome convulſions of nature to which he had been witneſs: if the deſcription, which he gives, be expreſſed in the preſent form, it ſeems to loſe nothing of its life and ſpirit.—Beſide, the Hebrews were not deſtitute of a proper method for ſignifying what is termed *potential*; as may appear from Exod. xxxiii. 20. alſo Pſ. lxxviii. 19, 20. not to inquire now for other inſtances.

We will here add ſome farther paſſages, which, while they diſcover the attention and ingenuity of Mr. Street, are yet, to ſay the leaſt, of a doubtful kind: Pſ. i. 6. Becauſe *Jehovah regardeth the way of the righteous*, that *the way of the ungodly may come to nought.* ii. 6. *But as for me, I am anointed King over Zion, his holy mountain.* iv. 5. *Tremble, and commit not the ſin that is in your heart*; *On your couch be ſtill.* xi. 5. Jehovah *examineth the righteous and the wicked*; *But he hateth the man who loveth violence.* xiv. 6, 7. *They made a mock of the counſel of the afflicted, becauſe* Jehovah *was his refuge, who giveth from Zion ſalvation unto* Iſrael. *Becauſe* Jehovah *turneth the captivity of his people,* Jacob *exulteth,* Iſrael *rejoiceth.* xv. 4. *That ſweareth unto a friend, and doth not deceive him*;—and, not to enlarge the liſt, xvii. 13, 14. *Let thy ſword deliver me from the ungodly, Thine hand, O* Jehovah, *from mortals.* To us it appears, that theſe two laſt hemiſtics here loſe much of the ſpirit infuſed by our common tranſlation, which is not unſupported by the conſtruction of the original.—The fourth verſe of this Pſalm has ſometimes been thought rather difficult: Mr. Street

Street unites a part of it with the former verſe, and the remainder with the fifth, in this manner:—*Thou haſt tried me, thou didſt find no ill device in me, nor doth my mouth tranſgreſs in the works of mankind. According to the word of thy lips I keep from the paths of ruin, directing my treading in thy ways,* &c. —Whether *this* be right or not, concerning which we muſt heſitate, it is very clear that a part of the *fourteenth* verſe has but an unpleaſant ſound, however near it may be to truth:—*Scatter the mortals of this age: Their belly is full of ſwine's fleſh and mice*;—that is, we conclude, of unclean and prohibited animals, their indulgence in which was one proof of a diſobedient ſpirit. The author employs ſome labour in ſupport of his *conjecture.*—Miſtaken or not in this, he is probably right in the turn which he has happily given to the next clauſe,—*Their ſons are ſatiated, and they leave the remnant to their little ones.*—Durell had before furniſhed a ſimilar idea, underſtanding, farther, by *their little ones*, (which is, without doubt, the real meaning,) *children's children*, or *grand-children.*

It is not difficult to point out inſtances in which the verſion of the Pſalms is improved by this writer: of this kind we conſider, Pſ. i. 3. *Whoſe foliage never faileth, And it bringeth all its produce to maturity*;—perhaps alſo, vii. 5. *If I have returned retributions of evil, When I was ſet free from thoſe who were mine enemies without cauſe.* The latter part of the eighth verſe of this Pſalm offers a difficulty not eaſy to remove: the common tranſlation is by no means ſatisfactory; *For their ſakes therefore return thou on high:* the old verſion ſeems rather better than this; *For their ſakes therefore lift up thyſelf again.* Mr. Street's emendation we think preferable both to this and to Dr. Durell's: he unites the latter part of ver. 8. with the beginning of ver. 9. and reads, *Then ſhall the aſſembly of the people ſurround thee, And for this cauſe*, Jehovah, *who judgeth the nations, ſhall be highly celebrated:*—but for the laſt word *(celebrated)* he has no better authority than conjecture; yet it is properly offered to ſtudious conſideration, by which means the alteration may be farther amended, or more firmly eſtabliſhed.—His omiſſion of the copulative, and employing the vocative caſe in the latter part of ver. 10. and reading, *O ſearcher of the heart and reins*, inſtead of, *God trieth the heart and reins*, we much approve: but whether ſeparating the word *righteous* from this clauſe, and adding it to the following, is not too bold an adventure, we will not readily determine. Ver. 11. he exhibits in this manner; *The righteous God is my ſhield; The High God, who ſaveth the juſt of heart.*—Ver. 15, 16, are in our view judiciouſly corrected, *Behold him that is in labour with iniquity, Conceiveth oppreſſion, and bringeth forth falſehood; He holloweth out a pit, and diggeth it deep, But he falleth into the deſtruction*

*deſtruction he contrived:*—the word *ditch*, or *dell*, we ſhould conceive to be more ſuitable to the Pſalmiſt's expreſſion and idea, than the word *deſtruction.*—Whether viii. 5. be juſtly corrected, we cannot aſſert,—*What is mortal man, that thou ſhouldſt call him to mind, And a ſon of Adam that thou ſhouldſt* place him in authority, &c.—It is the laſt hemiſtic of which we have any doubt; the change in the firſt is immaterial; the Hebrew verb, which occurs in the ſecond, bears numerous ſenſes; and, in a few inſtances, is rendered in ſome agreement with the idea which the author here aſſigns: but it is rather wonderful that he ſhould advance nothing in ſupport of the alteration.

Mr. Street is ſolicitous to reſtore the diviſion into parts, in thoſe odes which were intended to be ſung in the reſponſive manner; which, he imagines, might remove ſome obſcurities. He conſiders the 9th as one of theſe Pſalms, and explains the *title* favourably to ſuch a concluſion: different conjectures have been made concerning it; that which ſuppoſes it to mean nothing more than a muſical inſtrument, may perhaps be the beſt. As to ſome of theſe ſacred odes, which he attempts to divide, he may poſſibly be right; there are thoſe which bear the appearance of ſuch a deſign, and are well adapted to public occaſions: others are more evidently private meditations, ſoliloquies, and prayers, to which the reſponſive form does not ſo well accord; as for inſtance, the third Pſalm and the twenty-third, the ſimplicity and beauty of which ſeem rather weakened than improved by ſuch a diviſion; and the ſame may perhaps be ſaid of the twenty-fifth: it much better agrees with the ſtructure and ſentiments of the ninth Pſalm, which, as the title is here explained, was to be *performed by virgins and a youth.* In this Pſalm are ſome good corrections, as likewiſe in that which immediately follows; part of the beginning of which is thus rendered:

> '2. *With pride the ungodly perſecuteth the afflicted,*
> *He catcheth him by the fraud he hath deviſed:*
> '3. *For the ungodly is mad for the deſire of his ſoul,*
> *And woundeth the weak, deſpiſing* Jehovah.
> '4. *The ungodly, in the pride of his wrath, never ſeeketh after God;*
> '5. *All his devices are profane, his ways are ſo at all times,*
> *Becauſe thy judgments are high above him, he deſpiſeth all his enemies.*
> '6. *He ſaith in his heart, I ſhall not be moved;*
> *Through generation and generation I ſhall go on without calamity.*'

Some of the alterations in the above paſſages ſeem for the better: we are doubtful concerning the words, *wounding the weak*; we have at times thought that the Hebrew words here ſignify,

ſignify, *making gain, he bleſſeth*, i. e. bleſſeth *himſelf*, agreeably to what is ſaid of a diſſolute and hardened offender, Deut. xxix. 19. *bleſs himſelf in his heart:* but this we merely and caſually mention:—*In the pride of his wrath*, does not ſeem quite agreeable and ſatisfactory.—In the 10th verſe of this Pſalm, Mr. Street, and Dr. Durell before him, we think, loſe the idea of a crafty, watchful, crouching, beaſt of prey, which is in ſome meaſure preſerved in our Engliſh Bible, and intended by the original. The concluſion of the verſe, in the common verſion, is certainly bad;—*that the poor may fall by his ſtrong ones:* we ſhould ſuppoſe the deſign of the words to be, that, after *lurking* and *crouching* for ſome time, he ſuddenly ſprings forth and falls on the prey, with *his bones*, his full *weight*, or ſtrength.

Before we leave this Pſalm, we may juſt obſerve, that this author takes no particular notice of the word חלכה, that *ſtrange word*, as Dr. Durell calls it: poſſibly it may be worthy of ſome conſideration, whether, by an eaſy miſtake, the firſt letter *Hheth* has not been inſerted inſtead of *He*, and thus the word, now rendered *poor*, is a derivative from the verb הלך, *he walketh:* if this might be admitted, does it not afford a probable ſenſe, a *traveller*, a *wanderer*, a *vagrant*, entrapped and ſeized by ſuch as lie in wait? We propoſe this cautiouſly to thoſe who have greater leiſure, and more critical ſkill.

Pſ. xxvii. 13. Mr. Street omits the words which our tranſlators (not improperly) have ſupplied; inſtead of ſaying, *I had fainted, unleſs*, he connects the verſe with the foregoing in this manner:

'12. *Though falſe witneſſes roſe up againſt me, and ſpake violently,*
'13. *I believed that I ſhould ſee the goodneſs of* Jehovah *in the land of the living.*'

The latter part of the thirty-ſecond Pſalm, perhaps, receives ſome improvement:

'9. *Be not as an horſe, as a mule,*
*That has not been taught by binding his jaws with the bit and bridle;*
'10. *Leſt the great plagues that are for the ungodly ſhould attack thee,*
*While mercy ever encompaſſeth him that truſteth in* Jehovah.'

Pſ. xxxvii. 37. is thus tranſlated: *Keep to integrity, and obſerve that which is right, For the conſequence is peace to every man.*—This brings the paſſage nearer to the old verſion: it is a ſatisfaction that the real import of each is much the ſame.

Pſ. xli. 1. or 2. as it ſtands in theſe volumes, and in the Hebrew, receives a meaning quite different from what has been generally acknowleged;—*O the happineſs of him who is wiſe! He is never exhauſted; In the day of calamity*, Jehovah *delivereth*

*delivereth him*, &c. In ſupport of this unuſual verſion, it is urged that the Hebrew word in the firſt clauſe, and which he renders *to be wiſe*, is never uſed, as far as appears from the concordance, in the ſenſe of *attending to*; and that it ſignifies one who is wiſe enough to be *religious and virtuous*: to which it may be added, that this meaning receives ſome ſupport from the farther part of the Pſalm.—Attention to the poor, ſick, or diſtreſſed, is often, though not always, one mark of a mind really virtuous; and when it ariſes from juſt and good principles, is no doubt accompanied with a *bleſſing*.—Whether Mr. Street be here right or not, in his explication of the word, we may propoſe to his farther notice, Pſ. lxiv. 9. (which, indeed, he renders, *Let them learn inſtruction*,) Job xxxiv. 27. Prov. xvi. 20. Prov. xxi. 12.

Poſſibly, Pſ. xlvii. 10. *Surely to God our ſhield belongeth the earth*, may be ſuperior to the authorized reading; the rendering of xlix. 6. is, however, evidently more intelligible and proper,—*Wherefore ſhould I fear in the days of calamity, when the wickedneſs of the fraudulent ſurroundeth me, Of thoſe, who confide in their ſtrength*, &c. Dr. Durell had before ſuggeſted ſomewhat of *a ſimilar idea*,—*the iniquity of thoſe that ſupplant me*, &c. The full force of the Hebrew word גמל does not ſeem to be fixed; it is conſidered by our old tranſlators, as ſometimes ſignifying to *deal bountifully*, and thus it is read two or three times in the Pſalms; inſtead of which, this author inſerts, to be *kind* or *favourable*; he ſuppoſes, with Durell, that this is the word which ought to appear in the original, Pſalm lvii. 3. inſtead of that which anſwers to *performeth* in our common verſion: but he reads here, *is kind to me*; whereas Dr. Durell retains the phraſe, and no doubt had reaſon for doing it, *dealeth bountifully with me*. The idea, ver. 9. is ſtriking and pleaſing,—*Awake, lute and harp*; *I will awaken the morning*; whether ſtrictly juſt or not, we cannot determine; our author illuſtrates it by a line in Milton's Allegro,—*Chearly rouſe the ſlumb'ring morn*; and farther by a triplet of an obſcure poet, John Habington,—*The nymphes with quivers ſhall adorne, Their active ſides, and rouſe the morne, With the ſhrill muſic of their horne.*

As Mr. Street gives ſome particular attention to the *titles* of the Pſalms, we obſerve he explains that of the 69th, *Written down by* David, *that it might not be loſt, when* Saul *ſent*, &c.—Pſ. lxxvii. 3. is here more acceptably, and we would hope more juſtly expreſſed, than in the received verſion, —*Mine eye in the night floweth with tears and ceaſeth not.* In ſupport of this reading, we are referred to a paſſage in the Targum quoted by Dr. Secker, and to Lament. iii. 49.—

There is difficulty in the text. Dr. Durell, by the help of the Syriac, propoſes—*His hand ſtrikes me in the night*; or, by affixing the pronoun *Vau*, *His hand exhauſteth me.*—Among the various ſenſes of the word, (tranſlated in our Bibles *my ſore*,) as enumerated in Taylor's uſeful Concordance, one is, *ſtroke of the hand*; *the ſtroke of God's hand*, a ſore, painful *affliction*; for which, beſide the verſe now before us, we are there directed to Job, xxiii. 2. xxvii. 11. Pſ. xxxix. 10.

Mr. Street beſtows conſiderable attention on the 68th Pſalm; a noble compoſition, but acknowleged to have ſeveral difficulties. We cannot accompany him in his progreſs, and therefore only obſerve, that he reads ver. 10. thus: *Thou doſt ſprinkle a rain of kindneſs, O God, on thine heritage, when it fainteth*, &c.—and ver. 14. he renders in this manner: *Since there lay at the entrance of the tents a dove, covered with ſilver, and her feathers with fine gold.*—He imagines this *dove* to have been one of the enemy's idols.—Notwithſtanding the arguments which are employed to defend this very ingenious explication of the paſſage, we cannot, at preſent, conſider it as ſatisfactory; nor can we be certain that Dr. Durell's is more probable; from a compariſon of each, with other aſſiſtance, ſomewhat more concluſive may be deduced: the common verſion appears to be wholly unſupported and defective.

Pſalm cx. 3. is thus tranſlated,—*Unto thee ſhall belong the dominion in the day of thy power, With holy honours from the womb, Thy birth ſhall be comparable to the dewy dawn.*—We cannot enter into the reaſons by which the change here made is juſtified; yet we may obſerve, that, to illuſtrate the phraſe, *holy honours*, we are referred to Matth. ii. 11. and concerning the *dewy dawn*, it is obſerved, 'The Meſſiah is called the *Sun of righteouſneſs*, Malac. iv. 2. and Luke, i. 78. Zacharias calls his coming *the day-ſpring from on high*.'—By exchanging the letter *Hheth* for *He*, with the alteration of another word, ver. 7. is here read, *He ſhall appoint thee a leader of many in the way*, &c. We remark with pleaſure, that Mr. Street, though he regards ſome of the Pſalms as prophetical, does not run into thoſe myſtical interpretations, which often betray ignorance, at the ſame time that they tend to overturn reaſon and common ſenſe.

Pſal. cxii. 5.—*That reſtraineth his words with judgment.*—This rendering, (not *new*,) if it be juſt, muſt be admitted, although it deprives us of ſome uſeful and important inſtruction, when we are told of the truly charitable and good man, that *he will guide his affairs with diſcretion*; ſignifying that it is ſuch a diſcreet and wiſe attention that enables him to perform many acts of kindneſs and ſervice; whereas the ſpendthrift, the prodigal, and the oſtentatious, man, if he ſhould thought-

leſsly atchieve what might be called generous, is at the ſame time, and perhaps in that very inſtance, unjuſt.—We ſee no good reaſon, in this inſtance, for departing from the common tranſlation, which is very appoſite to other parts of the Pſalm.

The laſt paſſage which we ſhall notice is, Pſ. cxxvii. 2. which has proved a puzzling ſentence to commentators:—Here we read it thus,—*It is vain for you early riſers, To riſe from reſt, eating the bread of care, when he giveth to his beloved double.*—It is obſerved that the word ſuppoſed to ſignify *ſleep* in this place, does not bear that ſenſe in any other part of Scripture; and it is remarkable to have it added, that this interpretation is aſſigned by *all* the ancient verſions.—Mr. Street's paraphraſe is, 'It is vain for you, ye careful, toiling men, to take all the pains you do, for Jehovah can give to his beloved one double of what you gain by your fatigue, anxiety, and labour.'—All the purpoſe ſeems to be anſwered, if we ſay that he does, or can, impart *ſleep*, that is, reſt, content, and ſatisfaction, to his ſervants, without this exceſſive diſquietude.

It would be eaſy to add many other remarks: from the view which we have exhibited, the reader will be enabled to form ſome judgment of this verſion; and will probably think, with us, that, in ſeveral inſtances, it is an improvement on thoſe which have preceded it; that in ſome the alterations are doubtful; and that in many others they are unneceſſary, if not miſtaken; yet, that *all* are worthy of attention, and may open the way to farther amendments.—We conſider the work as a uſeful addition to this branch of learning. The author may perhaps be too ready in advancing conjectures, but he always gives notice when he does it, and never dogmatically affirms.

During the peruſal of this performance, we have occaſionally been inclined to wiſh that, after the labour which Mr. Street has beſtowed in compiling and compoſing, he had kept it back a while longer from the view of the public, which would no doubt have contributed to render it yet more complete; and this, we are perſuaded, will be the caſe, ſhould it reach another edition.

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ART. VIII. *The Marches of the Britiſh Armies in the Peninſula of India*, during the Campaigns of 1790 and 1791, illuſtrated and explained by Reference to a Map, compiled from authentic Documents, tranſmitted by Earl Cornwallis from India. By Major Rennell. 8vo. pp. 113. With Plans of Battles, and a large ſeparate Map. 7s. 6d. Nicol. 1792.

EARL CORNWALLIS ſent home two maps, on ſcales of nine inches to a degree; one of them contained General Meadows's campaign in 1790, the other his Lordſhip's own campaign

paign in 1791. Taken together, theſe maps comprehend near three degrees of latitude, and from two to three degrees of longitude, extending over a tract of country, with the geography of which we have, hitherto, been very imperfectly acquainted. In the map illuſtrating the work now before us, Major Rennell has incorporated the documents that were ſent home by Lord Cornwallis, reducing the ſcale to two-thirds of the original; and thereby including, in one large ſheet, the whole breadth of the peninſula. In this reduced map, every poſition, and every name, occurring in the original maps of the marches, is preſerved; and by inſerting a competent number of the ſurrounding poſitions, the reader is enabled to refer the movements of the co-operating armies to certain well known points in the geography, and likewiſe to obtain a clear idea of the operations of two diſtinct campaigns, in different parts of the ſame country, pointing by various routes to the ſame object.

Beſide tracing the marches in a map, Major Rennell has illuſtrated his work with a plan of the battle of Seringapatam, and with three other plates containing views of the armies in the field, reſpectively commanded by Gen. Meadows, Earl Cornwallis, and Gen. Abercrombie: but our journal not admitting the inſertion of plates, we muſt confine our obſervations to that part of the ſubject which is capable of being explained without their aſſiſtance.

Myſore, the proper country of Tippoo, is an elevated region, towering above the reſt of the peninſula of India, and thence called a table land; becauſe, though roughened by many lofty eminences, yet theſe, in a general point of view, are no more than inequalities on the ſurface of a vaſt flat mountain. To enter the country ſituated on this extenſive terrace, it is neceſſary to aſcend the Gauts; a word importing, in a limited ſenſe, paſſes through, or over, mountains,—but, in a more extenſive ſignification, denoting the mountains themſelves. The level of the table land, ſupported by the Gauts, muſt neceſſarily riſe as it extends weſtward, ſince all the rivers run from that quarter. The top of the weſtern Gauts, fronting the Malabar coaſt, muſt therefore be conſiderably higher than that of the eaſtern. On the weſtern ſide, the deſcent is ſo abrupt that it merits the term of wall, better, perhaps, than any other range of mountains whatſoever. This table land formed the theatre of Lord Cornwallis's campaign in 1791. He aſcended it by the paſs of Muglee, about 80 miles almoſt directly weſt from Madras; which paſs is thus deſcribed:

'Several parts of it are ſteep; particularly the ſecond and longeſt aſcent of 500 yards. The road was new, and well made; and neither rugged nor ſtony. The draft bullocks were not taken out

how this may beſt be done by ſuch modes of travelling as are moſt likely to be uſed in the country where thoſe inquiries are to be made.

The mode of travelling, moſt common in Africa, is by means of camels; and Mr. R. ſays that 'the rate of the camel's movement appears to him to be, beyond all others, the leaſt variable, whether we examine it by portions of days or of hours.' This circumſtance occurred to him, on examining (though for a different purpoſe,) the journals of ſeveral gentlemen who had croſſed the deſerts between Aleppo, Bagdad, and Buſſorah, by this kind of conveyance. Mr. Rennell examined five journals, viz, that of Mr. Carmichael, who went by a caravan where there were 1000 camels, 600 of which were loaded, and the reſt light; that is, they carried only a man, or ſome burthen of ſimilar weight; whereas the ordinary load of a camel is five or ſix hundred pounds weight. Secondly, one kept by Colonel Capper, who paſſed the ſame deſert in 1778, with a caravan where there were from 80 to 100 camels lightly loaded. Thirdly, Mr. Hunter's journal of his paſſage through this deſert in 1767. Theſe three gentlemen all croſſed the great Arabian deſert; and the time taken up by them in going from Aleppo to Buſſorah was 322 hours, 310 hours, and 299½ hours, reſpectively.

Mr. Rennell remarks that the principal part of this diſagreement, ſmall as it is on ſuch a great length of time, aroſe chiefly in a ſmall part of that time; namely, in the journey from Aleppo to Hagla, at the beginning, owing to the travellers joining the caravans at different diſtances from Aleppo, and before which, they had travelled by a quicker conveyance than camels afford; and in a ſmall part of it at the latter end; namely, between Rackamah and Buſſorah; where, on one account or another, theſe gentlemen proceeded by different routs: for, he ſhews that the hours taken up by the three travellers in going from Hagla to Rackamah were 193¼, 194⅓, and 187½ reſpectively.

The other two journals, which Mr. Rennell compared, were thoſe of Mr. Holford, in 1780, and of Mr. Irwin, in 1784; theſe two gentlemen went by the way of the little deſert, as it is generally called, and through the city of Bagdad. After comparing, in various ways, the data which theſe journals afford, Mr. Rennell concludes that the hourly rate at which a camel travels, as deduced from Mr. Carmichael's journey, is 2.475 Britiſh miles; from Colonel Capper's, 2.51; from Mr. Hunter's, 2.585; from Mr. Irwin's, 2.48; and from Mr. Holford's, 2.5; and that the mean of the five experiments gives 2.51 Britiſh miles for the rate at which camels travel in an hour;

hour; which may therefore be taken at $2\frac{1}{2}$ miles, Britiſh meaſure.

Mr. Rennell farther remarks that it does not appear from theſe journals, that the load of a camel has any influence on it's ſpeed, when it is ſuffered to go at it's own rate, as it always is, in caravans: the only way in which the load affects the camel's travelling is, that the animal will not travel for ſo long at a time when fully laden, as it will when light.

As it is poſſible, however, that all the perſons, who may be ſent into the interior part of Africa, may not be provided with watches, particularly the natives, Mr. Rennell, by comparing the number of days in which each of the five journeys, as well as one made by Teixera, acroſs the Chaldean deſert, were performed, with the whole number of hours which elapſed during their journeys, has deduced the following circumſtances; viz. that the heavily loaded caravans, which were accompanied by Mr. Carmichael, Mr. Holford, and Teixera, travelled, on a medium, in each day, for 7 h. 10′, 7 h. 40′, and 7 h. 30′, reſpectively; and that the light caravans of Mr. Irwin, Mr. Capper, and Mr. Hunter, travelled, in each day, on a medium, for 9 h. 12′, 8 h. 38′, and 8 h. 45′, reſpectively: the mean of the three former is 7 h. 27′, and of the latter 8 h. 52′: conſequently, reckoning the rate of travelling of camels, in caravans, to be $2\frac{1}{2}$ miles in an hour, the diſtance, travelled by the heavy caravans, in a mean day, will be 18.625 Britiſh miles; and by the light caravans $22\frac{1}{2}$; ſo that, hence, any traveller who is in poſſeſſion of a pocket compaſs, to point out the direction in which he travels, and can tell what that was, and the number of days employed by the caravan in going from one place to another, may contribute, very conſiderably, to the improvement of the Eaſtern geography.

*On* Infinite Series. *By* Edward Waring, *M.D. F.R.S.* &c.

This paper, as we have already obſerved of ſome other late communications of Profeſſor Waring, ſeems to be written, more with a view to inform us what he has done in other places, than to exhibit any new diſcoveries in the ſubjects which he diſcuſſes at preſent. He has, however, in ſome inſtances, extended the inquiries which he mentions, farther than he had done before; and, in others, he has ſhewn how what he had already done may be applied to other ſubjects beſide thoſe to which he had applied them in former publications. Among theſe, it may not be improper to mention a very neat, and, ſeemingly, ready method of reſolving Kepler's Problem, and all others of a like nature; as well as the reſolution of two or three other problems, on very general principles, which may be uſefully applied to many ſubjects in mechanics, and phy-

ſical aſtronomy. The Doctor has added two very general theorems, of conſiderable uſe in the doctrine of chances; and he concludes his paper by pointing out ſome of the purpoſes to which they may be applied.

*A* Meteorological Journal, *principally relating to* Atmoſpheric Electricity; *kept at Knightſbridge, from May* 9, 1789, *to May* 8, 1790. *By Mr.* John Read.

This paper contains ſome curious obſervations, and a deſcription of the inſtrument, uſed in the journal, for collecting atmoſpheric electricity.

*The* Longitudes *of* Dunkirk *and* Paris, *from Greenwich, deduced from the triangular Meaſurement in* 1787 *and* 1788, *ſuppoſing the Earth to be an Ellipſoid. By Mr.* Iſaac Dalby.

In the account of General Roy's trigonometrical operations in 1787 and 1788, given in the Phil. Tranſ. vol. lxxx. for 1790, and of which an account is alſo given at page 406 of our Review for April 1791*, the diſtance of Dunkirk from the meridian of Greenwich was firſt determined, on a line parallel to one ſuppoſed to be drawn perpendicular to the meridian of Greenwich, at the point where the obſervatory is ſituated; after which the longitude of Dunkirk, from Greenwich, was found by ſpherical computation, on a ſuppoſition that the ſurface of the ſphere, to which theſe computations were adapted, coincided, very nearly, with that of the earth, in an eaſt and weſt direction, at the place where the operation was performed; and that the magnitude of this ſphere had been determined by actual obſervations, made at two ſtations, nearly in the latitude of Dunkirk. As the principles on which this computation was founded, though not ſtrictly geometrical, call for no material objections, (the only hypotheſis, that is admitted, being evidently ſuch as can not affect the concluſions drawn from them in any ſenſible degree, and as great care was taken in obſerving the angles, at thoſe ſtations on which the direction of the meridians depend,) Mr. Dalby thinks that the longitude of Dunkirk, and, conſequently, that of Paris, which is deduced by means of it, muſt be very near the truth, whatever the real figure of the earth may be.

As it may, however, be thought by ſome, that the arc between the meridians of Botley Hill and Goudhurſt, which is that determined by the obſervations, is too ſhort to aſcertain the value of the arc between the meridians of Greenwich and Dunkirk, with ſufficient accuracy, as the former is but $17\frac{1}{2}$ miles, and the latter almoſt a degree and an half; and more eſpecially as it is remarked, in the Appendix to the 80th vol.

* See likewiſe the *ſecond* article in our laſt *Appendix*, juſt published.

of

of the Philoſophical Tranſactions, that an error of a ſingle ſecond in the determination of the former arc will create an error of nearly 6 ſeconds in the latter, Mr. Dalby has been induced to try what reſult a different mode of calculation, founded on different principles, will bring out.

The principles, on which Mr. Dalby's computation is founded, are undoubtedly ſtrictly geometrical: but it muſt not be thence inferred that his concluſion is more exact than that which is given in General Roy's paper; for his hypotheſis, namely, that the earth is an ellipſoid, and which enables him to compute from ſtrict geometrical principles, is by no means a certain one:—there is, indeed, good reaſon for thinking it falſe, though to what extent that falſehood may operate in any place, is uncertain; it may be as near the truth as M. Bouguer's hypotheſis, on which the General's calculation is founded; or it may be much more erroneous: neither is his method of determining the magnitude of his ellipſoid unexceptionable; though, for any thing we know, it may be as unexceptionable as any other that he could have uſed. To explain this:—It is well known, to moſt perſons who are converſant in theſe matters, that the ſeveral meaſures of a degree, which have been made in different latitudes, do not, by any means, agree with one another, if we ſuppoſe the figure of the earth to be that of a perfect ſpheroid; and, of courſe, the meridians to be perfect ellipſes. This diſagreement, it is alſo well known, may ariſe either from inaccuracy in the terreſtrial meaſurements, from inaccuracy in determining the quantity of the celeſtial arch which correſponds to thoſe meaſurements, or from the figure of the earth not being that of a perfect ſpheroid: or the diſagreement may ariſe (and moſt probably does,) from a combination of all theſe three ſources of error *. General Roy, in forming his calculation of the difference

* Will not our readers wonder why ſo much labour and coſt has been expended in procuring data, which, after all, cannot be applied to the reſolution of the problem under conſideration, without the aſſumption of vague and indeterminate hypotheſes; when a direct ſolution, void of all hypotheſis whatever, preſents itſelf by means of aſtronomical obſervations? As we profeſs ourſelves no "niggards of advice," ſo neither would we be thought niggards of information, when we have any to give: we ſhall therefore inform thoſe who do not already know it, that in the year 1783 *Comte d'Adhémar*, the French Ambaſſador, tranſmitted to Mr. Fox, then Secretary of State, a memoir of the late *M. Caſſini de Thury*, in which he aſſerted that "the longitude of the Royal Obſervatory, at Greenwich, (from Paris,) is not known, certainly, within leſs than about 11″; and that its latitude is uncertain to the amount of 15″; and he recommended the latitude and longitude of it to be determined,

difference of longitude between Greenwich and Paris, ſuppoſed the diſagreement to ariſe wholly from the curve of the meridian not being a perfect ellipſis: Mr. Dalby has ſuppoſed it to lie wholly in the meaſurements; and he thinks it conſiſts principally in the determinations of the celeſtial arcs; for there is, ſays he, little doubt but the terreſtrial meaſurements are, in general, exact enough.

Whether the error lie in the terreſtrial, or celeſtial meaſurements, is not material to the point under conſideration: but it is very material to know, if it were poſſible, which of the meaſured degrees is erroneous; if, as Mr. Dalby's hypotheſis ſuppoſes, the error lies there; this, however, can only be conjectured, from the accounts which are given of the inſtruments uſed, and the means employed, in making thoſe meaſurements. Mr. Dalby finds that, if he ſuppoſes the meaſurements of a degree at the equator, by M. Condamine and his aſſociates, and at the polar circle, by M. Maupertuis and his co-operators, to be adopted as true, and if the meridians be ſuppoſed ellipſes, the length of a degree, in the latitude of 50° $9\frac{1}{2}'$, which is the middle point between the parallels of Greenwich and Paris, will be greater, by 140 fathoms, than the meaſurement, performed jointly by General Roy and M. Caſſini de Thury, makes it; and, as theſe two meaſurements of M. M. Condamine and Maupertuis were made in ſituations which are better adapted to the purpoſe of determining the ſpecies of the curve which forms the terreſtrial meridians, ſuppoſing it to be an ellipſis of any kind, than any others are, it might have been ſuppoſed that Mr. Dalby would have aſſumed that ſpecies of ellipſis which reſults from theſe two meaſurements:—but, inſtead of doing ſo, he has ſuppoſed both theſe meaſurements to be erroneous in exceſs, to the amount of 140 fathoms, or nearly ſo; and, taking the meaſured degree in latitude 50° $9\frac{1}{2}'$ N. to be 60844 fathoms, as the late operation by General Roy and M. Caſſini makes it, and that of M. Condamine, at the equator, to be only 60344, or 137 fathoms leſs than M. Condamine gave it; he determines the

termined, by terreſtrial meaſurement, from the Obſervatory at Paris. To all thoſe who were acquainted with aſtronomical obſervations, and particularly with the obſervations which have been made at Greenwich, this French memorial appeared to be unworthy of conſideration: but ſome, who were not ſo well acquainted with the merits of it, thought otherwiſe; and it was ſuggeſted, that an attempt to aſcertain the point in queſtion that way, might lay the foundation of, and be the means of ſetting on foot, a general ſurvey of the whole kingdom: his Majeſty, ever ready to promote the extenſion of ſcience, furniſhed the money which was neceſſary for carrying it on, from his privy purſe.

ſpecies

ſpecies and magnitude of an elliptical meridian, which will agree nearly with all the degrees that have been meaſured in the middle latitudes. Had the meaſurement of a degree of the meridian between Greenwich and Paris been the only one which diſagreed with the ſpecies and magnitude of the terreſtrial meridian, deducible from the meaſurements of M. M. Condamine and Maupertuis, we ſhould not have ſcrupled to expreſs our diſapprobation of Mr. Dalby's conduct in this buſineſs: but it is remarkable that the ellipſis deduced from thoſe two celebrated meaſurements, will not agree with any of the meaſurements which have been made in the middle latitudes; and, therefore, if Mr. Dalby calculated at all on the hypotheſis of the earth being a ſpheroid, we think there was ſome reaſon for rejecting that ſpecies of ellipſis which reſults from theſe meaſurements, and for recurring to one which agrees better with the obſervations that have been made in latitudes that correſpond more nearly with that for which his computations were to be made; and, calculating from thoſe principles, Mr. Dalby finds that the difference of longitude between Greenwich and Paris is $9' 20\frac{1}{4}''$, or only about $1\frac{1}{2}''$ greater than the determination in General Roy's paper.

Mr. Dalby ſays, if, inſtead of ſuppoſing the meaſurement at the equator and polar circle to be too great by 140 fathoms, we ſuppoſe each of them too great by only 70 fathoms; and, of courſe, the length of the degree, which reſults from the late meaſurement between Greenwich and Paris, too ſmall by about the ſame quantity; the difference of longitude between thoſe two places will come out $9' 19'' 7$:—but we cannot help wiſhing that Mr. Dalby, while he was about it, had deduced the longitude between Greenwich and Paris from the hypotheſis that the terreſtrial meridians are ellipſes, of that ſpecies which reſults from the meaſurements of M. M. Condamine and Maupertuis; becauſe we ſhould then have been able to eſtimate, in ſome tolerable degree, the magnitude of the errors which may poſſibly ariſe in the difference of longitude, from our uncertainty with reſpect to the real figure and magnitude of the earth: for it was not probable, from the reaſon for which M. Bouguer's ſpheroid was choſen, that any very great difference could ariſe between the deductions derived from it, and thoſe derived from a ſpheroid of the kind that Mr. Dalby uſed, as both were accommodated to the meaſurements which have been made in the middle latitudes. It was not, indeed, very likely that any conſiderable variation could happen in the difference of longitude in time, whatever hypotheſis was adopted. There is, therefore, nothing remarkable in the circumſtance of General Roy's determination falling on one ſide, and Mr. Dalby's on the

the other ſide, of Dr. Maſkelyne's deduction from aſtronomical obſervations: but thoſe who could propoſe to correct, or thoſe who could ſuppoſe that the latitude, as deduced from aſtronomical obſervations, could be corrected, by terreſtrial meaſurements, muſt know very little indeed of the nature either of one or the other.

*On the Method of* determining, *from the real Probabilities of Life*, the Values of contingent Reverſions, *in which three Lives are involved in the Survivorſhip. By Mr.* William Morgan, *F. R. S.*

Mr. Morgan tells us that the approbation which his two former papers on this ſubject received from the Royal Society *, has encouraged him to purſue the doctrine of ſurvivorſhips ſtill farther; and has rendered it, in ſome meaſure, his duty to ſubmit the reſult of his labours to their conſideration.

The problems conſidered in this paper are as follows:

Prob. I. To determine the [preſent] value of a given ſum, payable if a certain life be the firſt that fails of three given lives.

Prob. II. To determine the [preſent] value of a given ſum, payable if a certain life be the ſecond that fails of three given lives.

Prob. III. To determine the [preſent] value of a given ſum, payable on the extinction of a certain life, if it be the laſt that fails of three given lives.

Prob. IV. To determine the [preſent] value of a given ſum, payable on the extinction of two certain lives, ſhould they be the firſt that fail of three given lives.

Prob. V. To find the [preſent] value of a given ſum, payable on the extinction of a certain life, ſhould it be the firſt or ſecond that fails of three given lives.

Prob. VI. To find the [preſent] value of a given ſum, payable on the extinction of a certain life, ſhould it be the ſecond or third that fails of three given lives.

Prob. VII. To find the [preſent] value of a given ſum, payable on the extinction of a certain life, ſhould it be the firſt or laſt that fails of three given lives.

Prob. VIII. To find the [preſent] value of a given ſum, payable on the extinction of either of two certain lives, if either of thoſe lives be the firſt that fail of three given lives.

Prob. IX. To find the [preſent] value of a given ſum, payable on the extinction of either of two certain lives, ſhould either of theſe lives be the ſecond that fails of three given lives.

* The Society honoured Mr. Morgan with Sir Godfrey Copley's gold medal for thoſe two papers on this ſubject.

Prob. x. To find the [preſent] value of a given ſum, payable on the extinction of either of two certain lives, ſhould either of theſe lives be the laſt that fails of three given lives.

The ſolutions to all theſe problems are given from the real probabilities of life, derived from bills of mortality, and not from M. De Moivre's hypotheſis of equal decrements; on which, as Mr. Morgan had ſhewn in his former papers, we ought not to depend. He adds,

'I have now given general rules for determining the value of reverſions depending upon three lives in every caſe which, as far as I can diſcover, will admit of an exact ſolution. The remaining caſes, which are nearly equal in number to thoſe I have inveſtigated, involve a contingency, for which it appears very difficult to find ſuch a general expreſſion, as ſhall not render the rules much too complicated and laborious. The contingency to which I refer is that of one life's failing after another, in any given time. The fractions expreſſing this probability are every year increaſing, ſo that the value of the reverſion muſt be repreſented by as many ſeries, at leaſt, as are equal to the difference between the age of one of the lives, and that of the oldeſt life in the table of obſervations. I have indeed ſo far ſucceeded in the method of approximation, as that the reverſion may be generally aſcertained within about one-fiftieth part of its exact value; but I ſhall not trouble the Royal Society at preſent with theſe inveſtigations.'

We ſhall juſt remark, that there appears to be ſome diſagreement between the enunciation and ſolution of the tenth problem. We ſhall give both in Mr. Morgan's own words:

'QUEST. To find the value of a given ſum, payable on the deceaſe of B or C, ſhould either of them be the laſt that fails of the three lives, A, B, and C.' In the ſolution, Mr. Morgan ſays, 'The ſum S can be received in the firſt year only on the extinction of the three lives, reſtrained to the contingency of A's life having been the firſt or ſecond that failed:' but it appears to us that, according to the enunciation of the problem, the ſum S is receiveable in the firſt year, if A, and either B, or C, die in it, though the other does not.

*Abſtract of a* Regiſter of the Barometer, Thermometer, and Rain, *at Lyndon, in Rutland, by* Thomas Barker, *Eſq; with the Rain in Surrey and Hampſhire; for the Year* 1790.

This, we believe, is the twentieth regiſter of the kind that Mr. Barker has ſent regularly in every year; and we moſt ſincerely wiſh him health and ſpirits to continue them for many years to come. The regiſter of the rain in Surrey was kept at South Lambeth; and thoſe for Hampſhire at Selbowin and Fyfield. To his uſual general account of the ſeaſons, Mr. Barker has ſubjoined an account of places where chalk has

has been lately found, and where it was not known to exiſt before.

*Deſcription of a ſimple* Micrometer *for meaſuring* ſmall Angles *with the* Teleſcope. *By Mr.* Tiberius Cavallo, *F. R. S.*

This micrometer conſiſts of a thin and narrow ſlip of mother-of-pearl, finely divided, and ſituated in the focus of the eye-glaſs of a teleſcope, juſt where the image of the object is formed. It is immaterial whether the teleſcope be a refractor or a reflector, provided the eye-glaſs be a convex lens, and not a concave one, as in the Gallilean conſtruction.

The ſimpleſt way of fixing it, is to ſtick it on the diaphragm, which generally ſtands within the tube, and in the focus of the eye-glaſs. When thus fixed, if the obſerver look through the eye-glaſs, the diviſions of the micrometrical ſcale will appear very diſtinct, unleſs the diaphragm be not exactly in the focus; in which caſe the micrometrical ſcale muſt be placed exactly in the focus of the eye-glaſs, either by puſhing the diaphragm backward or forward, when that is practicable; or elſe the ſcale may be eaſily removed from one or the other ſurface of the diaphragm, by the interpoſition of a circular piece of paper or card, or by a bit of wax. This conſtruction is fully ſufficient, when the teleſcope is always to be uſed by the ſame perſon: but when different perſons are to uſe it, then the diaphragm, which ſupports the micrometer, muſt be conſtructed ſo as to be eaſily moved backward or forward, though that motion needs not be greater than about a tenth or an eighth of an inch. This is neceſſary, becauſe the diſtance of the focus of the ſame lens appears different to the eyes of different perſons; and therefore, whoever is to uſe the teleſcope for the menſuration of any angle, muſt firſt unſcrew the tube, which contains the eye-glaſs and micrometer, from the reſt of the teleſcope; and, looking through the eye-glaſs, muſt place the micrometer where the diviſions of it may appear quite diſtinct to his eye.

*A new Method of inveſtigating* the Sums of Infinite Series. *By the Rev.* Samuel Vince, *A. M. F. R. S.*

The ſummation of infinite ſeries is a ſubject, not only of curious ſpeculation, but alſo of the greateſt importance in various branches of the mathematics and natural philoſophy; in conſequence of which it has always claimed a very conſiderable ſhare of attention from the moſt celebrated mathematicians. For theſe reaſons, Mr. Vince does not think it neceſſary to make any apology for offering this paper to the public, which contains a new and very expeditious method of obtain-

ing the ſums of a great variety of ſeries, moſt of which have never before been treated.

As the method of ſummation here pointed out, depends on the ſums of the reciprocals of the powers of the natural numbers, tables of ſuch ſums are prefixed, extending as far as the 40th power, to twelve places of decimals, by which the ſums of the ſeries will be found true to ten or eleven places; and if greater accuracy be required, which ſeldom happens, it may be eaſily obtained by continuing the tables.

The method is illuſtrated by a great number of examples, which render the uſe of the tables very eaſy.

This part concludes with the uſual liſt of preſents to the Society, index to the volume, &c.

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ART. X. *Tranſactions of the Royal Iriſh Academy*, MDCCLXXXIX. Vol. III. 4to. 18s. Boards. Elmſley. 1791.

CLASS of SCIENCE.

*Experiments on the Alkaline Subſtances uſed in Bleaching, and on the Colouring Matter of Linen Yarn.* *By* Richard Kirwan, *Eſq. F. R. S. &c.*

IN theſe experiments, if we may take the author's word for it, there is not much *ingenuity:* but there is certainly much well-directed labour, and much valuable information to thoſe who are concerned in the objects of them; and though they were immediately undertaken for the uſe of the bleachers of our ſiſter kingdom, at a time when a ſcarcity of foreign pot-aſhes prevailed, and when it was ſeriouſly queſtioned whether any of home manufacture could be made to anſwer the reſpective purpoſes to which rote practice had applied the foreign ſorts, yet the better informed bleachers of our own country will profit by them; and there are other kinds of buſineſs in which a knowlege of the relative ſtrengths of the different alcaline ſubſtances to be found in commerce, and an eaſy method of aſcertaining the ſtrength and quality of any given one, cannot fail to be intereſting.

Mr. Kirwan begins with a complete analyſis of *barilha*, (we follow his own orthography,) inveſtigating, with minute preciſion, the quantity of fixed air, mineral alcali, common ſalt, Glauber's ſalt, charcoal, calcareous, muriatic, argillaceous, and ſiliceous earths contained in it: but being diſguſted, as well he might, by the tediouſneſs of theſe operations, and conſidering that the pure alcali is the only ingredient in theſe ſubſtances that is uſeful in bleaching, he contrived a ſimple and practicable

practicable method of determining the quantity of that principle, wherever it exiſts in an active or uncombined ſtate. Solution of alum is the teſt; and the quantity of alcali is in proportion to the quantity of alum earth which it precipitates.

Mr. K. boils an ounce of the given alcaline ſubſtance in half a pint or a pint (according as it contains leſs or more earth,) of pure water, in a Florence flaſk, for a quarter of an hour, and, when cold, filters the ſolution. This liquor is again heated, and a ſaturated ſolution of alum, likewiſe made hot, is poured into it at intervals, ſo long as any precipitation enſues, or till the liquor changes the colour of ſyrup of violets, or blue litmus'd paper, to red. The whole is then poured into a filter, and the precipitated earth is waſhed with hot water till the water paſſes through taſteleſs. The filter, with the earth on it, is dried, till they ſeparate eaſily; and the earth is farther dried in a cup of Staffordſhire ware or hot ſand, till it ceaſes to ſtick to glaſs or iron: it is then reduced to powder in the cup, with a glaſs peſtle, and kept for a quarter of an hour in a heat from 470 to 500°.

By this heat, the fixed air, which the alum earth may have taken up in the precipitation, will in a great meaſure be expelled: but, for the complete ſeparation of it, recourſe is had to marine acid. The dried earth is put into a Florence flaſk and weighed: about an ounce of ſpirit of ſalt, in another flaſk, is placed in the ſame ſcale; and both of them are counterbalanced in the oppoſite ſcale. The acid being then poured on the earth, an effervescence generally enſues, and this ſcale becomes lighter: the weight neceſſary to be added for reſtoring the equilibrium, will be the weight of the air expelled by the acid, and muſt be ſubtracted from that of the dried earth.

The mineral and vegetable alcali are known to differ greatly from one another in their power of ſaturating acids, and of precipitating ſubſtances diſſolved in them. Mr. Kirwan finds that an ounce Troy, (or 480 grains,) of pure mineral alcali, precipitates 725 grains of earth of alum: but the ſame quantity of the vegetable alcali precipitates only 331½. The quantity of alum earth, therefore, precipitable by an ounce of any alcaline ſubſtance of either claſs, being known, it will be eaſy to compute, from theſe reſpective ſtandards, the quantity of pure alcali contained in it.

Cryſtallized ſoda was found to contain only 96 grains on the ounce, or, which is the ſame thing, 20 pounds on 100, of pure mineral alcali; all the reſt of it being water and fixed air. In ſweet barilha, the alcali amounts to 24 on 100; ſo that this ſubſtance, though nearly one half of it conſiſts of earthy matters indiſſoluble in water, is more ſtrongly alcaline than the pure

pure cryſtals. In the beſt kelps of home manufacture, the alcali fell ſhort of 5 on 100.

In 100 parts of the Dantzick pearl-aſh, the vegetable alcali amounted to ſomewhat above 63; and in the caſhup aſhes, to above 19; in the common Iriſh weed-aſhes, to little more than $1\frac{1}{2}$; and in the ſame aſhes, when calcined, to a little more than $4\frac{1}{2}$.

The author next conſiders the different methods of *procuring* the two ſpecies of alcaline ſalts, and gives ſome general directions for the manufacture of pot and pearl aſhes: but on theſe ſubjects we meet with little more than what is pretty generally known, (though not to thoſe for whom he writes,) and there are ſome poſitions which we could wiſh he had aſcertained by experiment. His *pot-aſhes* are prepared by evaporating a lye of vegetable aſhes to dryneſs in iron pots; and *pearl-aſhes*, by calcining this dry ſalt to whiteneſs. In this laſt operation, he ſays, 'particular care ſhould be taken that it ſhould not melt, as the extractive matter would not be thoroughly conſumed, and the alcali would form ſuch a union with the earthy parts as could not eaſily be diſſolved.' He has 'added this caution, as Dr. Lewis and Mr. Doſſie have inadvertently directed the contrary.' We apprehend that here is a little inaccuracy, and that it was not for *pearl-aſh*, but for the *unrefined pot-aſh*, that theſe gentlemen directed fuſion. The fact is, that the American pot-aſhes, examined by them, had unqueſtionably ſuffered fuſion; which was effected in the ſame iron pot in which the evaporation was finiſhed, by rather increaſing the fire at the end of the proceſs: by this management, one of the moſt troubleſome operations in the whole manufacture, the ſeparation of the hard ſalt from the veſſels with hammers and chiſels, was avoided; and though the extractive matter was not *conſumed*, it was burnt to an indiſſoluble coal; ſo that the ſalt, though black itſelf, produced a pale or colourleſs ſolution, and was uncommonly ſtrong.

Mr. Kirwan has given alſo tables of the *quantities* of aſhes and ſalt obtained from different vegetables; and he concludes from them, 1. 'That, in general, weeds yield much more aſhes, and their aſhes much more ſalt, than woods; and that, conſequently, as to ſalts of the vegetable alcali kind, neither America, Trieſte, nor the northern countries, poſſeſs any advantage over us.—2dly, That of all weeds, fumitary produces moſt ſalt, and next to it wormwood: but if we attend only to the quantity of ſalt in a given weight of aſhes, the aſhes of wormwood contain moſt. *Trifolium fibrinum* alſo produces more aſhes and ſalt than fern.'

From the curious experiments on the *colouring matter of linen yarn*, which conclude the paper, it appears, that this

ſubſtance is a peculiar ſort of reſin, different from pure reſins, in being indiſſoluble by eſſential oils, and in this reſpect reſembling lacs;—that it is ſoluble by all the alcalies, but with different degrees of power;—that liver of ſulphur is, of all alcaline compounds, the ſtrongeſt ſolvent of it; next, the cauſtic vegetable; and after this, the cauſtic mineral alcali; the mild vegetable and the mild mineral alcali occupying the laſt place.

The ſulphur, with which ſome of the common alcalies are impregnated, appears therefore to be, for the bleacher, a very advantageous ingredient; inſomuch, that, inſtead of endeavouring to purify them from it, it may be adviſeable to increaſe its quantity, and to convert them into perfect liver of ſulphur. It is ſaid, indeed, that ſulphur leaves a ſtain in the linen: but, as Mr. Kirwan obſerves, if the ſulphurated alcali be uſed at the beginning, that is, in bleaching the yarn, the ſtain will probably be removed by the purer alcalies afterward applied.

The habitude of this ſubſtance to *acids* has not been examined: though the preſent extenſive uſe of acids in bleaching points out the importance of ſuch an examination. All that we find relative to this ſubject is, that the colouring matter *neutralizes* alcalies, and is precipitated from them by marine acid.

*Deſcription of a Steam Engine. By* John Cooke, *Eſq.*

This paper does not ſo much relate to the ſteam engine itſelf, as to the rendering it more generally applicable, by producing, inſtead of the *reciprocating* motion, a *continuous rotatory* one, which is itſelf more extenſively uſeful than any other, and from which every modification of motion can be eaſily obtained. Mr. Cooke gives a deſcription, accompanied with a plate, of a machine which appears well adapted to that purpoſe, and of which he exhibited a working model to the Academy. It conſiſts of a wheel, with moveable valves on its circumference, which turn on very pliant joints, and, when cloſed, lie exactly level with the reſt of the circumference, but, in deſcending, fall down perpendicular to it. This wheel is incloſed in a caſe, which exactly fits it while the upper valves are cloſe and the lower extended; and the ſteam, in its paſſage from the boiler to the condenſer, being admitted into the lower part of this caſe, puſhes the extended valves, and turns the wheel.

*Letter from* Richard Kirwan, *Eſq. F. R. S. &c. to the Right Honourable the Earl of* Charlemont, *Preſident of the R. I. Academy.*

Mr. Kirwan's letter ſerves to introduce one addreſſed to him by Mr. Mills, an eminent miner in Cheſhire, pointing out an error

error which occurs in Mr. K.'s remark on coal-mines in the preceding volume. He had there ſaid, that 'in England, beds of coal of leſs than two feet and an half in thickneſs are judged not worth working.' This poſition is now reſtricted to the coal mines in the neighbourhood of Newcaſtle and Whitehaven. Mr. Mills informs him, that at Blakelow, near Macclesfield, they work much thinner ſeams, of only 16 inches, and this at conſiderable depths: he gives an account of the manner of working, with ſections of the mine, and the thickneſſes of its different ſtrata.

*Lettre de Monſ. Pouget, &c.* i. e. *Letter from M.* Pouget *to Mr.* Kirwan, *on the Condenſations produced by the Union of Alcohol with Water.*

M. Pouget obſerves, that the condenſation or diminution of bulk, is greateſt when the two liquids are mixed in *equal* quantities by meaſure; and that it thence decreaſes, both ways, to the two extremes of the progreſſion. It appears therefore to be governed by a general law; and this law he endeavours to aſcertain.

The water being conſidered as abſorbing a part of the alcohol into its pores, the quantity abſorbed muſt be in proportion to the quantities of the two fluids themſelves. In a mixture of 9 meaſures of alcohol with 1 of water, the meaſure of water will abſorb a quantity of the alcohol, which will be as 9: in a mixture of 8 meaſures of alcohol with 2 of water, each meaſure of water will abſorb a quantity which will be as 8, and which muſt be multiplied by 2 for the total diminution of volume: and univerſally, the diminutions will be in a compound ratio of the number of meaſures of alcohol and water in the mixture. Calling the condenſation of equal meaſures $c$, the total number of meaſures in any given mixture $n$, and the number of meaſures of alcohol $x$, the condenſation of the mixture will be $= \frac{4c}{n^2} \times \overline{nx - x^2}$.

The annexed table exhibits the diminutions as found by the author in a ſet of experiments of his own, the total volume being conſidered as 1.0000; with the reſpective diminutions as calculated from the above formula. From this, and a larger table of Briſſone's experiments drawn up in a ſimilar form, it appears, that the real and the computed condenſations correſpond ſufficiently in all the mixtures in which the alcohol is in greateſt quantity: but that in

| Meaſures of Water. | | Alco | Diminutions by *Exp.* | by *Calcul.* |
|---|---|---|---|---|
| 1 | : | 9 | .0109 | .0103 |
| 2 | : | 8 | .0187 | .0184 |
| 3 | : | 7 | .0242 | .0242 |
| 4 | : | 6 | .0268 | .0276 |
| 5 | : | 5 | .0288 | |
| 6 | : | 4 | .0266 | .0276 |
| 7 | : | 3 | .0207 | .0242 |
| 8 | : | 2 | .0123 | .0184 |
| 9 | : | 1 | .0044 | .0103 |

thoſe where the water prevails, the real fall ſhort of the computed, more and more in proportion to the prevalence of the water. This Mr. P. attributes to the imperfect union of the alcohol with a large quantity of water; a circumſtance well known to the dealers in ſpirituous liquors, who find it extremely difficult to unite a ſmall quantity of ſtrong ſpirit with ſuch as are too weak. It muſt be obſerved that theſe aberrations, whatever be their cauſe, do not ſeem to detract much from the utility of the principle, as the mixtures, in which they are conſiderable, are ſuch as do not often occur in buſineſs.

The author ſhews likewiſe how the *quantity* of alcohol and water may be computed from the ſpecific gravity of the mixture; and he gives ſome judicious obſervations on the conſtruction of an hydrometer for that purpoſe.

*An Account of a Diſeaſe, which, until lately, proved fatal to a great number of Infants in the Lying-in Hoſpital of Dublin*, with Obſervations on its Cauſes and Prevention. By Joſeph Clarke, M. D. Maſter of the Hoſpital above mentioned, and M. R. I. A.

Dr. Clarke found that, at the concluſion of 1782, out of ſeventeen thouſand ſix hundred and fifty infants born alive in the lying-in hoſpital of Dublin, two thouſand nine hundred and forty-four had died within the firſt fortnight: that is, nearly every ſixth child was loſt. So large a proportion of deaths induced him to pay particular attention to the complaints of the children; and it appeared that nineteen out of twenty were carried off by general convulſions, or *nine days fits*, as they are called from their occurring within the firſt nine days after birth. To cure this fatal diſeaſe was generally impracticable; the only remedy in his power was to prevent it.—The Doctor had obſerved that, in a former hoſpital, though ſituated in a leſs airy part, the mortality had not been nearly ſo great; and that, in ſome of the London lying-in hoſpitals, the death of an infant was a rare occurrence. Reaſoning on theſe circumſtances, he was led to impute the cauſe of the preſent mortality,

1ſt, To foul air, or an impure atmoſphere;

2dly, To neglect of keeping the children clean and dry; and

3dly, To irregularity in the manner of living in their mothers, more eſpecially in the abuſe of ſpirituous liquors.

The firſt cauſe, however, he ſuſpected as moſt powerfully contributing to the general calamity; and he was confirmed in his ſuſpicions, by recollecting that, in the former hoſpital, which was an old houſe never deſigned for that purpoſe, the beds in each room were one, two, or at moſt three, while

freſh air was afforded by a number of windows and doors; whereas, in the preſent, eight beds ſtood in the ſame room, without an equal degree of ventilation. He reaſoned alſo, on the authority of Arbuthnot, that the tolerance of vitiated air in adults was the effect of *habit*, which young creatures had not acquired.—Viewing the ſubject in this light, he propoſed alterations intended for the more complete ventilation of the hoſpital. The conſequence is, that the *nine days* fits have become leſs frequent; and the mortality is ſo decreaſed, as to conſiſt only of one in nineteen.

In the courſe of this paper, Dr. Clarke has given a good deſcription of this diſorder, and has traced its ſimilarity to diſeaſes deſcribed by other practitioners. In particular, he imagines that it bears great reſemblance, both in its cauſes and ſymptoms, to a "ſingular diſeaſe, which prevailed among ſome poor children maintained by the pariſh of St. James in Weſtminſter:" an account of which was given in the London Medical Tranſactions, by Sir George Baker.

At the end of this paper is added 'an abſtract of the regiſtry kept at the lying-in hoſpital in Dublin, from the 8th of December 1757 to the 31ſt of December 1788—each year diſtinguiſhed.'

*An Eſſay towards aſcertaining the* Population of Ireland. *By* Gervaſe Parker Buſhe, *Eſq. M. R. I. A.*

We will give the method in which the ſtate of population in Ireland has been aſcertained, in the words of the writer:

'I have ſelected the moſt intelligent officers, (tax-gatherers,) and have requeſted them to ſubjoin to each houſe the number of ſouls inhabiting the ſame; but where they could not obtain a clear and ſatisfactory account, to paſs by ſuch houſe without attempting to give any account whatever of the number of ſouls, rather than give one which could not be thoroughly depended upon. Having the books before me, I firſt find out the number of widows and paupers in the county; ſecondly, the number of new houſes; thirdly, the number of houſes with more hearths than one to each; fourthly, the number of houſes with a ſingle hearth to each, which pay duty; and when I have ſufficient materials, I cauſe a proportionate number of each ſort to be extracted, till I have the twentieth part of the houſes in the county. Thus in the county of Wexford there are 2111 paupers and widows, ſo I take the firſt 106 houſes inhabited by perſons of that deſcription which appear on the face of the books, with the number of ſouls annexed to each; 106 being as nearly the one-twentieth part of 2111 as I can go without a fraction: then I find the number of new houſes to be 766, ſo I take the number of ſouls annexed to the firſt 38 new houſes: then I find the number of houſes having two hearths and upwards to be 2063, ſo I take the number of ſouls annexed to the firſt 103 houſes in that deſcription;

Laſtly, I find the number of houſes having but one hearth each, and paying duty, to be 15,508, ſo I take the number of ſouls annexed to the firſt 775 of ſuch houſes, and I find the account to ſtand thus:

'County of Wexford.

| | Total Number. | Number of Houſes whereof the population has been taken. | Number of ſouls therein. | |
|---|---|---|---|---|
| Poor, - | 2111 | 106 | 549 | about $5\frac{1}{2}$ to each houſe. |
| New, - - | 766 | 38 | 164 | about $4\frac{1}{6}$ to each. |
| Double hearths, | 2063 | 103 | 919 | nearly 9 to each. |
| Single ditto, - | 15,508 | 775 | 5008 | about $6\frac{1}{2}$ to each. |
| Totals, - | 20,448 | 1022 | 6640 | about $6\frac{1}{2}$ to each.' |

Such is the mode which Mr. Buſhe has followed in computing the population in Wexford. With reſpect to the number of inhabitants of the whole kingdom, he obſerves that, if the other houſes contain, in proportion, an equal number of ſouls, with thoſe of which the population has been taken; and, if the number of houſes be 650,000; (which he believes to be ſhort of the truth;) then the number of ſouls in the kingdom muſt be computed at above 4,040,000 (in the year 1788.)

It muſt be evident, and Mr. B. is fully aware of it, that there is much uncertainty in this method of eſtimating the population. Tax-gatherers, as he obſerves, cannot eaſily get the neceſſary information. The collectors of hearth money are unpopular characters, from whom intelligence will be frequently with-held. So liable to error is this computation, that Mr. Buſhe obſerves;

'The increaſes which appear on the face of the paper are no evidence whatever of the proportionate increaſe of each county; they depend principally on the accident of having had leſs faithful officers in a particular diſtrict in 1777, or on being more fortunate in 1788. The reader who ſhall conclude that the county of Monaghan, where the houſes appear to have been almoſt doubled in number ſince 1777, has made a greater progreſs in population than the county of Limerick has made in the ſame period, will draw his concluſion from very uncertain premiſes.'

The remaining papers in the claſs of *Science* are,

*The Origin and Theory of the* Gothick Arch. *By the Rev.* Mr. Young, *D. D. F. T. C. D. and M. R. I. A.*

This is an intelligent and intereſting eſſay.

*The*

*The Uſe and Deſcription of a* new-invented Inſtrument for Navigation, *by which every Caſe in plain middle latitude,* or *Mercator's ſailing, may be performed without Logarithms, Tables, or any numerical Calculations whatſoever. By* John Cooke, *Eſq. M. R. I. A.*

*Obſervations made on the* Diſappearance and Reappearance of Saturn's Ring, *in the Year* 1789, *with ſome Remarks on the Diurnal Rotation. By the Rev.* H. Uſher, *D. D. M. R. I. A. and F. R. S.*

*Account of two* Parhelia, *obſerved Feb.* 25, 1790. *By the Rev.* H. Uſher, *D. D. M. R. I. A. and F. R. S.*

For the contents of theſe communications, we ſhall refer to the tranſactions of the academy.

The papers under the heads of *Polite Literature,* and *Antiquities,* ſhall be noticed in our next Number.

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ART. XI. Mr. BOSWELL's *Life of* JOHNSON.

[*Article concluded from the Review for February, p.* 198.]

HORACE juſtly compares a poem to a picture. We, in like manner, may conſider the biographer as a painter; and ſuch is Mr. Boſwell; who has, in our opinion, drawn the beſt *whole length* of JOHNSON, that has yet been offered to the public view: though we muſt acknowlege, that in regard to ſome parts of it, in one or two of the features, at leaſt, it ſeems rather a flattering reſemblance. Not unfrequently does the hand of friendſhip appear to direct the pencil; yet, ſtill it is JOHNSON that we behold: and never can it be ſaid of this portrait, as often has been remarked of others, even when painted by the beſt artiſts, that "it is ſomething like the Doctor, but *very like* Mr. ———," ſomebody elſe.

Perhaps it will be obſerved, that it is improper to ſtyle this work a *reſemblance* of Johnſon, for that it is THE MAN himſelf; that here we have the ſage, the philoſopher, the moraliſt, the warm friend, the improving companion, in all his humours, whether grave or mellow; whether penſive in his ſtudy, oppreſſed with "morbid melancholy" in his chamber, or enlivened at the ſocial board;—whether muſing in the rural ſcene, wherever friendſhip invited him,—debating in the Urban portico of Bolt-court *, or philoſophizing in the academic

* A court in which Dr. Johnſon lived, during the latter years of his life, and in which he breathed his laſt.

walks of Fleet-ſtreet *. In theſe ſituations, we view him in his mind's undreſs; not ſtudiouſly arrayed for public obſervation; not deſigned to catch the applauſe of the admiring world!—all is natural, ſpontaneous, and unreſerved. In his converſation with his friends, his ſentiments, and *their's too*, (for *all* are here preſerved,) appear to flow unpremeditated; open and liberal diſcuſſion takes its courſe, unreſtrained; and even prejudice and implicit attachments, ſeem, at times, to enjoy the bleſſings of freedom.

We have ſaid, that, in this picture, [*we cannot yet quit the alluſion,*] the partial hand of friendſhip ſeems to have frequently guided the pencil. It does ſo, occaſionally, but not always: for there are inſtances in which impartiality aſſerts her rights, and maintains them; in which Mr. Boſwell's devotion to the "god of his idolatry" gives way to his ſuperior regard for truth †: in which the violence of Dr. Johnſon's temper appears to have occaſionally overcome his wiſdom;—when judgment has given way to prepoſſeſſion—and anger has uſurped the place of decorum ‡: for, in the warmth of earneſt debate, this

* The Doctor and his friend (our author) were wont to remark on the preference due to ſocial London, when compared with the ſtill life of country retirement. On theſe occaſions, they never failed to pronounce our great emporium the moſt deſirable place in the world; and Fleet-ſtreet, in which the Mitre Tavern and Bolt Court were ſituated, ſeems to have been deemed the pleaſanteſt part of all.

† Mr. B. frequently differed in opinion from his learned and eloquent friend: but his diſſent was always in terms of the moſt becoming modeſty; and in his recitals of theſe inſtances, he decently leaves to his candid readers the deciſion of the point in diſpute.

‡ Perhaps Dr. Johnſon was well aware, that this appearance of a want of moderation and candor in himſelf, when diſputing (eſpecially) on religious or political topics,—and his violence of tone and manners, might require ſome apology:—which, accordingly, he ſeems to have caſually offered in a converſation on the ſubject of intemperance in diſputation. In p. 49 of the ſecond vol. Mr. Boſwell has thus recited the Doctor's ſentiments on this head:

'Mr. Murray (one of the Judges of the Court of Seſſion in Scotland) praiſed the ancient philoſophers, for the candour and good humour with which thoſe of different ſects diſputed with each other.

JOHNSON—'Sir, They diſputed with good humour, becauſe they were not in earneſt as to religion. Had the ancients been ſerious in their belief, we ſhould not have had their gods exhibited in the manner we find them repreſented in the poets.—They diſputed with good humour on their fanciful theories, becauſe they were not intereſted in the truth of them. When a man has nothing to loſe, he may be in good humour with his opponent.—Being angry with one

this powerful pleader ſeldom uſed the "allurements of gentle language, but wiſhed to compel, rather than to perſuade *."

one who controverts an opinion which you value, is a neceſſary conſequence of the uneaſineſs which you feel. Every man who attacks my belief, diminiſhes, in ſome degree, my confidence in it, and therefore makes me uneaſy. Thoſe only who believed in revelation have been angry on having their faith called in queſtion; becauſe they only had ſomething on which they could reſt, as matter of fact.'

MURRAY—'It ſeems to me, that we are not angry with a man for controverting an opinion which we believe and value; we rather pity him.'—

JOHNSON—'Why Sir, to be ſure, when you wiſh a man to have that belief which you think is of infinite advantage, you wiſh well to him; but your primary conſideration is your own quiet. If a madman were to come into this room with a ſtick in his hand, no doubt we ſhould pity the ſtate of his mind, but our primary conſideration would be to take care of ourſelves. We ſhould knock him down firſt, and pity him afterward. No, ſir; every man will diſpute with great good humour, on a ſubject in which he is not intereſted. I will diſpute very calmly on the probability of another man's ſon being hanged, but if a man zealouſly enforces the probability that my ſon will be hanged, I ſhall certainly not be in very good humour with him.'

BOSWELL, *in illuſtration*—'If a man endeavours to convince me that my wife, whom I love very much, and in whom I have great confidence, is a diſagreeable woman, and is even unfaithful to me, I ſhall be very angry, for he is putting me in fear of being unhappy.'

MURRAY—'But, Sir, truth will always bear an examination.'

JOHNSON—'Yes, Sir, but it is painful to be forced to defend it. Conſider, Sir, how ſhould you like, though conſcious of your innocence, to be tried by a jury for a capital crime, once a week.'

This is perhaps as good an apology as can be offered for the want of candour and good temper in diſputation, whatever be the ſubject: but is the apology compleat? Is it a ſufficient defence of deſpotiſm in argument? If we admit it as ſuch, what will become of Horace's *audi alteram partem*, and of a much higher authority, which ſaith, "Be ready, always, to give an anſwer to every man that aſketh you a REASON of the hope that is in you, with MEEKNESS and FEAR?" 1 PET. ch. iii. v. 5.

It ſeems, natural, however, for men who are not firmly perſuaded of the truth of a favourite ſyſtem, (imbibed, perhaps, in infancy,) to be angry with thoſe who queſtion that ſyſtem; they *feel uneaſy*, at the approach of inveſtigation; they dread the *conſequences*, and would *knock down* the examiner;—but, is this the right way to ſupport *any good cauſe*? Truth, as the ſenſible Scottiſh magiſtrate has obſerved, as above, ſhuns no inquiry; it gives her no *pain*; on the contrary, ſhe delights in it, as well knowing that her beſt intereſts are promoted by it.

* An expreſſion of Dr. Johnſon, when ſpeaking of Warburton; ſee his LIFE of POPE, vol. iv. of his Lives of the Poets.

Theſe

the ſtyle and diction of the whole work*, then intended to make only four vols. with power to alter, expunge, or add, as he liked. He was alſo to ſupply *notes*, occaſionally, eſpecially concerning thoſe dramatic poets with whom he had been chiefly converſant. He alſo engaged to write ſeveral of the Lives; which (as we are told,) he, accordingly, performed. He was farther uſeful in ſtriking out all the Jacobitical and Tory ſentiments, which Shiells had induſtriouſly interſperſed wherever he could bring them in;—and, as the ſucceſs of the work appeared, after all, very doubtful, he was contented with twenty-one pounds for his labour, beſide a few ſets of the books, to diſperſe among his friends.—Shiells had nearly ſeventy pounds; beſide the advantage of many of the beſt lives in the work being communicated by friends to the undertaking; and for which Mr. Shiells had the ſame conſideration as for the reſt, being paid by the ſheet, for the whole. He was, however, ſo angry with his Whiggiſh ſuperviſor, (THE. like his father, being a violent ſtickler for the political principles which prevailed in the reign of George the Second,) for ſo unmercifully mutilating his copy, and ſcouting his politics, that he wrote Cibber a challenge: but was prevented from ſending it, by the publiſher, who fairly laughed him out of his fury. The proprietors, too, were diſcontented, in the end, on account of Mr. Cibber's unexpected induſtry; for his corrections and alterations in the proof-ſheets were ſo numerous and conſiderable, that the printer made for them a grievous addition to his bill; and, in fine, all parties were diſſatisfied. On the whole, the work was productive of no profit to the undertakers; who had agreed, in caſe of ſucceſs, to make Cibber a preſent of ſome addition to the twenty guineas which he had received, and for which his receipt is now in the bookſellers' hands. We are farther aſſured, that he actually obtained an additional ſum, when he, ſoon after, (in the year 1758,) unfortunately embarked for Dublin, on an engagement for one of the theatres there: but the ſhip was caſt away, and every perſon on board periſhed. There were about 60 paſſengers, among whom was the Earl of Drogheda, with many other perſons of conſequence and property.

As to the alleged deſign of making the compilement paſs for the work of old Mr. Cibber, the charge ſeems to have been founded on a ſomewhat uncharitable conſtruction. We are

* They were alſo deſirous of ſome *name* to it, diſliking anonymous publications, eſpecially to compilements; and that of CIBBER was deemed of better ſound than the name of SHIELLS, which was totally unknown to the public; and THE. accordingly conſented.

aſſured

aſſured that the thought was not harboured by ſome of the proprietors, who are ſtill living, and we hope that it did not occur to the firſt deſigner of the work, who was alſo the printer of it; and who bore a reſpectable character.

We have been induced to enter, thus circumſtantially, into the foregoing detail of facts relating to the Lives of the Poets compiled by Meſſrs. Cibber and Shiells, from a ſincere regard to that ſacred principle of TRUTH, to which Dr. Johnſon ſo rigidly adhered, according to the beſt of his knowlege; and which, we believe, *no conſideration* would have prevailed on him to violate.—In regard to the matter, which we now diſmiſs, he had, no doubt, been miſled by partial and wrong information: Shiells was the Doctor's amanuenſis; he had quarrelled with Cibber; it is natural to ſuppoſe that he told his ſtory in his own way; and it is certain that *he* was not "a very ſturdy moraliſt."

Speaking of poets, and poetry, Johnſon declared that poetry *is not tranſlateable.* Mr. B. had given his opinion, that the tranſlation of poetry could be only *imitation.* The Doctor's remark was this:

'You may tranſlate books of ſcience exactly. You may alſo tranſlate hiſtory, in ſo far as it is not embelliſhed with oratory, which is poetical. Poetry, indeed, cannot be tranſlated; and, therefore, it is the poets that preſerve languages; for we would not be at the trouble to learn a language, if we could have all that is written in it juſt as well in a tranſlation. But as the beauties of poetry cannot be preſerved in any language except that in which it was originally written, we learn the language.'

This remark is certainly juſt; and it may ſtand as an apology for the general failure of tranſlators, in their endeavours to transfuſe the beauties of ancient poets into a modern language, or from one modern language into another; ſince none can be totally condemned for not performing impoſſibilities. Dr. Johnſon's opinion may, however, have ſome tendency toward diſcouraging future attempts at poetic tranſlation:—in which caſe, the generality of readers, who have little learning, may be deprived of a conſiderable portion of their literary entertainment and information.

We were ſtruck with the *ſombre* complexion of a remark which fell from Dr. Johnſon, on his viſiting, in company with our author, Lord Scarſdale's fine ſeat, Keddleſtone, near Derby. Mr. B. was delighted with the magnificence of the building, with the extenſive park, and with the fine verdure, covered with deer, cattle, and ſheep. The number of old oaks, of an immenſe ſize, 'filled me, (ſays he,) with a ſort of reſpectful admiration: for one of them, ſixty pounds was offered. The excellent ſmooth gravel roads; the large piece of water, forme

by his Lordſhip from ſome ſmall brooks, with a handſome barge upon it; the venerable Gothic church, now the family chapel, juſt by the houſe; in ſhort, the grand groupe of objects agitated and diſtended my mind in a moſt agreeable manner. "*One ſhould think*, ſaid I, *that the proprietor of all this muſt be happy.*"—"Nay, Sir, (ſaid Johnſon,) all this excludes but one evil—Poverty."

The remark of a lady on this grave and unſeaſonable reflection was admirable: "It is true, all this excludes only one EVIL; but how much GOOD does it let in!" Vol. II. p. 148, *the note.*

The following paſſage, among a multitude of others, which might be ſelected from theſe multifarious volumes, will ſerve to evince the amazing fertility and force of Johnſon's imagination, even when employed on the moſt common topics, and on ſuch events as uſually paſs unnoticed by ordinary minds:

Vol. II. p. 242, 'We talk'd,' ſays our biographer, 'of a gentleman who, we apprehended, was gradually involving his circumſtances, by bad management. Dr. Johnſon obſerved, that "waſting a fortune, is evaporation by a thouſand imperceptible means. If it were a ſtream, they would ſtop it,—were he a gameſter, it could be ſaid he had hopes of winning. Were he a bankrupt in trade, he might have grown rich; but he has neither ſpirit to ſpend, nor reſolution to ſpare. He does not ſpend faſt enough to have pleaſure from it. He has the crime of prodigality, and the wretchedneſs of parſimony. If a man is killed in a duel, he is killed as many a one has been killed; but it is a ſad thing to lie down and die, to bleed to death, becauſe he has not fortitude enough to ſear the wound, or even to ſow it up." —'I cannot, adds Mr. B. but pauſe a moment to admire the fecundity of fancy, and choice of language, which, in this inſtance, and, indeed, on almoſt all occaſions, he diſplayed. It was well obſerved by Dr. Percy, now Biſhop of Dromore, "the converſation of Dr. Johnſon is ſtrong and clear, and may be compared to an antique ſtatue, where every vein and muſcle is diſtinct and bold. Ordinary converſation reſembles an inferior caſt."

It is now time for us to cloſe our excerpts from a work that contains an almoſt inexhauſtible ſtore of wonderfully varied materials, from which not only this month's Review, but many Reviews, might be amply enriched. The great difficulty that we have had to encounter, in giving a ſketch of Mr. B.'s performance, (for it is but a mere outline of it that we could pretend to offer to our readers,) was, the ſelection of paſſages, as proper ſpecimens: but to convey an adequate idea of the admirable *ſayings**, *remarks*, and *literary correſpondence*, of the diſtinguiſhed

* We cannot ſufficiently commend our author for his accuracy in ſo uniformly preſerving the exact ſtyle and diction of Johnſon, in all

diſtinguiſhed genius whoſe life, works, and converſation, are the ſubject of theſe volumes, was impoſſible, within the limits of a periodical pamphlet of moderate ſize. We muſt, therefore, after all, refer, for farther ſatisfaction, to Mr. Boſwell's compilement at large; in which the candid reader, who ſeeks for rational entertainment, and moral inſtruction, will reap an abundant harveſt; though he will, poſſibly, meet with ſome things that may neither prove acceptable to every taſte, nor ſuit with every opinion.—We now come to the promiſed concluſion of this article—Mr. Boſwell's general character of Dr. Johnſon *; ſomewhat abbreviated, to ſave room.

'His figure was large, and well formed, and his countenance had the caſt of an ancient ſtatue; yet his appearance was rendered ſomewhat uncouth, by convulſive cramps, by the ſcars of that diſtemper which it was once imagined the royal touch could cure †, and by a ſlovenly mode of dreſs. He had the uſe of only one eye; yet ſo much does mind govern and even ſupply the deficiency of organs, that his viſual perceptions, as far as they extended, were uncommonly quick and accurate. So morbid was his temperament, that he never knew the natural joy of a free and vigorous uſe of his limbs: when he walk'd, it was like the ſtruggling gait of one in fetters; when he rode, he had no command or direction of his horſe, but was carried as if in a balloon ‡. That, with his conſtitution and habits of life, he ſhould have lived ſeventy-five years, is a proof that an inherent *vivida vis* is a powerful preſervative of the human frame.

'Man, (continues the biographer,) is, in general, made up of contradictory qualities, and theſe will ever ſhew themſelves in

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all the repetitions here given, of what was ſaid by him in the various converſations that are rehearſed in this work; and it is moreover to be obſerved, that Mr. B. (a North Briton,) has ſo ſeldom made the Doctor utter a Scotticiſm! We have remarked, *en paſſant*, but two inſtances, viz. p. 26. of vol. ii. 'The chaplain of a biſhop whom I was to aſſiſt in writing ſome memoirs, could tell me *almoſt nothing*.' Again, ib. p. 192, Addiſon, in one of his Spectators, commends the judgment of a king, who rewarded a man who had attained the art of darting barley-corns through the eye of a needle, by giving him a buſhel of barley; on which Johnſon remarked—"He *has been* a king of Scotland, where barley is ſcarce."

* Our author obſerves, in a note, that much of the original character of the Doctor, which was given of him in his (Mr. B 's) Journal of a Tour to the Hebrides, is here adopted.

† Johnſon himſelf was actually *touched*, but not *cured*, by Q. Anne.

‡ Thoſe who have ſeen the ungainly motions of an air balloon, in the original ſimplicity of its firſt exhibitions, before the *appendages* were contrived for the accommodation of aerial travellers, can beſt form an adequate idea of the propriety of this compariſon; which, in our opinion, is very happily applied.

ſtrange

ſtrange ſucceſſion, where a conſiſtency in appearance at leaſt, if not in reality, has not been attained by long habits of philoſophical diſcipline. In proportion to the native vigor of the mind, the contradictory qualities will be the more prominent, and more difficult to be adjuſted; and therefore we are not to wonder that Johnſon exhibited an eminent example of this remark which I have made upon human nature. At different times he ſeemed a different man, in ſome reſpects; not, however, in any great or eſſential article, on which he had fully employed his mind and ſettled certain principles of duty, but only in his manners, and in diſplays of argument and fancy in his talk. He was prone to ſuperſtition, but not to credulity. Though his imagination might incline him to a belief of the marvellous and the myſterious, his vigorous reaſon examined the evidence with jealouſy. He was a ſincere and zealous Chriſtian, of high church of England and monarchical principles, which he would not tamely ſuffer to be queſtioned; and had, perhaps, at an early period, narrowed his mind ſomewhat too much, both as to religion and politics. His being impreſſed with the danger of extreme latitude in either, though he was of a very independent ſpirit, occaſioned his appearing ſomewhat unfavourable to the prevalence of that noble freedom of ſpirit which is the beſt poſſeſſion of man. Nor can it be denied that he had many prejudices, which, however, frequently ſuggeſted many of his pointed ſayings, that rather ſhew a playfulneſs of fancy, than any ſettled malignity. He was ſteady and inflexible in maintaining the obligations of religion and morality, both from a regard for the order of ſociety, and from a veneration for the Great Source of all order; correct, nay ſtern in his taſte; hard to pleaſe, and eaſily offended; impetuous and irritable in his temper, but of a humane and benevolent heart, which ſhewed itſelf not only in a moſt liberal charity, as far as his circumſtances would allow, but in a thouſand inſtances of active benevolence. He was afflicted with a bodily diſeaſe which made him reſtleſs and fretful, and with a conſtitutional melancholy, the clouds of which darkened the brightneſs of his fancy, and gave a gloomy caſt to the whole courſe of his thinking: we therefore ought not to wonder at his ſallies of impatience and paſſion, eſpecially when provoked by obtruſive ignorance, or preſuming petulance; and allowance muſt be made for his uttering haſty and ſatirical ſallies, even againſt his beſt friends. And ſurely, when it is conſidered that "amidſt ſickneſs and ſorrow," he exerted his faculties in ſo many works for the benefit of mankind, and particularly that he achieved the great and admirable Dictionary of our language, we muſt be aſtoniſhed at his reſolution. The ſolemn text "of him to whom much is given, much will be required," ſeems to have been ever preſent to his mind, in a rigorous ſenſe, and to have made him diſſatisfied with his labours, and acts of goodneſs, however comparatively great; ſo that the unavoidable conſciouſneſs of his ſuperiority was, in that reſpect, a cauſe of diſquiet. He ſuffered ſo much from this, and from the gloom which perpetually haunted him, and made ſolitude frightful, that it may be ſaid of him, "if in this life only he had hope,

hope, he was of all men moſt miſerable." He loved praiſe * when it was brought to him, but was too proud to ſeek for it. He was ſomewhat ſuſceptible of flattery. As he was general and unconfined in his ſtudies, he cannot be conſidered as maſter of any one particular ſcience; but he had accumulated a vaſt and various collection of learning and knowlege, which was ſo arranged in his mind, as to be ever in readineſs to be brought forth. His ſuperiority over other learned men conſiſted chiefly in what may be called the art of thinking, the art of uſing his mind; a certain continual power of ſeizing the uſeful ſubſtance of all that he knew, and exhibiting it in a clear and forcible manner; ſo that knowlege which we often ſee to be no better than lumber in men of dull underſtandings, was, in him, true, evident, and actual wiſdom. His moral precepts are practical, for they are drawn from an intimate acquaintance with human nature. His maxims carry conviction; for they are founded on the baſis of common ſenſe. His mind was ſo full of imagery, that he might have been perpetually a poet; yet it is remarkable, that however rich his proſe is, in that reſpect, the poetical pieces which he wrote were in general not ſo, but rather ſtrong ſentiments, and acute obſervation, conveyed in good verſe, particularly in heroic couplets. Though uſually grave and even careful in his deportment, he poſſeſſed uncommon and peculiar powers of wit and humour; he frequently indulged himſelf in colloquial pleaſantry; and the heartieſt merriment was often enjoyed in his company: with this great advantage, that it was entirely free from any poiſonous tincture of vice or impiety; it was ſalutary to thoſe who ſhared in it. He had accuſtomed himſelf to ſuch accuracy in his common converſation, that he, at all times, delivered himſelf with a force, and elegant choice of expreſſion, the effect of which was aided by his having a loud voice, and a ſlow deliberate utterance. He united a moſt logical head with a moſt fertile imagination, which gave him an extraordinary advantage in arguing; for he could reaſon cloſe or wide, as he ſaw beſt for the moment. Exulting in his intellectual ſtrength and dexterity, he could, when he pleaſed, be the greateſt ſophiſt that ever contended in the liſts of declamation; and from a ſpirit of contradiction, and a delight in ſhewing his powers, he would often maintain the wrong ſide with equal warmth and ingenuity; ſo that when there was an audience, his real opinions could ſeldom be gathered from his talk; though, when he was in company with a ſingle friend, he would diſcuſs a ſubject with genuine fairneſs. But he was too conſcientious to make error permanent, and pernicious, by deliberately writing it; and in all his numerous works he earneſtly inculcated what appeared to him to be the truth. His piety was conſtant, and was the ruling principle of his conduct; and the more we conſider his character, we ſhall be the more diſpoſed to regard him with admiration and reverence.'

* Who that is conſcious of having acted commendably, can poſſibly be indifferent to the praiſe which laudable intention and good conduct deſerve; and which is as much the juſt reward of merit, of whatever kind, as money is in compenſation for labour?

Such is Mr. B.'s pourtraiture of this truly extraordinary man! the *drawing* of which we conſider as ſufficiently accurate, and the *colouring* as very little overcharged, or heightened; although a favourable likeneſs was, perhaps, (as we have already intimated, in the out-ſet of the preſent article,) in ſome degree intended:—as far, we mean to ſay, as might ſeem conſiſtent with the truth of reſemblance,—and no farther. On the whole, we cannot but conſider the great ORIGINAL as really a wonderful and highly eſtimable character! As for the inelegance of his perſon, and the general boiſterouſneſs of his manner, when not in his pleaſant moods and ſofter moments,—theſe are, comparatively, in our opinion, circumſtances of ſo little account, that we ſhall conclude with repeating what was once admirably ſaid of him, by the late Dr. Horne, biſhop of Norwich, and here recorded by our biographer *:—"To reject wiſdom, becauſe the perſon of him who communicates it is uncouth, and his manners are inelegant;—what is it, but to throw away a pine-apple, and aſſign for a reaſon, the roughneſs of its coat?"

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ART. XII. *The Romance of the Foreſt:* interſperſed with ſome Pieces of Poetry. By Mrs. Radcliffe, Authoreſs of "The Sicilian Romance," &c. 3 Vols. 12mo. 9s. ſewed. Hookham. 1791.

THE days of chivalry and romance being (ALAS! as Mr. Burke ſays,) for ever paſt, we muſt hear no more of enchanted foreſts and caſtles, giants, dragons, walls of fire, and other "monſtrous and prodigious things;"—yet ſtill foreſts and caſtles remain, and it is ſtill within the province of fiction, without overſtepping the limits of nature, to make uſe of them for the purpoſe of creating ſurpriſe. By the aid of an inventive genius, much may ſtill be done, even in this philoſophical age, to fill the fancy with marvellous images, and to "quell the ſoul with grateful terrors."

In this way, the authoreſs of the Romance of the Foreſt is no mean performer. We have not been able to follow her through the rapid ſucceſſion of woody glens, tufted battlements, long-drawn aiſles, and ſcattered fragments of ancient grandeur, without exclaiming,

> "How theſe antique towers and vacant courts
> Chill the ſuſpended ſoul, till expectation
> Wears the face of fear!"

The principal perſonage of the romance, Adeline, is a highly-intereſting character, whom the writer conducts through a ſeries of alarming ſituations, and hair-breadth eſcapes, in which

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* Who quotes the words from the *Olla Podrida*, a work noticed in our Review, vol. lxxx. p. 135.

ſhe

ſhe has very ſkilfully contrived to hold the reader's curioſity continually in ſuſpenſe, and at the ſame time to keep his feelings in a ſtate of perpetual agitation. Through the whole of the firſt two volumes, all is buſineſs, hazard, and alarm. Several characters, marked with different degrees of folly or criminality, are drawn with bold and deciſive ſtrokes; and theſe are contraſted with others, whoſe amiable qualities relieve the horrors of the ſcene, and render the picture, on the whole, pleaſing. In the third volume, after Adeline has been toſt on the ſtormy ſea of misfortune, with ſcarcely a moment's reſpite, when her ſpirit is almoſt broken down with diſtreſs, ſhe finds a calm retreat, in which ſhe enjoys a long interval of ſweet repoſe, and of which the reader gladly partakes; till at length new ſcenes of ſurprize, diſtreſs, and joy, are opened; through which it is impoſſible for a reader, not totally devoid of ſenſibility, to accompany her without ſtrong emotions.

As a very conſiderable part of the merit of this work conſiſts in the happy manner in which the authoreſs has concealed the termination of the plot till the laſt *éclairciſſement*, we ſhall not deprive our readers of the pleaſure which they will derive from the firſt peruſal, by drawing an outline of the ſtory. We ſhall only ſay, that we have ſeldom met with a fiction which has more forcibly fixed the attention, or more agreeably intereſted the feelings, throughout the whole narrative. As a ſpecimen of Mrs. R.'s proſe ſtyle, which is natural and eaſy, and (except two or three overſights,) very correct, we ſhall give her deſcription of the character and ſituation of a worthy clergyman and his family:

'In the village of Leloncourt, celebrated for its picturesque ſituation at the foot of the Savoy Alps, lived Arnaud La Luc, a clergyman, deſcended from an ancient family of France, whoſe decayed fortunes occaſioned them to ſeek a retreat in Switzerland, in an age when the violence of civil commotion ſeldom ſpared the conquered. He was miniſter of the village, and equally loved for the piety and benevolence of the Chriſtian as reſpected for the dignity and elevation of the philoſopher. His was the philoſophy of nature, directed by common ſenſe. He deſpiſed the jargon of the modern ſchools and the brilliant abſurdities of ſyſtems, which have dazzled without enlightening, and guided without convincing, their diſciples.

'His mind was penetrating; his views extenſive; and his ſyſtems, like his religion, were ſimple, rational, and ſublime. The people of his pariſh looked up to him as to a father; for while his precepts directed their minds, his example touched their hearts.

'In early youth La Luc loſt a wife, whom he tenderly loved. This event threw a tincture of ſoft and intereſting melancholy over his character, which remained when time had mellowed the remembrance that occaſioned it. Philoſophy had ſtrengthened, not hard-

ened, his heart: it enabled him to reſiſt the preſſure of affliction, rather than to overcome it.

'Calamity taught him to feel with peculiar ſympathy the diſtreſſes of others. His income from the pariſh was ſmall, and what remained from the divided and reduced eſtates of his anceſtors did not much increaſe it; but though he could not always relieve the neceſſities of the indigent, his tender pity and holy converſation ſeldom failed in adminiſtering conſolation to the mental ſufferer. On theſe occaſions the ſweet and exquiſite emotions of his heart have often induced him to ſay, that could the voluptuary be once ſenſible of theſe feelings, he would never after forego "the luxury of doing good."—"Ignorance of true pleaſure," he would ſay, "more frequently than temptation to that which is falſe, leads to vice."

'La Luc had one ſon and a daughter, who were too young, when their mother died, to lament their loſs. He loved them with peculiar tenderneſs, as the children of her whom he never ceaſed to deplore; and it was for ſome time his ſole amuſement to obſerve the gradual unfolding of their infant minds, and to bend them to virtue. His was the deep and ſilent ſorrow of the heart; his complaints he never obtruded upon others; and very ſeldom did he even mention his wife. His grief was too ſacred for the eye of the vulgar. Often he retired to the deep ſolitude of the mountains, and amid their ſolemn and tremendous ſcenery would brood over the remembrance of times paſt, and reſign himſelf to the luxury of grief. On his return from theſe little excurſions he was always more placid and contented. A ſweet tranquillity, which aroſe almoſt to happineſs, was diffuſed over his mind, and his manners were more than uſually benevolent. As he gazed on his children, and fondly kiſſed them, a tear would ſometimes ſteal into his eye, but it was a tear of tender regret, unmingled with the darker qualities of ſorrow, and was moſt precious to his heart.

'On the death of his wife he received into his houſe a maiden ſiſter, a ſenſible, worthy woman, who was deeply intereſted in the happineſs of her brother. Her affectionate attention and judicious conduct anticipated the effect of time in ſoftening the poignancy of his diſtreſs, and her unremitted care of his children, while it proved the goodneſs of her own heart, attracted her more cloſely to his.

'It was with inexpreſſible pleaſure that he traced in the infant features of Clara the reſemblance of her mother. The ſame gentleneſs of manner and the ſame ſweetneſs of diſpoſition ſoon diſplayed themſelves; and as ſhe grew up her actions frequently reminded him ſo ſtrongly of his loſt wife as to fix him in reveries, which abſorbed all his ſoul.

'Engaged in the duties of his pariſh, the education of his children, and in philoſophic reſearch, his years paſſed in tranquillity. The tender melancholy with which affliction had tinctured his mind was, by long indulgence, become dear to him, and he would not have relinquiſhed it for the brighteſt dream of airy happineſs. When any paſſing incident diſturbed him, he retired for conſolation to the idea of her he ſo faithfully loved, and yielding to a gentle,

and what the world would call a romantic ſadneſs, gradually reaſſumed his compoſure. This was the ſecret luxury to which he withdrew from temporary diſappointment—the ſolitary enjoyment which diſſipated the cloud of care, and blunted the ſting of vexation—which elevated his mind above this world, and opened to his view the ſublimity of another.

'The ſpot he now inhabited, the ſurrounding ſcenery, the romantic beauties of the neighbouring walks, were dear to La Luc, for they had once been loved by Clara; they had been the ſcenes of her tenderneſs and of his happineſs.

'His chateau ſtood on the borders of a ſmall lake that was almoſt environed by mountains of ſtupendous height, which, ſhooting into a variety of groteſque forms, compoſed a ſcenery ſingularly ſolemn and ſublime. Dark woods, intermixed with bold projections of rock, ſometimes barren, and ſometimes covered with the purple bloom of wild flowers, impended over the lake, and were ſeen in the clear mirror of its waters. The wild and Alpine heights which roſe above were either crowned with perpetual ſnows, or exhibited tremendous crags and maſſes of ſolid rock, whoſe appearance was continually changing as the rays of light were variouſly reflected on their ſurface, and whoſe ſummits were often wrapt in impenetrable miſts. Some cottages and hamlets, ſcattered on the margin of the lake, or ſeated in pictureſque points of view on the rocks above, were the only objects that reminded the beholder of humanity.

'On the ſide of the lake, nearly oppoſite to the chateau, the mountains receded, and a long chain of Alps was ſeen ſtretching in perſpective. Their innumerable tints and ſhades, ſome veiled in blue miſts, ſome tinged with rich purple, and others glittering in partial light, gave luxurious and magical colouring to the ſcene.

'The chateau was not large, but it was convenient, and was characteriſed by an air of elegant ſimplicity and good order. The entrance was a ſmall hall, which, opening by a glaſs door into the garden, afforded a view of the lake, with the magnificent ſcenery exhibited on its borders. On the left of the hall was La Luc's ſtudy, where he uſually paſſed his mornings; and adjoining was a ſmall room fitted up with chymical apparatus, aſtronomical inſtruments, and other implements of ſcience. On the right was the family parlour, and behind it a room which belonged excluſively to Madame La Luc. Here were depoſited various medicines and botanical diſtillations, together with the apparatus for preparing them. From this room the whole village was liberally ſupplied with phyſical comfort; for it was the pride of Madame to believe herſelf ſkilful in relieving the diſorders of her neighbours.

'Behind the chateau roſe a tuft of pines, and in front a gentle declivity, covered with verdure and flowers, extended to the lake, whoſe waters flowed even with the graſs, and gave freſhneſs to the acacias that waved over its ſurface. Flowering ſhrubs, intermingled with mountain aſh, cypreſs, and ever-green oak, marked the boundary of the garden.'

From the original verſes interſperſed through the work, we can only allow room for the following highly poetical lines:

'SONG OF A SPIRIT.

In the ſightleſs air I dwell,
On the ſloping ſun-beams play;
Delve the cavern's inmoſt cell,
Where never yet did day-light ſtray:
Dive beneath the green ſea waves,
And gambol in the briny deeps;
Skim ev'ry ſhore that Neptune laves,
From Lapland's plains to India's ſteeps.
Oft I mount with rapid force
Above the wide earth's ſhadowy zone;
Follow the day-ſtar's flaming courſe
Through realms of ſpace to thought unknown:
And liſten to celeſtial ſounds
That ſwell the air unheard of men,
As I watch my nightly rounds
O'er woody ſteep, and ſilent glen.
Under the ſhade of waving trees,
On the green bank of fountain clear,
At penſive eve I ſit at eaſe,
While dying muſic murmurs near.
And oft, on point of airy cliff,
That hangs upon the weſtern main,
I watch the gay tints paſſing ſwift,
And twilight veil the liquid plain.
Then, when the breeze has ſunk away,
And ocean ſcarce is heard to lave,
For me the ſea-nymphs ſoftly play
Their dulcet ſhells beneath the wave.
Their dulcet ſhells! I hear them now,
Slow ſwells the ſtrain upon mine ear;
Now faintly falls—now warbles low,
Till rapture melts into a tear.
The ray that ſilvers o'er the dew,
And trembles through the leafy ſhade,
And tints the ſcene with ſofter hue,
Calls me to rove the lonely glade;
Or hie me to ſome ruin'd tower,
Faintly ſhewn by moon-light gleam,
Where the lone wanderer owns my power
In ſhadows dire that ſubſtance ſeem;
In thrilling ſounds that murmur woe,
And pauſing ſilence makes more dread;
In muſic breathing from below
Sad ſolemn ſtrains, that wake the dead.
Unſeen I move—unknown am fear'd!
Fancy's wildeſt dreams I weave;
And oft by bards my voice is heard
To die along the gales of eve.'

Several

Several other poetic pieces, of at leaſt equal merit, are introduced in the courſe of the romance, particularly, *Titania to her Love*,—and *Morning on the Sea ſhore.*

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ART. XIII. *Examination of an Appeal from the New to the Old Whigs*; to which is prefixed an Introduction, containing Remarks on Mr. Burke's Letter to a Member of the National Aſſembly. By W. Belſham, Eſq. Author of Eſſays Philoſophical, Hiſtorical, and Literary. 8vo. pp. 102. 2s. 6d. Dilly. 1792.

NOT only the two publications mentioned in the title, but alſo ſeveral paſſages in Mr. Burke's celebrated "Reflections," are here criticized, with ſpirit and ability. The greateſt ſhare of Mr. Belſham's attention, however, as might be expected, is beſtowed on the Appeal: of which both the arguments and the authorities are ſhewn to have much leſs weight than is attributed to them by the author. Several of Mr. Burke's inconſiſtencies are pointed out; and, in particular, the abſurdity of his founding an alarm both in and out of parliament, and affirming, in the moſt poſitive terms, that "a wicked faction was incorporated for a purpoſe nothing ſhort of ſubverting the whole conſtitution of this kingdom," when, as Mr. Belſham remarks, Mr. Burke's own writings, formerly publiſhed, abound with language as bold and pointed, as any which he would now repreſent as being ſo factious, ſeditious, and even treaſonable.

In the celebrated pamphlet entitled "Thoughts on the Cauſes of the preſent Diſcontents," Mr. Burke, it appears, was once of opinion,

"That the virtue, ſpirit, and eſſence of the Houſe of Commons, conſiſts in its being the expreſs image of the feelings of the nation. An addreſſing Houſe of Commons, and a petitioning nation: an Houſe of Commons full of confidence, when the nation is plunged in deſpair; who vote thanks, when the public opinion calls upon them for impeachments; who are eager to grant, when the general voice demands account; who, in all diſputes between the People and Adminiſtration, preſume againſt the people; who puniſh their diſorders, but refuſe even to enquire into the provocations to them; this is an unnatural, a monſtrous ſtate of things in this Conſtitution. Such an Aſſembly is not to any popular purpoſe an Houſe of Commons. This change from a ſtate of delegation to a courſe of acting as from original power, is the way in which all popular magiſtracies in the world have been perverted." And he tells us, "that, for his part, he ſhall be compelled to conclude *the principle of Parliament to be totally corrupted*, and therefore its ends to be *entirely defeated*, when he perceives two ſymptoms:—firſt, a rule of indiſcriminate ſupport to all Miniſters; and ſecondly, the ſetting up any claims adverſe to the right of a free election."

Having obſerved that Mr. Burke undertook to prove that theſe two ſymptoms did exiſt at that time, Mr. Belſham aſks, 'if the principle of parliament is totally corrupted and its ends entirely defeated, what more can be wanting to juſtify any man in ſtyling it "a mockery of repreſentation?"

In the ſame work, Mr. Burke ſcruples not to aſſert, that

"In the ſituation in which we ſtand, with an immenſe revenue, an enormous debt, and mighty eſtabliſhments, he ſees no other way for the preſervation of a decent attention to public intereſt in the repreſentative body, but the INTERPOSITION of the people, whenever it ſhall appear to be neceſſary to hold the Conſtitution to its true principles. The diſtempers of Monarchy were the great ſubjects of apprehenſion and redreſs in the laſt century—in this, the diſtempers of Parliament; and it is not in the Parliament alone, that the remedy for parliamentary diſorders can be completed. "Hardly indeed can it begin there."—"It is not," ſays he, "ſupport that is wanting to Government; it is reformation."

Again,

"Critical exigencies will ariſe. This, if I am not miſtaken, is one of them. Men will ſee the neceſſity of honeſt combination: but they may ſee it when it is too late; and they may at length find themſelves under the neceſſity of CONSPIRING, inſtead of conſulting."

On theſe ſentiments, which, as coming from the author of "Reflections upon the French Revolution," muſt appear truly ſingular and extraordinary to every reader, Mr. Belſham very juſtly obſerves:

'When I read theſe, and ſimilar paſſages, I confeſs myſelf loſt in indignation and aſtoniſhment at the matchleſs effrontery of a man, who, in his angry moods, can indulge himſelf in ſuch unbounded licence of ſpeech; and yet affect to apprehend danger from, and dare to impute criminal diſaffection to, thoſe who, in compariſon with himſelf, may be conſidered as guarded and cautious writers. What a torrent of furious and malignant declamation would not this political PROTEUS have poured forth, had Dr. Price or Dr. Prieſtley talked of the probable neceſſity of *conſpiring* againſt the Government, or recommended an *interpoſition* of the people as the only means of reſtraining the unconſtitutional innovations of the legiſlative body?'

As we obſerved in our account of this author's Hiſtoric Memoir on the French Revolution, ſo we muſt remark here, that, in ſpeaking of Mr. Burke, he, at times, is rather too harſh and ſevere. We wiſh him to recollect that juſtice loſes none of its power, while it gains much in reſpectability, by being tempered with mercy.

ART.

ART. XIV. *Letters on the Slave-Trade*, and the State of the Natives in thoſe Parts of Africa which are contiguous to Fort St. Louis and Goree, written at Paris in December 1789 and January 1790. By T. Clarkſon. 4to. pp. 81. 5s. Boards. Phillips. 1791.

To reconcile the minds of the public to the odious traffic proſecuted by Europeans on the coaſt of Africa, it has been aſſerted that the condition of the negroes is not rendered worſe by the ſlave-trade: but if the information here conveyed merits any credit, this is very far indeed from being the truth; and it muſt be owned that the quarter whence it comes entitles it to belief. The circumſtances which Mr. Clarkſon relates in theſe letters from Paris, were carefully collected by him, as he tells us, from Monſ. Geoffroy de Villeneuve, a gentleman of fortune and family who accompanied the Chevalier de Boufflers, in the capacity of aid-de-camp, during his reſidence as Governor of Goree. Having a great curioſity to learn the cuſtoms and manners of a people but little known, he undertook embaſſies and expeditions of obſervation, for the governor; and he penetrated a conſiderable way into the interior parts of the vaſt and unexplored continent of Africa. He was in this part of the world during two years, and had better opportunities of knowing the real ſtate of things there, than moſt other African travellers. He kept a journal, as Mr. Clarkſon farther informs us, of all that he heard and ſaw on the ſpot; and leſt he may be conſidered as biaſſed by party, we are aſſured that theſe facts were collected previouſly to the agitation of the queſtion of the ſlave-trave. Thus much as to the authenticity of the information.

As to himſelf, the reporter of this knowlege to the public, Mr. Clarkſon ſays that he attended M. de Villeneuve ſeveral times on the ſubject; and that what he wrote down one morning, 'though, from his own mouth,' he ſubmitted to M. de V.'s inſpection on the ſecond, and ſometimes even on the third; and when any doubt aroſe, the journal was conſulted. Such evidence we have no reaſon to heſitate in admitting; and yet it would have been more ſatisfactory, had M. de Villeneuve publiſhed his own narrative. This is however an abundantly more authentic teſtimony, than that which Mr. Lucas has exhibited in *The African Reſearches*; and it will be more readily received, becauſe it is more credible. M. de V. ſaw nothing to corroborate the wonderful teſtimony of Mr. Lucas's informant.

The facts related in theſe letters are deſigned as a reply to the two following queſtions:

I. What are the different methods of making ſlaves of ſuch perſons as come into the hands of the French, by means of their eſtabliſhments at Fort St. Louis and Goree?

II. What

II. What is the ſtate of ſociety, in which the natives bordering on theſe eſtabliſhments may be ſaid to live?

The information collected by Mr. Clarkſon, in his converſations with M. de Villeneuve, refers chiefly to the countries extending along the coaſt from the mouth of the Gambia to that of the Senegal. It is aſſerted, that the grand mode of obtaining ſlaves in the diſtricts or kingdoms of *Sallum*, *Sin*, and *Cayor*, is the GREAT PILLAGE, which is executed by the military, at the command of their reſpective kings:

'It is ſo ſyſtematically practiſed, and it is a ſource ſo much more fertile than any other of ſupplying ſlaves, that from the conſtant experience of thoſe reſident on the coaſt of Africa, into whoſe hands the ſlaves have uſually fallen, the following has paſſed into a rule. About one hundred and twenty may be conſidered as pillaged out of the two hundred from Sallum, about forty out of the hundred from Sin, and about one hundred and twenty again out of the two hundred from Cayor; that is to ſay, out of the five hundred ſent from theſe countries in one year, two hundred and eighty may be conſidered as having been reduced to ſlavery by means of the Great Pillage.

'The way of practiſing the Great Pillage is as follows: When any of theſe kings are in want of ſlaves, and intend to procure them in this manner, they aſſemble their military, conſiſting of horſe and foot. Theſe are armed with ſabres, lances, bows and arrows, piſtols and guns. The number they aſſemble is proportionate to their own ſtrength, and the ſtrength of the village to be attacked. The hour of calling them together for this purpoſe is uncertain. It depends on the diſtance of the village whoſe inhabitants are deſtined for the prey. This village is ſometimes near. It is at other times far off, and perhaps at the diſtance of a journey of four days. The rule, however, upon ſuch occaſions is, to ſet out at ſuch a time, as to come upon it in the dead of night. The villages in theſe countries are open, and have no breaſt-work or defence.

'As ſoon as the military arrive at the deſtined place, which is as before deſcribed in the dead of night, they ſurround it, but never attack it at that time. They wait always till the dawn of day. It is then that the women riſe, and employ themſelves in pounding millet for the purpoſe of reducing it to cuſcus, to ſerve as bread. The ſound of the peſtle is the ſignal for the attack. The military directly ruſh in and ſeize all they can. There are many reaſons why they make their attack at this hour: firſt, becauſe being dawn of day, they can ſee better: ſecondly, becauſe though the women are up, the men are in bed, and the doors of the huts are opened: and thirdly, becauſe the negroes in this part of the world, never like to perform any enterprize in the night.

'It ſometimes happens that the kings accompany their troops in perſon. It is cuſtomary for them, however, not to enter the village. They remain always on the outſide till the buſineſs is over.

'As ſoon as the unfortunate inhabitants are captured, they are driven off. The men and women are made to walk. The children

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are put on horſeback. If the journey ſhould be two or three days long, as it ſometimes happens to be, they are driven or carried to one of the king's villages which lie in the way at night. There they are made to lie. The inhabitants are obliged to turn out for them, or to find them room. The captives are always guarded In the morning they ſet off again. In this way they travel till they get to the king's reſidence, which they enter with the ſound of drums, horns, and other inſtruments of their country muſick, which the military take with them from home upon ſuch occaſions.'

That the chief ſupply of the ſlave-trade is this *Great Pillage*, may be gathered from a fact afterward mentioned; that Daniel, king of Cayor, once ſent out four thouſand of his ſoldiers at a time on this buſineſs.

Though by far the greater proportion of ſlaves are procured in this way, Mr. Clarkſon does not aſſert, on the authority of his informant, that this is the only ſource of ſlavery: he obſerves, that the Africans are reduced to this condition, by private robbery, by war, or by way of puniſhment for actual or ſuppoſed crimes; of theſe crimes, adultery appears to be the firſt.

The Moors, inhabiting the northern banks of the Senegal, contribute to the ſupply of the ſlave market. The following is their mode of ſeizing and ſecuring the negroes:

'Theſe people go out in bodies of five or ſix. They croſs the Senegal at Cor, and other places, when they propoſe to ſteal the inhabitants from Oualo. This river they croſs by ſwimming, both themſelves and their horſes. That their arms and ammunition may be kept dry, they make a ſmall bed of ſtraw, in which they place their muſkets, piſtols, and daggers, and puſh it before, or drag it after them acroſs the ſtream. When over, they mount their horſes, and, galloping acroſs a ſmall part of the country of the independent Poules, they arrive in the kingdom of Oualo. They then advance into the country for two or three leagues, ſometimes more, and ſometimes leſs, according to the plan of their expeditions.

'If theſe barbarians meet with any negroes in their way, they ſeize them; if not, the following is the mode purſued. They conceal themſelves and their horſes in the woods near the different villages where they ſeek their prey. If ſolitary men, or if women and children ſhould come out, they ruſh from their hiding places, ſeize them, and gallop off. If, on the other hand, five or ſix men ſhould come out mixed with women and children, they diſcharge all their muſkets at once, kill the men, and gallop off with the reſt. In the caſe of women and children, who are made captives, they tie theſe behind them on horſeback. The body of the woman or child touches the back of the Moor, to which it is faſtened by one of their country cords. The Moor, while galloping, has always one of the hands of the woman or child in his own, the fingers of which he bites, either by way of puniſhment, or with a view of ſilencing them, ſhould they attempt to create an alarm by noiſe.

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The men are often tied by the hands to the tails of the horſes, and pulled along, the riders on the one hand whipping the horſes on, and other Moors following the Negroes with a whip behind, on the other. At other times they are bound to the back of a camel, which theſe robbers take with them, when their incurſions do not extend far from the river. Carrying off their booty in this manner, they repair as quickly as poſſible to the Mooriſh tents.'

The reſult of the whole is, that thoſe who are made ſlaves by way of criminal puniſhment, bear a very ſmall proportion to thoſe who are doomed to miſery by treachery and force.

In replying to the ſecond queſtion, an amuſing account is given of the different orders of ſociety among the Africans; which are four: the king, the blood-royal, the people, and their ſlaves; the proportion, however, of ſlaves to free men, in the countries of Sallum, Sin, and Cayor, is not more than *one* to *fifteen hundred*; nor is their condition very diſtinguiſhable from that of their maſters. Now, if this ſtatement and calculation be juſt, the multitudes annually purchaſed by the European traders in human fleſh cannot all be thoſe who were previouſly ſlaves; nor can it with truth be aſſerted, even provided that this was a fact, that the ſlave-trade does not place them in a ſituation worſe than their former ſtate. Slavery in Africa appears to be happineſs itſelf, compared with ſlavery in the Weſt Indies.

By the account, alſo, which is now before us, the Africans are not that indolent race, nor ſuch total ſtrangers to the comforts of ſocial life, as they are commonly repreſented. Mr. Clarkſon divides their employments into thoſe which are *ſtationary* and thoſe which are *itinerant*. Under the firſt, he includes *agriculture*, which is confined to the growth of millet, cotton, and indigo; and in which buſineſs they are occupied for the months of July, Auguſt, September, October, November, December, and May; in the intermediate months, they betake themſelves to other ſtationary employments, ſuch as manufacturing *mats* and *ſoap*, which latter is made of certain inſects and greaſe. To theſe may be added, *fiſhing*, and making ſalt.

Under the head of the itinerant employments of the Africans, mention is made of *workers in gold*, or goldſmiths, who work with great neatneſs, and are generally found in the courts of kings; of ſmiths, who travel from village to village to manufacture the inſtruments employed in huſbandry; of *dyers*; of *comedians to the king*; theſe alſo work cotton into cloth in their portable looms, and make leather ſcabbards for knives, daggers,

gers, and ſwords, ſmall ſaddles, pouches, ſandals, griſgris *, and other articles; and laſtly of *conjurers*.

To this account of the ſtate of ſociety in Africa, a particular deſcription is added, illuſtrated with a plate, of the village of Portudal on the coaſt.

On the whole of the evidence here laid before the public, Mr. Clarkſon makes ſome judicious obſervations in the concluding letter. He combats the ſeveral arguments adduced in vindication of the ſlave-trade, reprobates the conduct of the Europeans, and concludes with recommending to the ſovereigns of Europe the illuſtrious example of the wiſe and virtuous *Almammy*, an African prince, mentioned in p. 31. of theſe letters; who, though trained up in a land of ſlavery, prohibited the ſale of the perſons of men, and not only rejected the preſents offered him by the Europeans to induce him to engage in this traffic, but forbade the paſſage of ſlaves from the interior parts through his own dominions.

Humanity and juſtice ſeem to demand the abolition of the ſlave-trade. The more deeply and minutely this ſubject is inveſtigated, the more odious it will appear: yet it is an evil, in the removal of which the greateſt wiſdom and prudence ought to be exerciſed; and we preſume to indulge the hope that the removal, and the meaſures conſequent on it, will occaſion as much happineſs to Africa, as its continuance has been productive of miſery; and that, as, in the proceedings of Providence, good generally flows out of evil, the ſlave-trade will be the bitter root whence may ſpring the bleſſings of knowlege and civilization to a long degraded race, occupying a vaſt part of the globe, which Europeans have hitherto viſited only to ſtrew with horror and miſery.

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ART. XV. *The Baviad*, a Paraphraſtic Imitation of the Firſt Satire of Perſius. 8vo. pp. 51. 2s. Faulder. 1791.

As there are no plants which are more prone to degenerate, and to throw out wild ſhoots, than thoſe of Parnaſſus, they, of all others, require the pruning-knife of criticiſm. Even thoſe poets, who are far from being deſtitute of genius, diſcover an extreme aptitude to overlook ſenſe, for the ſake of a pleaſing flow of words; and to miſtake fuſtian and bombaſt for elevated diction and true ſublimity. To poets, however, this vice in writing is not confined: the imitators of the late Dr. Johnſon's nervous and pompous ſtyle,—by an exceſſive uſe

* A ſort of leathern ornament, which the Africans wear as a charm or protection againſt injury or miſchief.

of

of abſtract terms,—have wonderfully contributed to deſtroy the unaffected eaſe and ſimplicity of our language, and, in ſpite of Horace's hint,

*Telephus et Peleus, cum pauper et exul uterque*
*Projicit ampullas, et ſeſquipedalia verba,*

have deſcribed the moſt common things and events with a majeſty of expreſſion, which, from its being thus employed, becomes highly ludicrous. Againſt ſuch writers, chiefly, the very ingenious author of the Baviad points his ſatire; and ſome of the inſtances of bad writing, which he ſpecifies, richly deſerve the laſh of this poetical critic: but, in criticizing his criticiſm, we ſhall juſt hint that ſatire, like panegyric, is apt to be intemperate and indiſcriminating, and to draw into its vortex ſome who might otherwiſe have glided, with decent reputation, down the ſtream of time. *Pope* wiſhed to multiply dunces, to ſwell his DUNCIAD; and he ſometimes miſplaced his cenſures, and at other times extended them beyond the truth, in order to create *heroes*. The author of the *Baviad*, though he takes Perſius for his text, makes Pope his model: but he cannot plead Pope's excuſe for his ſeverity. As a paraphraſtic imitation of Perſius, accommodated to the preſent times, we readily allow this pamphlet great merit; and we ſincerely hope that it may contribute to the correction of that falſe poetical taſte, which has lately been ſingularly cheriſhed. We do not approve, however, of that ill-natured faſtidiouſneſs, which, for the ſake of ſome defect, would deny all praiſe; nor can we be pleaſed with the tone of ſovereign contempt which this author aſſumes, in ſpeaking of the productions of ſome modern writers.

As a ſpecimen of this author's ability as an imitator, verſifier, and ſatiriſt, we ſhall place before our readers his paraphraſe of that part of the firſt ſatire of Perſius, which begins at the 44th line, *Quiſquis es, O, modo*, &c. and ends at the 56th line, *Qui pote? vis dicam? nugaris*—

'O thou that deign'ſt this homely ſcene to ſhare
Thou know'ſt when chance (though this indeed be rare)
With random gleams of wit has grac'd my lays,
Thou know'ſt too well how I have reliſh'd praiſe.
Not mine the ſoul that pants not after fame;
Ambitious of a poet's envied name,
I haunt the ſacred fount, athirſt to prove
The grateful influence of the ſtream I love.
'And yet, my friend (though ſtill at praiſe beſtow'd
Mine eye has gliſten'd, and my cheek has glow'd),
Yet, when I proſtitute the lyre to gain
The eulogies that wait each modiſh ſtrain,

May the ſweet muſe my groveling hopes withſtand,
And tear the ſtrings indignant from my hand.
' Nor think that, while my verſe too much I prize,
Too much th'applauſe of faſhion I deſpiſe;
For mark to what 'tis given, and then declare,
Mean tho' I am, if it be worth my care.
Is it not given to Eſte's unmeaning daſh,
To Topham's fuſtian, Colman's flippant traſh,
Miles Andrews' doggrel, Merry's frantic whine *,
Cobbe's vapid jeſt, and Greatheed's lumbering line?
' Skill'd in one uſeful ſcience at the leaſt,
The great man comes, and ſpreads a ſumptuous feaſt:
Then, when his gueſts behold the prize at ſtake,
And thirſt and hunger only are awake,
My friends, he cries, what do the galleries ſay,
And what the boxes, of my laſt new play?
Speak freely, tell me all—come, be ſincere;
For truth, you know, is muſic to my ear.
They ſpeak? alas, they cannot! But ſhall I,
I who receive no bribe, who dare not lye?
This then—" that worſe was never writ before,
Nor worſe will be—till thou ſhalt write once more."

Beſide the perſons exhibited in this extract, our ſatiriſt brings ſeveral others into his performance; among whom we meet with Mr. Jerningham, and whoſe poetry is conſigned ' to paſtry-cooks and moths.' The ſatiriſt is certainly too ſevere: but what can Mr. Jerningham and other gentlemen expect, when he does not ſpare even our lady-writers, but, within the ſpace

* ' Merry's frantic whine.—In a moſt wretched rhapſody of incomprehenſible nonſenſe, addreſſed by this gentleman to Mrs. Robinſon, which ſhe in her *valuable* poems (page 100) calls a charming compoſition, abounding in lines of exquiſite beauty, is the following rant:

" Conjure up demons from the main,
Storms upon ſtorms indignant heap,
Bid ocean howl, and nature weep,
Till the Creator *bluſh to ſee*
*How horrible his world can be:*
While I will GLORY TO BLASPHEME,
AND MAKE THE JOYS OF HELL MY THEME."

' The reader, perhaps, wonders what dreadful event gave birth to theſe fearful imprecations. As far as I can collect, it was—the aforeſaid Mrs Robinſon's *not opening her eyes!!!* Surely it is moſt devoutly to be wiſhed that theſe poor creatures would recollect, amidſt their frigid ravings, and common-place extravagancies, that excellent maxim of POPE—

" Perſiſt, by nature, reaſon, taſte, unaw'd;
But learn, ye DUNCES, not to ſcorn your GOD."

of

of ſix lines, murders the literary reputation of Mrs. Cowley, Mrs. Piozzi, and Mrs. Robinſon.——Talk of the ſeverity of Reviewers! Compared with this, their cruelty is tender mercy.

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ART. XVI. *A Collection of Papers on Naval Architecture*, originally communicated through the Channel of the European Magazine, &c. Part II. 8vo. 3s. ſewed. Sewell. 1792.

IN our review of the *firſt* part* of this valuable collection of papers on the highly-intereſting ſubject of ſhip-building and navigation, we beſtowed due applauſe on the inſtitution and proceedings of the reſpectable Society, which has been formed for the patriotic purpoſe of improving our commercial advantages, and for bringing to greater perfection the beſt and ſureſt means of defending our country againſt every hoſtile attempt of a jealous, envious, or perfidious neighbour: —ſuch attempts *have been frequently* made, and ſuch we may again experience.

To the account which we have already given of the public-ſpirited views of this laudable aſſociation, little remains for us now to add on the ſubject, farther than a brief notice reſpecting the materials of which this part of the collection, reſulting from their very proper inquiries, is compoſed; and of which it is ſufficient to obſerve, that they are not inferior to the contents of the former number, in reſpect either of their variety, or of their importance.—Our readers muſt, however, be apprized, that the particular object of theſe publications is merely to explore and to point out the *ſources of information* relative to the improvement of naval architecture, as well as that of the art of navigation in general; ſo that, 'by thus collecting various opinions into one view, the SOCIETY as well as the PUBLIC may, perhaps, be enabled to form a judgment of what ſhould claim their future attention and purſuit.' *Prelim. Advert.* p. 2.

Among the great variety of papers, of which this *ſecond part* of the *Collection* conſiſts, we obſerve an APPENDIX, containing ſeveral uſeful hints: but we were particularly ſtruck with a paſſage in No. IV. of theſe naval communications, in which is introduced an unjuſt reflection (as we conceive,) on the character and conduct of a truly great man,—who, being no longer an inhabitant of a world to which he was a diſtinguiſhed benefactor, cannot, therefore, vindicate himſelf. Thus circumſtanced, it becomes the duty of every generous friend to *Truth* (diſdaining all *party-conſiderations*,) to ſtand forth in the defence of injured merit. The paſſage to which we allude is this:—

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* See Review, *New Series*, vol. vi. p. 191.

Speaking

Speaking of a Monſ. de Landais, a French ſea-officer, who had made naval architecture his chief ſtudy, and who had ſerved in the late American war, it is ſaid, that, incidentally mentioning, in converſation, the conſtitution of the United States of America, 'he greatly cenſured Dr. Franklin, as greedy of popular applauſe, for which he ſacrificed much, and even betrayed his truſt;' adding, 'that he was a defaulter, in reſpect to money entruſted to him from the United States, and had evaded giving any account.'

On this bold accuſation, we are enabled to offer a few remarks, by the aſſiſtance of a gentleman, on whoſe *competency to the queſtion* we can with ſafety rely:

"Whether Dr. Franklin was, or was not, greedy of popular applauſe, is a queſtion which may beſt be anſwered by thoſe who *knew him beſt*, and were moſt acquainted with the tranſactions of his life; of which number Capt. Landais certainly was *not* one:—but that he 'ſacrificed much, and even betrayed his truſt,' to obtain it, will not be believed, nor ought it to have been aſſerted, without ſome inſtance, and proof, of ſuch ſacrifice and treachery; of which, hitherto, there is no appearance of probability.

"Concerning the allegation that Dr. Franklin 'was a defaulter in reſpect to money entruſted to him from the United States, and had evaded giving any account,' it certainly is a moſt groundleſs calumny; ſuch, indeed, as ought not to have been publiſhed againſt one of his long-eſtabliſhed character, on the poor authority of Capt. Landais, who was notoriouſly actuated by unprovoked malevolence; and who, by being tried, and diſmiſſed the ſervice of the United States, for a ſmall part of his miſconduct, eſcaped the conſequences of a much more ſerious charge.

"To repel this and all ſimilar calumnies againſt Dr. Franklin, it will be ſufficient to mention what is generally known, viz. that before he quitted Europe and the character with which he had been inveſted at the court of France, he fully *ſettled* and *balanced* all his public accounts, with Mr. Barclay, who was then Conſul General of the United States in that kingdom, and was, by a particular commiſſion from Congreſs, appointed and authorized to audit and ſettle the accounts of all thoſe who had been entruſted with the diſpoſal of money in Europe, for or on account of the ſaid States; that, after Dr. Franklin's return to America, he was unanimouſly choſen to the higheſt office of the ſtate in which he reſided; that he was re-elected to that office, for the greateſt number of times which the conſtitution allowed; and that, at his death, beſide ſeveral important legacies of a public nature, he left a con-

ſiderable eſtate within the juriſdiction, and ſubject to the claims, of the United States; and as they have never made any claims on his property, that circumſtance will, doubtleſs, place Capt. Landais's calumny in its true light."

Candor will oblige us to ſuppoſe, and we take it for granted, that the editors of this collection were not aware of the falſehood of a charge here brought againſt a perſon ſo highly eſteemed as Dr. Franklin juſtly was; and that the calumny of Monſ. Landais was inadvertently inſerted, in a collection relating to matters of a very different kind.—Should this, not unfriendly, notice of a paſſage, ſo foreign to the nature and deſign of the preſent publication, induce the gentlemen concerned in it to make due inquiry into the truth of the heavy charges to which they have thus given circulation, we make no doubt that they will ſay what is proper on the occaſion in the next number of their uſeful work:—bearing in mind the moral poet's remark, that,

"When Truth, or Virtue, an affront endures,
The affront is mine, my friend, and ſhould be your's." POPE.

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# MONTHLY CATALOGUE

## For MAY, 1792.

### MR. HASTINGS'S IMPEACHMENT.

Art. 17. *The Speech of Warren Haſtings, Eſquire,* in the High Court of Juſtice in Weſtminſter Hall, on Thurſday, June 2, 1791. 8vo. pp. 126. 3s. Debrett.

THE ſame ability that diſtinguiſhed Mr. Haſtings's adminiſtration in India, is manifeſted in his defence of it, through a trial that will render him and his proſecutors conſpicuous characters in future hiſtories; where theſe tranſactions will appear diveſted of the *bold* colouring of party, and where parties will themſelves be repreſented with equal freedom.

To this ſpeech, are added ſome pointed obſervations on the impeachment, by Mr. H.'s ſteady friend; which, as they ſtand on the broad foundation of public records and incontrovertible vouchers, will excite the aſtoniſhment of future generations, to think how ſuch events could poſſibly take place!

### BIOGRAPHY.

Art. 18. *Preſſeſſion*; or, Memoirs of Count Touloufſin. Written by himſelf. 12mo. 2 Vols. 5s. ſewed. Forbes. 1792.

This narrative, (which appears, at leaſt with reſpect to the leading incidents, to be founded on fact,) affords a lively picture of that polite gallantry, for which France has been ſo famous. The hero of the tale, whoſe perſonal and elegant accompliſhments, if we are to credit his own account, have obtained him high diſtinction in the *beau monde*, appears through the whole ſtory in the light of a generous

generous protector of injured innocence. The object of his kind attention, Mrs. Lunel, was the unfortunate wife of a tyrannical and unfeeling man, who perſecuted her with a long courſe of dreadful and injurious treatment; from which, however, ſhe is reſcued by the perſevering exertions of her friend, whoſe kindneſs, after the death of her huſband, ſhe gratefully repays with her hand. The ſtory, though not written with much elegance, is amuſing and intereſting.

GEOGRAPHY.

Art. 19. *An Hiſtorical Journal of the Expeditions by Sea and Land, to the North of California*; in 1768, 1769, and 1770: when Spaniſh Eſtabliſhments were firſt made at San Diego and Monte Rey. From a Spaniſh MS. tranſlated by William Reveley, Eſq. Publiſhed by A. Dalrymple, 1790. 4to. pp. 76. 7s. Elmſley, &c.

This was a Spaniſh MS. preſented to the ingenious and indefatigable Mr. Dalrymple, by Dr. Robertſon; Mr. Dalrymple got it tranſlated by the above-named gentleman, and has enriched it with other correſponding materials, and two maps of this hitherto imperfectly known coaſt. The account is very curious and intereſting.

COSMOGRAPHY.

Art. 20. *A Collection of Plans of the moſt capital Cities of every Empire, Kingdom, Republic, and Electorate, in Europe*; and ſome remarkable Cities in the other three Parts of the World. With a Deſcription of their moſt remarkable Buildings, Trade, Situation, Extent, &c. Selected from the beſt Authorities, from actual Surveys. 4to. pp. 140. with 42 folding coloured Plans. 2l. 2s. Half-bound. Stockdale.

This collection of plans of the moſt conſiderable cities of the known world, with general deſcriptions, is both uſeful and amuſing; and ſuch a collection, if we miſtake not, was made by the French geographers ſeveral years ago. It is but natural to give the Engliſh undertaker credit for any improvement that the plan would admit: but it is not in our power at preſent to make the compariſon. The work is nameleſs, and comes to us without any prefatory introduction: but we obſerve the name of Andrews at the bottom of moſt of the plates.

MILITARY.

Art. 21. *The Soldier's Friend*; or, Conſiderations on the late pretended Augmentation of the Subſiſtence of the Private Soldiers. 8vo. pp. 22. 6d. Ridgway. 1792.

If the author intended, ſimply, to inform our ſoldiers that they have [*as he aſſerts,*] been very ill treated, for many years paſt; in regard to their legal pay, a conſiderable part of which, he avers, has been cruelly and fraudulently withheld from them, he might have been ſuppoſed to have addreſſed the public on this occaſion, with merely a benevolent view: but he treats the ſubject in ſuch a ſtyle of invective and aggravation, as gives his pamphlet quite the air of a virulent effuſion of party-ſpirit; whence many ſober and candid readers may be led to ſuſpect that *irritation*, rather than a redreſs of

the grievance here ſet forth, is in reality the object of theſe *Conſiderations*. The tract, however, is well written; and does not appear to be the production of a vulgar pen.

Art. 22. *Curſory Remarks on the Army in general, and the Foot-guards in particular*. In a Letter to the King. By Henry Sinclair, late Captain Lieutenant in the 57th Regiment. 4to. pp. 21. 2s. 6d. Jordan. 1791.

The author of theſe remarks informs the public, that this letter 'was ſolely intended for the private eye of the king,' but that he 'found every avenue to his ſovereign ſhut up, except through the medium of the preſs.' This is an old complaint; and thoſe who immediately ſurround a prince, well know the importance of keeping the fountain of all their enjoyments and hopes as much as poſſible to themſelves; and in the preſent ſtate of things, it is not clear how theſe matters can be altered: for were a ſovereign to have a letter box, and keep the key himſelf, in ſuch a nation of politicians as this is, it would be totally impoſſible for him even to read one-half of the deluge of petitions, complaints, remonſtrances, and advice, that would continually pour in from the injured, the diſcontented, the wiſe, the otherwiſe, and the crazy. Were he to appoint an officer or two for the purpoſe of examination and ſelection; even this would be conſidered as an excluſion from immediate intercourſe, and would in time be juſtly ſo. The inference is, that the preſs, as it is the only poſſible channel, is the only proper channel, for the communication of ſentiments that affect the *public* intereſt; it excludes clandeſtine miſrepreſentation, and indirect ſchemes. We ſhall now attend to the ſubject of this letter.

The ſuperior rank of the three regiments of foot guards, conſtantly ſtationed at London, attached to the court, always excites ill will in the marching regiments, and produces compariſon between the ſuperior advantages enjoyed by the guards, and their own conſciouſneſs of ſuperiority in military knowlege. The officer before us repreſents the Guards as deficient in all knowlege beyond that of parading in St. James's Park; and the officers, who are generally men of fortune or family, as effeminate, often ignorant of the very men whom they command, ſeeking only the amuſements of the metropolis, and promotion;—and that thus, young men, unacquainted with ſervice, ſtep over the heads of experienced veterans, and reſign whenever their country calls them into action. He adds, and we believe with great juſtice,—'I hardly ever knew an officer who was a man of large fortune, pay a ſtrict attention to his duty. No, no; the duty of the army is done by gentlemen's ſons of circumſcribed fortunes, which will not afford diſſipation, and other exceſſes incompatible with the duty of a ſoldier.'

The hints, which this gentleman offers as needful for reformation, are ſuch as every ſenſible man will ſubſcribe, but he has ſmall chance of their meeting with attention. They are hoſtile to the ſyſtem of which he complains, and which is too firmly eſtabliſhed to be aboliſhed by private remonſtrances. Reforms are ſeldom adopted, until evils ſwell to a magnitude beyond all ſufferance.

SLAVE

## SLAVE *and* SUGAR TRADE.

Art. 23. *Obſervations on Slavery, and the Conſumption of the Produce of the Weſt India Iſlands:* together with an Abſtract of the Evidence given before the Committee of the Privy Council, and the Select Committee of the Houſe of Commons, reſpecting the Treatment of Slaves in the Weſt Indies. 8vo. pp. 61. 1s. Booſey. 1792.

In ſeaſons when people are hurried along by haſty prepoſſeſſions, it is pleaſing to find a few individuals whoſe cool ſenſe keeps them out of the croud; and ſuch a writer is now before us; for his calmneſs enables him to comprehend the full ſcope of the argument, and to ſee it in its true light. With regard to the maſs of evidence given before the committee of Privy Council, and the ſelect committee of the Houſe of Commons, reſpecting the treatment of ſlaves, this writer juſtly remarks, 'that moſt of the inſtances of ill treatment of the Negroes recited, are hiſtories of *particular facts*, which will occaſionally occur in all ſituations and circumſtances; while the proof of the contrary, is deduced from *general obſervations*, and *prevailing experience*.' Of the latter, he has ſelected the declarations of gentlemen of known character and abundant knowlege of what they deſcribed; and their repreſentations may prove not a little conſolatory to numbers, whoſe feelings have been much diſtreſſed by accounts of a very contrary tenour.

Art. 24. *The Duty of abſtaining from the Uſe of Weſt India Produce*; a Speech delivered at Coachmaker's Hall, Jan. 12, 1792. 12mo. pp. 23. 2d. Knott, &c.

This orator certainly exerted his influence to a good purpoſe, in ſtrenuouſly diſſuading his auditors from indulging their palates with articles of luxury; and ſo far as his arguments prevail, ſo far will they reap the profits of œconomy: provided always that they become ſincere reformers,—that they do not deceive themſelves as well as others, and

> "Compound for ſins they are inclin'd to,
> By damning thoſe they have no mind to."

Art. 25. *Thoughts on the preſent high Price of Sugars:* proving it to have ariſen from the Rumour of the Slave Bill, and from that Cauſe only: and demonſtrating the Folly, Futility, and Abſurdity of attempting an Importation from the Eaſt Indies. Dedicated (without Permiſſion) to William Wilberforce Eſq. By an Old Trader. 8vo. pp. 92. 2s. Debrett. 1792.

Cloſet politicians, according to the Old Trader, ought not to interfere in matters of Commerce; by which we are to underſtand that they ought not to give their opinions on the ſubject of the Slave-trade, which this *experienced* Gentleman pronounces to be a material and intereſting traffic. The Slave bill, introduced into Parliament by Mr. Wilberforce, and ſupported by the combined eloquence of Mr. Pitt, Mr. Fox, and other eminent members of the Britiſh Senate, is condemned by this pamphleteer as a *nefarious* and *ludicrous bill*, full of *folly*, *indigeſtion*, and *wantonneſs*. Abhorrent as the Slave Trade is to the feelings of humanity, we

have announced it to be our opinion, that great wiſdom and prudence ought to be exerciſed in its abolition; and that ſome regard, in point of juſtice, ſhould be paid to the planter, who, relying on the faith of parliament, has embarked his fortune in the cultivation of a Weſt Indian eſtate; yet we cannot allow that the difficulties attending the abolition will juſtify this writer in pronouncing the abolition itſelf a nefarious and ludicrous one. The object of it is highly commendable: but, ſays this writer, if you aboliſh the Slave Trade, you will advance the price of ſugar to ſo enormous a degree, as not only to exclude the lower claſs of people, but even the mediocrity, from the uſe of this article. *Sugars*, he proves, *have regularly advanced, in proportion to the increaſing price of Slaves.* The anſwer from the nation at large will be *fiat juſtitia.* He ridicules the idea of an importation of ſugars from the Eaſt Indies. The company's ſhips, we are told, would not bring home ſugar enough 'to *ſweeten the tea* of the common labourers in the hay-harveſt.' He does more than ridicule the idea, he *demonſtrates:* but perhaps ſome of his readers will apply, to his demonſtration, the definition in the play, "*Demonſtration* comes from *Demon*, the father of lies."

According to this writer, the Weſt India iſlands make about *four hundred thouſand* hogſheads of ſugar in a year.

Art. 26. *An Addreſs to the Right Reverend Prelates of England and Wales*, on the Subject of the Slave Trade. 12mo. 3d. Parſons. 1792.

This well-written and reſpectful addreſs ought not to be overlooked by the right reverend bench.—Should there be any arch inuendos couched under this ſenſible and handſome application, we ſhall leave them to be diſcovered and explained by their Lordſhips.—One thing is pretty clear and certain, *viz.* that no *Chriſtian* biſhop, who underſtands his character and office, and who thinks and acts on *Chriſtian* principles, can ever be an advocate for the Slave-trade, or for any kind of perſecution and oppreſſion.

Art. 27. *An Addreſs to her Royal Highneſs the Ducheſs of York*, againſt the Uſe of Sugar. 12mo. pp. 22. 6d. or 2s. 6d. per Dozen, and 20s. per Hundred. No Bookſeller's Name. 1792.

Separately from the ſubject itſelf,—let us acknowlege and admire the reſolution, the *virtuous* reſolution of numbers of the advocates for the abolition of ſlavery. Let us admire it the more, (whether founded in miſtake or not,) as reſpecting the branch which is the ſubject of this pamphlet. It ſeems to have originated among, or at leaſt, to have been moſt ſtedfaſtly embraced by our youth of both ſexes.—Poſſibly, indeed, young minds, uncontaminated by bad examples, and the corrupt practices which prevail in the world, are the beſt fitted for, and the moſt likely to act on, laudable and worthy exertions.—This pamphlet is written in a ſenſible and agreeable, as well as an earneſt manner.

Art. 28. *Hints for ſome New Regulations in the Sugar Trade*: with Remarks on the State of Commerce in the French and Britiſh

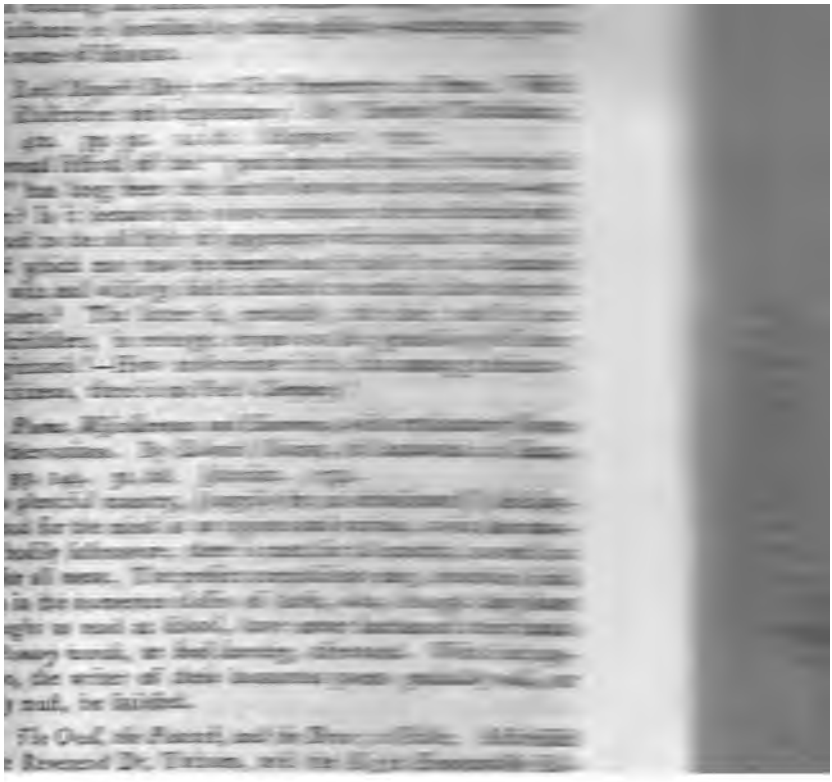
British Weſt India Iſlands. By an Impartial Man. 8vo. pp. 31. 1s. Symonds, &c. 1792.

Theſe hints come profeſſedly from a writer who has been for many years in the Weſt Indies, and in the ſugar refining manufactory; and whoſe preſent ſituation exempts him from the poſſibility of being biaſſed by perſonal conſiderations. He pronounces poſitively on the ill policy of encouraging new ſettlements for the cultivation of ſugar; the temptation, as he obſerves, is the preſent high price of the article—and when that fails, as fail it muſt, the competition will end in mutual injury. The preſent high price he attributes chiefly to the failure of ſeveral ſucceſſive crops in the Windward iſlands; and to puniſh the planter, therefore, is adding cruelty to misfortune. The proſpects of the preſent crops are now good in all the iſlands; and to adopt permanent regulations for the ſake of remedying a temporary evil, he conſiders as highly impolitic. He argues as ſtrongly againſt taking off the drawback; and adviſes that the Weſt India ports ſhould be opened for the free admiſſion of foreign ſugars and other produce, in the ſame manner as they now are for cotton; and he refers to that article, to juſtify the expediency of the meaſure.

Art. 29. *A Plain Man's Thoughts on the preſent Price of Sugar*, &c. 8vo. pp. 22. 6d. Debrett. 1792.

This writer agrees, in ſeveral points, with the author of the abovementioned pamphlet. He ſhews, we think, to ſatisfaction, why monopolies and ſpeculation on ſugar are not practicable to any very great extent; and that the drawback on the exportation of refined ſugar, is the chief ſupport of the planter. He preſſes the anti-ſaccharites ſo cloſely with the *argumentum ad hominem*, that we cannot reſiſt the temptation of gratifying our readers with it;

'In the language of modern philanthropy, ſuch is called *free ſugar* as is *ſuppoſed* to be made by the labour of *free* men, and not by that of ſlaves: many have been the letters and paragraphs in the public prints recommending the uſe of ſuch *free ſugar* only. Aſſociations have likewiſe been formed, and combinations entered into, to leave off all other ſugar, with a view of deſtroying the ſlave trade, and ruining thoſe concerned in it, by ſlow, but ſure degrees: and very lately many thouſand pamphlets have been publiſhed, and induſtriouſly circulated, at the price of only a halfpenny each, intended not merely to perſuade, but even to *deter*, weak minded people from the uſe of common ſugar, by aſſuring them roundly, that every lump they ſwallow is polluted with human blood. To enter into ſerious argument with men who have ſuffered their reaſon and judgment to be led aſtray, either by the heat of their own imaginations, or the declamations of well-meaning, but miſguided enthuſiaſts, would certainly be time loſt: it may not, however, be improper juſt to remind them, that great part of the cloaths they wear, much of the furniture of their houſes, with many &c.'s of the moſt comfortable kind in civilized life, are the produce of the labour of ſlaves: and that, in particular, the *gold* and *ſilver* in their pockets is ſtill more notoriouſly procured by



the very *worſt* ſpecies of ſlavery, that of the *mines*. So that if a lump of ſugar holds one drop of human blood, every guinea theſe advocates for unconſtitutional freedom are poſſeſſed of, muſt contain a thouſand drops. In ſhort, if theſe friends of univerſal equality are determined to uſe or enjoy nothing but what is clearly proved to be procured by the exertions of free labourers, they muſt be content, if they mean to act *conſiſtently*, to return to the unpoliſhed and uncomfortable ſtate of their ſavage anceſtors. On this occaſion it has indeed been ſhrewdly ſuggeſted, that conſcience and worldly prudence are for once brought to go hand in hand: ſo that the man who in reality grudges his family the *expence* of ſugar, enjoys a ſnug opportunity of hiding his *parſimony* under the ſpecious and popular cloak of *humanity*. But, for my own part, I will continue to ſuppoſe, that much the greater part of our preſent philanthropiſts are actuated by purer motives. Let that, however, be as it may, as their ſuperior feelings urge them ſo ſtrongly to ſhake off every convenience of life, which in the ſlighteſt degree partakes of the eſſence of ſlavery, the *Rights of Man* moſt certainly leave them at liberty to follow their own inclinations, not only in leaving off the uſe of ſugar, but likewiſe in making bonfires of their mahogany chairs and tables, and lighting them up with the cotton paraphernalia of their wives and daughters; and even in emptying their bags of gold and ſilver into the ſea. And, in fact, until theſe tender-hearted *Anti-ſaccharites* have brought themſelves to this enviable pitch of ſelf-denial, they can have no right to expect credit from the world, either for their ſincerity or their conſiſtency.'

This author is an able defender of the Duke of Richmond's plan for the defence of the Weſt India iſlands, and eſpecially now when their quiet is endangered by ſchemes of reformation in Europe, and by the devaſtations carrying on in St. Domingo. We recommend both theſe publications to thoſe who wiſh to form mature ideas on this intereſting ſubject.

## POETRY.

Art. 30. *An Epiſtle to William Wilberforce, Eſq.* Written during the Diſturbances in the Weſt Indies. Small 8vo. pp. 31. 6d. Darton and Harvey, Gracechurch-ſtreet. 1792.

This writer ſpeaks of himſelf with great modeſty; and to his modeſty rather than to his poetry we very willingly extend our commendation:

'And what is liberty?—a gem,
That far exceeds a diadem:
For diadems will ſoon decay,
*Was* liberty alone away.
Witneſs the Gallic Monarch's fate,
Though deck'd in all the robes of ſtate.'——
'A king is nothing but a man,
Deny th'aſſertion if you can.'——
'Beaſts ſeek not to deſtroy their kind,
Here man does leave them far behind.'

If

If theſe lines be poetry, any body might *make himſelf* a poet, in ſpite of Apollo and the tuneful Nine, and of the old adage, *Poeta naſcitur, non fit.*

Art. 31. *Admonitory Epiſtles, from Harry Homer*, to his Brother, Peter Pindar. No. I. 4to. pp. 15. 1s. Williams. 1792.

It cannot be ſaid of Peter Pindar, as of Falſtaffe, that "he is not only witty himſelf, but the cauſe of wit in others;" for, in the various poetic pieces to which his publications have given birth, we meet with nothing but dulneſs and wretched writing; of which a flagrant inſtance is furniſhed by theſe *epiſtles*;—burleſqueing the venerable name of HOMER.

Art. 32. *Lord Mayor's Day*; or City Pageantry: a Poem. With Notes, illuſtrative and explanatory. By Timothy Touchſtone, Gent. 4to. pp. 30. 1s. 6d. Ridgway. 1792.

The annual feſtival of the "good men and true, of the city of London," has long been the *butt* of our wits and witlings:—but wherefore? Is it becauſe the SHOW continues to be exhibited with ſome regard to the old ſtyle of pageantry which pleaſed in days of yore, and which may now be deemed *out of taſte?* or is it becauſe the ſaid wits and witlings find it difficult to obtain tickets for the good dinners? The latter is, probably, the caſe; and ſo the hungry ſcribblers, in revenge, rhyme to the grumbling of their craving gizzards!—How unfortunate it is, that among the incorporated citizens, there is no *Poet's Company!*

Art. 33. *Poems, Miſcellaneous and Humorous*, with explanatory Notes and Obſervations. By Edward Nairne, of Sandwich in Kent. 8vo. pp. 144. 3s. 6d. Johnſon. 1791.

In this plentiful country, (happily for its inhabitants!) the ſupply of food for the mind is as copious and various, as in the markets for bodily ſuſtenance; there is meat for all mouths, as well as mouths for all meat. The preſent compoſitions may, doubtleſs, find admirers in the numerous claſſes of thoſe, who, though they have been taught to read at ſchool, have never burthened their heads with *dictionary words*, or *book learning*, afterward. With ſuch approbation, the writer of theſe humorous poems probably will, or poſitively muſt, be ſatisfied.

Art 34. *The Owl, the Peacock, and the Dove*; a Fable. Addreſſed to the Reverend Dr. Tatham, and the Right Honourable Edmund Burke: with the Fable of the Oxen and the Graſshopper, addreſſed to the Revolution Society, in Illuſtration of Mr. Burke's celebrated Simile. To which *is* added, The Sorrows of Mr. Edmund Burke. 4to. pp. 24. 1s. Johnſon. 1792.

When the champions in politics engage in ſerious conteſts, they may be conſidered as heavy-armed troops; the poetical auxiliaries, who attend on either ſide, act in the capacity of light irregulars, to ſkirmiſh with and haraſs their opponents, as opportunities favour. One of theſe buſh-fighting partiſans has thrown three of his hand-grenades at Mr. Burke, and lies ſkulking to watch their effects: he muſt, however, be aware, that the execution in all ſuch inſtances

inſtances depends on the quality of the powder; and, in the preſent inſtance, it is not very potent.

Art. 35. *An Addreſs humbly preſented to the Rev Pious, and Learned D—r G****s*, on Vol. I. Tome 1. of his excellent Tranſlation of the Holy Bible; with Notes. By Abraham Ben-Yiz-aakeer. 4to. 1s. Symonds. 1791.

We heard it once remarked, of an amiable and charitable Jew, that he was *a very good Chriſtian:* but we cannot ſay of this Chriſtian, that he is *a very good Jew.* His Judaiſm appears only in the title; and his poetry, intended to degrade and ridicule Dr. Geddes's New Tranſlation of the Bible, has, without being altogether deſtitute of merit, that compoſing mediocrity in it, that we finiſhed the Addreſs without being able either to admire the Author, or to laugh at the learned Doctor.

We adviſe this writer to take the field againſt Dr. Geddes, as a ſcripture critic, in ſerious proſe, and thus combat what he deems to be errors in his New Tranſlation and Notes.

## NOVELS.

Art. 36. *Dinarbas*; a Tale: being a Continuation of Raſſelas, Prince of Abyſſinia. 12mo. pp. 336. 3s. Boards. Dilly. 1790.

Where any conſiderable degree of public applauſe has been excited by a literary production, there is always much hazard in attempting to continue it beyond the limits of the original deſign. The author may miſtake the ardours raiſed in his mind, by approbation, for new emotions of genius, and for freſh exuberance of fancy. He may therefore over-rate the merit of his own execution. Should this, however, not be the caſe; ſhould his ſecond attempt be executed with ability equal to that manifeſted in his firſt; there is ſtill ſomething to be dreaded from the expectations already raiſed by what has been previouſly done. The public mind is not now in a tone to be ſo eaſily contented, as when it was firſt addreſſed. It has been taught to ſeek for ſomething more than common; and if it does not find all that it ſeeks, it is generally too faſtidious to be ſatisfied with any thing ſhort of it,—and ſinks into diſguſt.

It will be readily ſuppoſed that the danger of miſcarriage muſt be increaſed where the continuation is by a different hand; and yet, in ſpite of all difficulties, we have read the little tale now before us with much pleaſure. The author ſays, he does not preſume to imitate 'the energetic ſtyle, ſtrong imagery, and profound knowlege,' of Dr. Johnſon. He diſcovers, however, a comprehenſive acquaintance with human life, and conveys many valuable precepts for the regulation of it, in eaſy and unaffected language; and the general impreſſion which the peruſal of Dinarbas leaves on the mind, is more pleaſing and uſeful than that which reſults from reading Raſſelas. The former, by exhibiting the brighter ſide of the picture, is calculated to enliven and invigorate hope; while the latter, by balancing ſo exactly the good and the evil of life, tends, in ſpite of the pleaſure derived from the excellence of its compoſition, to produce a painful uncertainty, and to excite a cheerleſs ſcepticiſm and indifference.

Art.

Art. 37. *Delineations of the Heart*; or the Hiſtory of Henry Bennet. A Tragi-Comic-Satiric Eſſay, attempted in the Manner of Fielding. 12mo. 3 Vols. 9s. ſewed. Hookham. 1791.

The writer of this novel confeſſes, in the preface, the difficulty of aſſuming the character of author: but had he been properly ſenſible of the degree of difficulty attending an undertaking of this kind, we cannot ſuppoſe that he would have hazarded an avowed imitation of the manner of Fielding. He modeſtly profeſſes, indeed, rather to have attempted Fielding's ſtyle of compoſition, than the comic nature of the facts with which the works of that eminent writer abound:—but what is the manner of Fielding, without his lively delineation of character, his comic humour and wit, and the originality and ſhrewdneſs of his reflections? In all theſe, the preſent work is too deficient, to leave the author any title to the credit of a ſucceſsful imitation of a writer, who, in the general judgment of the public, ſtill poſſeſſes the firſt place among Engliſh noveliſts.

Except the character of a faithful and able preceptor, which is well ſketched in the firſt part of the ſtory, and the introductory chapters of general reflections, placed, *after the manner of Fielding*, at the head of each book, we find nothing in this novel to diſtinguiſh it from the ordinary run of love tales. The hero is a depraved libertine, whoſe hackneyed plans of ſeduction are the principal ſubject of the ſtory.

## POLITICS *and* POLICE.

Art. 38. *Another Sketch of the Reign of George III.* from the Year 1780, to 1790. Being an Anſwer to a Sketch, &c*. Part the Firſt. 8vo. pp. 104. 2s. 6d. Ridgway. 1791.

This ſketch is diffuſively written, great part of it being employed in the diſcuſſion of ſpeculative abſtract poſitions; the principal object of which appears to be a vindication of what was termed the coalition miniſtry. The author paſſes many ſevere cenſures on the occaſion and mode of the diſmiſſion of this unpopular heterogeneous aſſociation; and it is a notable circumſtance, that his cenſures are not limited to Mr. P. nor to any cabal that may be underſtood to ſupport him, but extend to the great body of the people, who are reproached with deſerting their repreſentatives on that memorable occaſion:—but it may be juſtly queried, whether ſo wide an accuſation be not a *felo de ſe*, by amounting to a juſtification of the meaſure?

Art. 39. *A Review of the principal Proceedings of the Parliament of* 1784. 8vo. pp. 178. 2s. Edwards, Bond-ſtreet. 1792.

This is one of the moſt able vindications of the preſent miniſtry, from whom the parliament is always underſtood to receive its tone and complexion, that has appeared for a long time. The importance of the ſubjects diſcuſſed, will appear from the contents of the ſections under which they are treated. Theſe are—the India bills, and the impeachment of Mr. Haſtings——the Iriſh propoſitions, commercial treaty with France, conſolidation of the cuſ-

* See Rev. Enlarged, vol. iv. p. 224.

toms,

toms, American trade——commutation act, and other regulations againſt ſmuggling, the auditing of public accounts, and application of the annual million to the public debts——interference in the affairs of Holland——diſpute with Spain——teſt and corporation acts——the ſlave-trade——and the regency. All theſe ſubjects are ſtated with good ſenſe and liberality, and the arguments urged on both ſides are fairly exhibited, and well contraſted:—but were a firſt rate champion of oppoſition to undertake a counter review, he would, perhaps, aſtoniſh us with his addreſs and plauſibility in inverting the whole repreſentation!

Art. 40. *Letters to the Right Hon. Henry Dundas*, on his Inconſiſtency as the Miniſter of India. 8vo. pp. 152. 3s. Debrett. 1792.

Theſe letters, under the ſignature of Aſiaticus, have been attributed to Major Scott, by an authority which we will not undertake to controvert; and they contain reiterations of thoſe charges againſt the party addreſſed, in which we have no *call* to interfere.

Art. 41. *Rights for Man:* or Analytical Strictures on the Conſtitution of Great Britain and Ireland. By Robert Applegarth. 12mo. pp. 45. 1s. 6d. Richardſon. 1792.

With intentions of which we are willing to believe all that is good, Mr. Applegarth here appears in defence of a conſtitution which he ſays is '*triune* and conſequently *ſacred*;' and labours to defeat what he calls the 'wicked attempts that have been made lately to ſubvert it.'

We have too great a regard for 'thoſe divine ſiſters, *Britannia* and *Hibernia*,' not to hope that there are champions better armed and better ſkilled in the uſe of their weapons, (though we do not wiſh for one of a more valorous and undaunted ſpirit,) who are ready to ſtep forth in the ſacred cauſe. Otherwiſe, we ſhould tremble for the fate of theſe divine and peerleſs beauties. Wicked villains would certainly *have their will of them.*

There is a ſingularity in this gentleman, that we do not recollect to have before obſerved; which is, that he ſcarcely ever uſes the word *too*, without printing it in italics. We know not the cauſe of this, unleſs it be, that, from the ſimilarity between the emphatic ſound of this word and the diſcharge of a muſket, he would inſinuate that he kills an adverſary whenever he utters the ſound. If it be ſo, whatever we or others may think, he muſt have a great idea of his own execution. *Too*; kill 'em—twenty more, kill them—*too!*

Art. 42. *A Vindication of the Revolution Society*, againſt the Calumnies of Mr. Burke. By a Member of the Revolution Society. 8vo. pp. 59. 1s. 6d. Ridgway. 1792.

Among the various topics into which the controverſy between Mr. Burke and his opponents has branched out, the ſubordinate concerns of the two ſocieties, at the expence of which Mr. Burke diverted himſelf and his readers, ſeem now to be pretty nearly forgotten by the public: but it appears, from this pamphlet, that the members of thoſe ſocieties have not all forgotten the treatment which they have received. The preſent vindication diſcovers ſufficient

ficient ingenuity and acuteneſs to ſecure a portion of our approbation, but it alſo manifeſts too much aſperity to obtain that full ſhare of applauſe, which we ever *wiſh* to beſtow on all who preſent themſelves before our tribunal.

MISCELLANEOUS.

Art. 43. *An Hiſtorical Report on Ramſgate Harbour*; written by Order of, and addreſſed to, the Truſtees. By John Smeaton, Civil Engineer, F. R. S. and Engineer to Ramſgate Harbour. SECOND EDITION. 8vo. Large Paper. 1s. Sewell. 1791.

We gave an account of the *firſt edition* of this *Report*, in our Review for April;—and we notice this ſecond edition, purely for the ſake of an important paragraph now added; *viz.*

'I have the pleaſure of informing the public, that on the 17th July 1791, at a high ſpring tide, the *New Dry Dock*, built in the Baſon, for repairing ſhips, was tried in the preſence of the Chairman, for the firſt time ſince it was found neceſſary to build it with *a timber floor*, which is of a new and peculiar conſtruction, on account of the ſprings riſing from the chalk, ſo powerfully under it, that the ſtone floor with which it had been twice tried formerly, was forced up *. The experiment anſwered in the completeſt manner; the Dock remaining perfectly dry till low water, when the ſluices of the Baſon were opened for ſcouring the Harbour: ſo that this very deſirable object, that has been ſo much deſpaired of, is now fully obtained, and muſt prove of great utility to the public.'

In a paper, of four folio pages, diſtributed *gratis*, ('Obſervations and Facts relative to Ramſgate Harbour, &c.') we have an addition to the liſt of ſhipping that have been ſheltered in Ramſgate harbour, from 1780 to 1790, incluſive; viz. in 1791, not fewer than 459 ſhips took ſhelter there in ſtormy weather; of which number 356 were bound to and from London. We are here farther informed, that 'the regiſter-book of thoſe veſſels which have taken ſhelter in this harbour, proves that it has already been the means of ſaving property, to the amount of FOUR MILLIONS *ſterling*, and near EIGHT THOUSAND LIVES, that might otherwiſe have been loſt to their friends and country.'—In this fugitive paper, are ſeveral remarks and facts which merit the attention of the public.

Art. 44. *An Addreſs to the Public, from the Philanthropic Society*, inſtituted in 1788, for the Promotion of Induſtry, and the Reform of the criminal Poor. To which are annexed, the Laws and Regulations of the Society, &c. 8vo. pp. 30. 6d. White, &c. 1792.

We are pleaſed to find that this new inſtitution, for the ſober and induſtrious education of vagrant children, is in a promiſing ſtate for

* 'As I obſerved a conſiderable ſtream of water continually iſſuing from under the Apron, at low water, I ordered this water to be drained therefrom, by a *chain pump*, and found that this ſpring (which was *ſalt*) vented at the rate of 160 barrels an hour; which vent expoſed the bottom to the action of the tides water.'

permanent eſtabliſhment; it being a juſt obſervation in this Addreſs, with reference to many of our public charities, that 'while the hand of liberality is expanded, too often the ſtimulus to honeſt induſtry is relaxed.'

Art. 45. *The Flights of Inflatus*; or, the Sallies, Stories, and Adventures of a Wild-gooſe Philoſopher. By the Author of the Trifler. 12mo. 2 Vols. 5s. ſewed. Stalker. 1791.

*Stulta eſt clementia*—at leaſt it would be ſo in the preſent inſtance. Indelicacy, improbability, and affectation of wit, ſhould meet, from impartial and honeſt Reviewers, an unqualified condemnation. Let then Mr. Inflatus know, that we think his *Flights* do him no credit, and had better never have taken their flight from the preſs.

For our account of the *Trifler*, by this author, (for there are more publications than one with this title,) ſee M. R. vol. liii. p. 269.

Art. 46. *An Apology for the Life of Major General G——*. Written by himſelf. Containing a full Explanation of the G—nn—g Myſtery, and of the Author's Connection with Mr. D—ber—y's Family. 8vo. pp. 114. 3s. Ridgway.

A piece of authorſhip,—of which we find ourſelves almoſt provoked to ſpeak with ſome degree of ſeverity: but, reflecting that, poſſibly, the writer may have a wife, with a garret-full of children, depending, for their ſubſiſtence, on his *induſtry* and *invention*, we drop the pen.

Art. 47. *The Faſhionable Preacher*; or Modern Pulpit Eloquence diſplayed. 8vo. 6d. Symonds. 1792.

The author of this little eſſay offers ſome juſt and ſprightly remarks on the preſent ſtate of *pulpit eloquence*, which is certainly open to conſiderable objections, and of courſe is capable of great improvements. Our preachers are rarely orators, though they have every advantage in point of ſubject; which deficiency our author attributes, in general, to the learning and refinements which the faſhionable preacher is ſolicitous of diſplaying, but particularly to the practice of *reading his ſermons*, which he pointedly, and, perhaps, with juſtice, reprobates. The orators in the ſenate and at the bar practice extemporaneous eloquence; and the effect which they produce on their audience is often aſtoniſhing; ſo that it ſeems to merit the conſideration of the public advocate for religion, whether he ought not to adopt, in ſome meaſure, this mode of addreſs. At preſent, extempore preaching is rarely practiſed in England, except by the moſt ignorant and illiterate; while men of learning and talents, inſtead of ſpeaking immediately *from the heart to the heart*, content themſelves with reading the correct and frigid compoſitions of their retired hours. Of this practice, our author thus contemptuouſly ſpeaks:

'He lays open his performance at large in the face of the whole aſſembly; like a boy at ſchool, he reads and blunders, and blunders and reads: he ſtands in the pulpit like a ſpeaking ſtatue, without life and motion; his eyes are fixed down to the ſpace of a few ſquare inches, as if he ſtared at a ghoſt: he hangs his logger-head over his dirty ſcroll, like a thief receiving ſentence of death. If the poor drudge

drudge could look around him, he would ſee the half of his audience dozing over his dull repetition; not a ſoul affected, unleſs perhaps an old beggar gives a groan from a dark corner when he hears the ſound. An honeſt countryman happening to hear one of theſe paper-geniuſes preach, was aſked by his wife, when he went home, how he liked the preacher: "Alas! ſaid he, he was a poor preacher, as ever I ſaw, woman: he was juſt like a crow picking the corn; for he always put down his head for a pick, and then looked about to ſee if any perſon was coming near him."

Let our clergy, who ought not to think contemptuouſly of the common people, take the ſame pains to qualify themſelves for public orators, which the gentlemen at the bar appear to do; and it is more than probable that they would ſoon acquire that ſelf poſſeſſion and that prompt elocution which are ſo much admired in our courts of law.

Art. 48. *Accounts of the Ten Tribes of Iſrael being in America*; originally publiſhed by Manaſſeh Ben Iſrael. With Obſervations thereon, and Extracts from Sacred and Prophane, Ancient and Modern Hiſtory, confirming the ſame; and their Return from thence about the Time of the Return of the Jews. By Robert Ingram, A. M. Vicar of Wormingford and Boxted, Eſſex. 8vo. pp. 56. 1s. Robinſons, &c. 1792.

Mr. Ingram is ſtrongly perſuaded that great numbers of the Iſraelites, after their diſperſion, in conſequence of the Babyloniſh Captivity, &c. retired into a remote and uninhabited country, where their deſcendants, a numerous and diſtinct race, remain to this day; and that this (to us unknown) country, is a portion of North America, ſomewhere in the vicinity of a part of California, to the ſouth of Hudſon's Bay, and from 53° to 60° N. Lat. where they ſtill are, unconnected with the reſt of mankind. How theſe wanderers originally made their way from Aſia into thoſe remote regions, muſt be matter of ſurprize to many readers: but the rev. author of this tract eaſily removes all the difficulties by the aid of *miracles*; by means of which, the greateſt rivers, the Euphrates, for inſtance, and even the Sea, are divided, or dried up, to facilitate the paſſage of the emigrants *. The author has ſhewn great diligence in ſearching and applying the Jewiſh prophecies, and other authorities, in ſupport of his opinion, and of the evidence of Rabbi Manaſſeh.

Art. 49. *A Sketch of the Life and Projects of John Law of Lauriſton*, Comptroller General of the Finances in France. 4to. pp. 48. 3s. Kearſley. 1791.

In our Review, vol. lxv. p. 183, may be found a brief account of the principal events in the life of Mr. Law, extracted from the *Private Life of Louis XV.* tranſlated by Mr. Juſtamond. The

* It was once remarked, (in a private converſation, at which the writer of this article was preſent,) by the late Dr. Gregory Sharpe, maſter of the Temple, that "with ſome people, and in ſome countries, miracles were not miraculous, ſince they were as common with them, as mackrel are with us, in gooſeberry time."

ſketch now before us being materially the ſame, in a detached form, there is no reaſon for our enlarging on the ſubject at this time.

Art. 50. *The Hiſtory of the Royal Circus*, introductory to the Caſe of Mr. Read, late Stage Manager of that Theatre. In a Letter to a Friend. 8vo. pp. 138. 1s. 6d. Parſons, &c. 1791.

Nothing will probably tempt any unintereſted perſon to peruſe a narrative of this nature, but a curioſity to ſtep behind the curtain, to ſee how matters are managed there. That perſon muſt be ſtrangely at a loſs for objects of attention, who can take a part in the private diſputes of proprietors and managers, quarrelling about the public as their property. The lawyers are buſy among them, and will not leave them till they have *exhauſted* the ſubject, and have *reduced* the contending parties to a ſtate of quietiſm.

## THEOLOGY *and* POLEMICAL.

Art. 51. *The Aged Chriſtian's final Farewell to the World and its Vanities.* A pious Meditation, compoſed in the laſt Century, by that truly benevolent Patriot, and Compaſſionate Friend to the Poor Citizens of Briſtol, John Whitſon, Eſq. Alderman of the ſaid City, and Member in ſeveral Parliaments. Collected from the Author's Manuſcripts. To which is prefixed, ſome Account of the Author, collected from authentic Records, by George Symes Catcott. 8vo. pp. 62. 1s. 6d. Palmer, &c. in Briſtol.

Though this be only the republication of a very old tract, and though, from its not appearing in London, it has for ſome time eſcaped our attention, yet it deſerves notice, as well for the ſake of the worthy writer, a diſtinguiſhed merchant of Briſtol, in the reign of James I. and a great benefactor to that city, as for the ſound ſenſe and unaffected piety of his ſentiments at the cloſe of a well ſpent life, untainted with the growing fanaticiſm of that age.

Art. 52. *A Letter to the Right Reverend the Lord Biſhop of Landaff*, containing Remarks on his Lordſhip's Charge to the Clergy of the Dioceſe of Landaff. 4to. 1s. Debrett. 1792.

This letter-writer, who ſubſcribes himſelf a *Country Curate*, expreſſes his diſapprobation of the opinions advanced by the Biſhop of Landaff in his admirable Charge, and thinks that the opportunity which his Lordſhip took for conveying his opinions was an improper one. We, on the other hand, regard the ſentiments advanced by Dr. Watſon as ſo juſt, liberal, and politic, that we are diſpoſed to applaud him for embracing the earlieſt opportunity of inculcating them on his clergy. The Country Curate writes with the ſame good wiſhes toward the Eſtabliſhment that actuated the Biſhop: but he does not ſeem to us to poſſeſs his Lordſhip's enlarged and penetrating mind.

For our account of the Biſhop's Charge, to which this letter relates, ſee Review for March laſt, p. 293.

Art. 53. *The Religious Principles of a Preſbyterian*, founded on his Knowledge of Nature, and preſcribed Authorities. 12mo. 6d. Robinſon. 1792.

There

There is an oddity of manner in this *petit* performance, united with good ſenſe and liberality of ſentiment. How far the account of Preſbyterian principles will accord with thoſe of our fellow-ſubjects of Scotland, and with their religious practices, we ſhall not pretend to determine. The author's ideas do not wholly correſpond with their *oſtenſible* creed, or, rather, perhaps, with their confeſſion. Meſſrs. Pitt and Dundas, to whom this little morſel of divinity is immediately addreſſed, will, no doubt, peruſe it with edification and comfort!

Art. 54. *Lectures on the Lord's Prayer*; with an Introductory Diſcourſe. By the Rev. Richard Taprell, of South Molton. 8vo. pp. 373. 5s. Boards. Dilly. 1792.

A courſe of plain, ſerious, and affectionate, diſcourſes, on thoſe important ſubjects which the Lord's Prayer ſuggeſts, is here provided for the uſe of religious families. They appear to be compoſed with a ſtrong ſenſe of piety, and with a ſincere deſire of impreſſing on the minds of men the truths which concern their everlaſting ſalvation. They are written on the orthodox ſyſtem, and in a ſtyle which will afford little entertainment to the elegant ſcholar: but they may be of uſe in impreſſing leſs cultivated minds with a conviction of the importance of religion. The work is introduced by a very ſingular dedication, 'To the Father of Angels and men, the God of Univerſal Nature, Author of Grace and Giver of Glory.'

Art. 55. *A Liſt of Books intended for the Uſe of the younger Clergy*, and other Students in Divinity, within the Dioceſe of Cheſter. 8vo. pp. 51. 1s. Rivingtons. 1791.

The deſign of this publication will be beſt explained in the Right Reverend Editor's own words:

'With regard to the diſtinguiſhing character of theſe books, my principal object has been in the *two firſt* claſſes to ſelect ſuch only as are moſt obviouſly employed in maintaining the fundamental doctrines of our faith, and in vindicating and illuſtrating the articles, rites, and ceremonies of the Church of England, avoiding carefully ſuch as avowedly controvert thoſe doctrines, rites, and ceremonies, or indirectly oppoſe them.

'If to the philoſophers of the preſent day, it ſhould ſeem, that I wiſh to narrow the grounds of liberal inquiry, and to prejudicate queſtions of importance, I beg it may be obſerved, that this liſt is intended for their uſe chiefly, who, upon a conviction already formed, have engaged, or are deſirous to engage themſelves "to preach the faith and diſcipline of the Church of England againſt all oppoſers*."

'I am not, it will be remembered, giving my directions or advice upon the means and mode of acquiring this conviction, nor am I laying down the firſt principles and inſtitutes of Divinity. They, who have been educated in an Univerſity, have neither wanted the means of information, nor the aſſiſtance requiſite; and literate per-

'* Wotton on the Method of ſtudying Divinity, p. 14.'

ſons, who have not had theſe advantages, yet if they have any degree of attention to their duty, and any ability for the profeſſion they are to undertake, cannot fail to have ſtudied and compared with the doctrines of our creeds and articles, the Scriptures themſelves.'

From this account of the liſt of books here recommended to the attention of young divines, it is pretty plain, that it can be of little ſervice except to thoſe who have *made up their minds* on matters of controverſy; in doing which, ſurely, young divines ought not to be too haſty—for, why ſhould we cloſe up the inlets to knowlege?—The heads, under which the books are claſſed, are, Practical and Paſtoral Duties; Books of Devotion; Religion in general; Revealed Religion; the Scriptures; Comments on the Scriptures; Concordances, &c.; Doctrines; Creeds, Articles, Catechiſms, Liturgy, and Sermons; Sacraments and Rites; Church of England; Eccleſiaſtical Hiſtory and Law; the Chriſtian Fathers, &c.

Art. 56. *A Letter to the Students in Divinity in the Dioceſe of Cheſter:* Occaſioned by a late Publication of "A Liſt of Books," with "A Preface," by the Biſhop of Cheſter; and intended as a Supplement to that Work. 8vo. pp. 23. 6d. Johnſon. 1792.

How ſtrange is it, that a zealous Dioceſan may not be permitted to provide his younger clergy with weapons for the defence of the orthodox faith, without being interrupted by the impertinent intruſion of a ſectary, who lays open a new armory, plentifully furniſhed for its adverſaries! Why ſhould they be obliged, after having ſettled their creed, to hear of ſuch names as Law, Jortin, and Watſon, Lardner, Leland, Foſter, Lindſey, and Prieſtley? Yet this ſelf-inſtituted preceptor has the preſumption to adviſe the *younger* clergy and other *ſtudents* in divinity within the dioceſe of Cheſter, to do juſtice to themſelves, and not to ſuffer their guides to take advantage of an early and premature determination.

Art. 57. *Concio ad Clerum in Synodo Provinciali Cantuarienſis Provinciæ, ad D. Pauli, Die 26° Novembris, A. D.* 1790. *Habita à Johanne Randolph, S. T. P. Ædis Chriſti Canonico, et S. Theologiæ apud Oxon. Profeſſore Regio.* 4to. 1s. Rivingtons. 1790.

The learned reader will meet, in *this addreſs to the clergy*, or *Latin ſermon*, from 2 Tim. iv. 5. with ſome admirable obſervations to which he will yield an immediate aſſent, and with others from which he will be diſpoſed to with-hold both his admiration and his acquieſcence. Profeſſor Randolph judiciouſly accounts for the corruptions of Chriſtianity; and ſhews how, in different ages, it received a different complexion, from the taſte and philoſophical principles which happened to prevail. Every perſon, who is acquainted with the nature of the human mind, muſt accede to the remarks here offered reſpecting the difficulty of emancipating ourſelves entirely from the influence of deeply-rooted habits, and of long-cheriſhed opinions, notwithſtanding we diſcover them to be fooliſh and abſurd; and will perceive how ſatisfactorily they account for the errors of the firſt Chriſtian converts. '*Qui eam (i. e. Chriſtianam fidem) excipiebant manifeſtis divinæ authoritatis indiciis perculſi, ex priſtinis erroribus et inveteratis opinionibus haud ſtatim ſeſe expediebant. Etenim difficile*

*difficile eſt, etiam tum cum maxime velis, et impenſiſſimo ſtudio tenta-veris, aſſuetam vitæ normam deponere, et novos habitus inducere: ipſi vitæ converſioni hæret aliqua antiquæ labis nota.*' P. 2. The difficulty of changing our habits of thinking, and the involuntary retroſpect of the mind to principles which we profeſs to renounce and ſtrive to forget, are here exemplified in the caſe of Juſtin Martyr; who, though he rejected the philoſophy which he once admired, and became a ſincere and zealous Chriſtian, could not emancipate himſelf from the dominion of his former purſuits; ſo that '*Philoſophiam quam ultro reliquerat, oculo haud prorſus irretorto reſpexit,*' P. 10. Hence we may account for Juſtin Martyr's paſſion for myſteries, and for his ſearching out meanings in texts remote from the literal interpretation; and hence from his *Platonizing* Chriſtianity, (if we may be allowed the expreſſion,) we may trace the origin of certain words and doctrines admitted into our creeds: but, to our aſtoniſhment, when Dr. Randolph was on the brink of this concluſion, he ſtops ſhort, hangs back, and excepts from the force of his obſervations the only doctrine to which they moſt pertinently apply. His reaſon is curious: Juſtin flouriſhed ſo near to the apoſtolic age, that he ſcarcely could err: but if in one inſtance he could miſtake the genuine ſenſe of Scripture, and diverge into ſtrange whims and fancies, why not in others? If he be admitted to have turned the ſtream of Platoniſm over the pages of the Goſpel, traces of its effects may be diſcoverable in various doctrines.

Profeſſor Randolph compliments the preſent age on its philoſophical diſcoveries, and on the diffuſion of knowlege among all ranks of ſociety: but he is apprehenſive that the true doctrines of religion will ſuffer by it. *He fears*, we think, *where no fear is.* He offers it as his opinion, that there are ſome among us, the burthen of whoſe ſong is *deſtruction to church and ſtate.* '*Eandem (Independentium) tamen nunc cantilenam canunt nonnulli, quibus omnis authoritas inviſa eſt, et quibus cordi eſt humi ſternere et civilis et eccleſiaſticæ poteſtatis fabricam.*' P. 23. If this be true, we may well be alarmed; and every clergyman and layman ſhould ſay to his fellow, Σὺ δὶ πῶς: but does not Profeſſor R. miſrepreſent the advocates for improving our ſyſtem in church and ſtate as enemies to both?—To improve is not to deſtroy, but to ſtrengthen.

Art. 58. *Sermons on Important Subjects.* With ſome Eſſays in Poetry. By Niel Douglas, Miniſter of the Goſpel at Cupar in Fife. 8vo. pp. 508. 3*s.* Boards. Button, Newington Cauſeway.

Though theſe ſermons are not formed after the modern plan, they diſcover a conſiderable ſhare of ability; and will doubtleſs be read with pleaſure by thoſe who approve the author's ſyſtem. We truſt, however, that among theſe not many will be found, who will not agree with us in thinking that his zeal for what he judges to be goſpel truth, has carried him beyond the bounds not only of propriety but of charity. Not contented with forcing the doctrine of the divinity of Chriſt into a ſermon on *numbering our days*, and with declaiming againſt thoſe who call in queſtion the truth of this doc-

trine, as 'prophets who teach lies,' he thinks it neceſſary to introduce, in what he calls a *long foot note*, a vehement cenſure of a late publication, entitled, *A Practical Eſſay upon the Death of Chriſt*, and declares himſelf happy to find that the Provincial Synod of Glaſgow and Ayr have thoughts of taking this treatiſe into their ſerious conſideration. How long ſhall the ſpirit of inquiry be reſtrained by the inquiſitorial ſpirit of eccleſiaſtical bigotry?

The ſermons contained in this volume are twelve in number; the ſubjects, *the nature and method of numbering our days, with the benefit reſulting from it*; *the character and bleſſedneſs of the undefiled*; *the Chriſtian character an honourable one*; *faithful paſtors the ſalt of the earth*; *genuine believers complete in Chriſt*; *our Lord's grave a ſource of comfort.*

The eſſays in poetry are verſions or paraphraſes of ſome of the Pſalms, and ſmall pieces on various ſubjects, chiefly religious. Whatever ſpirit of piety they may be thought to breathe, they have little pretenſion to poetical merit.

SINGLE SERMONS.

Art. 59. *God, and the King:* delivered in the Cathedral Church of St. Paul, before the Lord Mayor, Aldermen, Sheriffs, &c. Oct. 25. 1790, being the Anniverſary of his Majeſty's Acceſſion to the Throne. By C. E. De Coetlogon, A. M. Chaplain to the Mayoralty. 4to. 1s. Rivingtons.

This ſermon, dedicated to Mr. Burke, is on Matthew, xxii. 21. Its general doctrine is good. Mr. De Coetlogon juſtly remarks, that we are not *to render to Cæſar* the incenſe of flattery, the ſacrifice of divine honour, nor the rights of conſcience; and that the perſons, poſſeſſions, and civil liberties of the ſubject, are no part of the property of kings.—*The things which are Cæſar's*, he enumerates to be—*honour*, *ſubmiſſion*, and *pious interceſſion*.

Art. 60. *Pious Memorials, a public Good:* delivered in the Cathedral Church of St. Paul, before the Lord Mayor, &c. Nov. 5, 1790. By C. E. De Coetlogon, A. M. 4to. 1s. Rivingtons.

Public commemorations, Mr. De C. argues, are of great uſe, as they are proclamations of the divine goodneſs, and national acknowlegements of a ſuperintending Providence. From the circumſtance to which he alluded in the ſervice of the day, he is led to take ſome notice of the *Reformation*; from which he paſſes to the *Revolution*. In this event, as a ſubject of the Britiſh empire, he glories: but, as a good Chriſtian, he wiſhes moſt devoutly to ſubjoin to it another—*a moral revolution*, or a general reformation of manners. In this wiſh there is certainly true patriotiſm. (Text, Ex. xii. 26.)

Art. 61. Preached October 2d, 1791, at Tring, Herts, for the Benefit of the Sunday Schools. By Michael Dupré, M. A. Afternoon Preacher of Tring, and late of Pembroke College, Oxford. 8vo. pp. 31. 1s. Cadell. 1792.

A general and warm recommendation of charity-ſchools, very well adapted to intereſt a popular audience in their favour.

Art.

Art. 62. *The Meaning which the Word* MYSTERY *bears in the New Teſtament:* conſidered and applied.—Preached to an Aſſembly of Miniſters, on the Thurſday-morning's Lecture, at Exeter, May 4th, 1791. By Joſhua Toulmin, M. A. 8vo. 1s. Johnſon. 1791.

This diſcourſe is ſaid to have been publiſhed *at earneſt deſire.*—It will be eaſily concluded, that this author conſiders the term *myſtery* as 'only another word for any thing hidden or concealed, or a *ſecret*. It is obſervable, (he ſays,) that whatever awful import it may appear to carry when applied to religious ſubjects, it is a word common and familiar in the affairs of civil life, when we ſpeak of the myſteries of a buſineſs or trade, an art or profeſſion. In this uſe of it, the meaning is obvious; it imports not what is incapable of being underſtood, but what, though at preſent unknown, by the help of a teacher may be learnt.'—Mr. Toulmin examines the different places in the New Teſtament in which the word occurs, and collects from all, that it refers only to the *ſecrecy* in which the ſubject had been involved: after this, he deduces ſome pertinent and uſeful concluſions.—There is little or no room to doubt the juſtice of his explication; which is indeed by no means new, though it is highly proper that it ſhould be often re-preſented to the attention of the public.—We cannot help obſerving that Mr. *Parkhurſt*, in his Greek and Engliſh Lexicon, inſiſts on this explication of the word, and rejects, with a kind of reſentment, the interpretation which would make it denote what is *unintelligible and incomprehenſible*. We notice this inſtance of Mr. Parkhurſt's impartiality with the greater pleaſure, as he has generally been regarded as a man rather ſtiff in his attachment to what is now uſually meant by the word *Orthodoxy*.

Art. 63. *The Good Old Ways.* Preached at the opening of the Church of Paddington, Middleſex. Publiſhed at the Requeſt of the Truſtees for Rebuilding the Church. By John Shepherd, A. M. of Queen's College, Oxford, Curate of Paddington. 4to. 1s. Faulder. 1791.

A ſpirit of innovation in religion is the great evil which this preacher laments and endeavours to correct. He claſſes innovators under four heads: '1. Such as doubt all revelation.' Theſe he diſmiſſes, perhaps with too much contempt, as unworthy of farther notice. 'Theſe men are few and feeble, they have repeatedly been confuted, and their revival of objections once obviated, is ſufficiently anſwered by a reference to former replies.' '2. Such as place all merit in faith and piety.' The preacher here repreſents it as the frantick aim of the methodiſtical fanatic, to ſeparate belief from morality; and he complains that they are continually caſting the diſgraceful imputation of inſincerity on the moſt pious and learned of the clergy. To theſe he replies, that the liturgy and offices of the Church, are abſolutely irreconcileable with the Calviniſtic ſcheme, and therefore may be honeſtly uſed by clergymen who are not Calviniſts. This part of the diſcourſe concludes with the following ſentiments, ſo liberal as ſcarcely to be conſiſtent with that averſion to *innovation* (in many caſes only another word for *improvement*,) which appears to have dictated this diſcourſe:

'But

'But however we may diſapprove of the principles of the infidel, the opinions of the enthuſiaſt, or the practices of perſons denoted by the harſh names of ſchiſmatics and heretics; be it ever remembered, that the religion of Jeſus teaches us to maintain candour for their ſentiments, and love for their perſons.—In the apoſtolic writings, whatever doctrine or duty is inculcated or recommended; whatever vice or error is rectified or corrected; whatever hereſy or ſchiſm is cenſured or lamented; charity, that is, love to God and love to man, is always inſiſted upon as the end of the commandment, the bond of perfectneſs, and the very life and ſoul of chriſtianity itſelf.—The bigot, whether of our own, or any other communion, is violent againſt every one that differs from him, becauſe HIS creed has taught him to hate the man for his opinions: whereas the well-informed, judicious, moderate man, though he believes the eſtabliſhed church to be the beſt inſtitution, and therefore joins in its communion, yet he contends not for its abſolute perfection, he inveſts it with no excluſive privilege. A member of another communion he can eaſily conceive to be as good as himſelf; and acceptance with God he neither hopes nor believes confined to any particular church. In a word, we dare not infringe upon the unqueſtionable right of others to judge for themſelves in religious matters. Neither equity, humanity, nor the law of the goſpel, allows us to dictate what faith they ſhall embrace, or what mode of worſhip they ſhall practiſe.—And whatever may be the notions of the narrow-minded bigot, or miſguided enthuſiaſt, upon the ſubject, the withdrawing of your love, the alienation of your affection, from thoſe whoſe religious ſyſtem does not exactly correſpond with your own, is the moſt grievous ſchiſm: and an attachment to the uſe of coercive meaſures, a diſpoſition to force, to perſecute men, is a violation of that evangelical harmony and peace, in the breach of which the ſin of hereſy principally conſiſts.'

3. 'Such as alter or omit ceremonies and inſtitutions,' by having the office of 'public baptiſm of infants,' and 'the churching of women,' performed in private houſes; or by general *profanation* of holidays, in oppoſition to the ordinances and inſtitutions of our Eccleſiaſtical and Civil Governors. 4. 'Such as come to Church, not as they ought, for the purpoſe of prayer and praiſe, but to be amuſed by, and to criticiſe the preacher and the Sermon.' On this head Mr. Shepherd ſtrongly expreſſes his diſapprobation of controverſial preaching:

'We do not think ourſelves at liberty to attempt to amuſe our hearers with fanciful ſpeculations; to conſume the precious moments in unedifying controverſy; or, as the cuſtom of ſome is, to praiſe and flatter themſelves and their reſpective congregations, and uncharitably to cenſure the members of other communions. Should any of thoſe that now hear me be unhappy enough to expect amuſement or entertainment of this caſt, they muſt ſeek for it elſewhere. And if any delight in polemic theology, and controverſial diſcourſes, they will probably be offended with the ſimplicity of the preacher, who candidly tells them, that that is a depraved and vitiated appetite, which requires to be fed with *diſputable* points.'

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It would betray in us a want of that liberality which the author of this diſcourſe ſo unequivocally expreſſes, if we were not to remark, that, amid all his zeal againſt innovation, he leaves full ſcope for free inquiry, and paſſes no uncandid cenſure on the *tenets* of modern heretics.

Art. 64. *A particular Attention to the Inſtruction of the Young recommended:* delivered at the Gravel-Pit Meeting, in Hackney, Dec. 4, 1791, on entering on the Office of Paſtor to the Congregation of Proteſtant Diſſenters aſſembling in that Place. By Joſeph Prieſtley, D.D. F.R.S. &c. 8vo. 1s. Johnſon.

The lecturing and catechizing of the young are here urged by Dr. Prieſtley as moſt important branches of a Chriſtian Paſtor's duty; to which he ſubjoins the plan adopted by him in diſcharging them, when at Birmingham, and invites his new congregation to aſſiſt him in carrying the ſame plan into effect in the congregation at Hackney. Entirely do we agree with Dr. P. in thinking that this mode of inſtructing youth in the principles and duties of religion, is of infinitely more ſervice to morals, than all the miſcellaneous inſtruction that falls from all the pulpits in the kingdom. Whenever we go to church and hear the ingenious ſermons of our clergy, we cannot avoid reflecting that, good as they are, they require a conſiderable degree of previous tuition, to prepare the minds of hearers for benefiting by them.

Hence the general inefficacy of preaching.

Art. 65. Occaſioned by the Death of Mr. John Flight, who departed this Life, July 10, 1791, in the Twenty-fifth Year of his Age; preached at Worceſter, July 24, 1791. By James Dore. 8vo. 6d. Gurney.

The ſubject of this diſcourſe is ſomewhat unuſual, though by no means improper, on a funeral occaſion. The text is, 1 John, iv. 8. *God is love.* It was ſelected at the immediate requeſt of the deceaſed, who appears to have choſen, and to have continued in, the path of piety and virtue; the happy effects of which he enjoyed in his laſt hours. Mr. Dore has properly conſidered and illuſtrated the appointed topic; deducing from it ſome very ſenſible and important *practical* inſtructions.

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## CORRESPONDENCE.

*** We are glad that *Lavenenſis* was pleaſed with our account of Mr. Twining's tranſlation of *Ariſtotle's Treatiſe on Poetry* in the Review for February laſt; and we thank him for the remarks on a paſſage in Ariſtotle, which he has communicated to us, though we are obliged to differ from him.

Inſtead of ουκ ηδη και ποιητην προσαγορευτεον, in the firſt chapter, he propoſes either to read, "ουκ ΗΔΑ και ποιητην προσαγορευτεον, non *placuit* (ſcilicet populo) illum poetæ titulo ſalutandum:" or, to conſider "ουκ ηδη και ποιητην προσαγορευτεον as equivalent to ηρνουντο [ἀρνηται] ποιητην ειναι, in the ſenſe of "ſtatim publice clamatum eſt non eſſe poetam."

We are inclined to believe that our correſpondent meaned ηδε, and not ηδα, as the latter term cannot mean *placuit:* but both ηδα and ηδε, for *placui* and *placuit*, are poetical terms, and therefore, we conceive, not ſuited to Ariſtotle's text. Beſide, ηδε, in the ſenſe of εδοξε, τω λαω, or τοις πολλοις, we apprehend, would not be Greek.

We have as great an objection to conſidering ουκ ηδη και ποιητην προσαγορευτεον as equivalent to αρτουντα ποιητην ειναι. The form of the phraſeology ſhews that the two expreſſions are not convertible. The latter words would be merely narrative, the former are preceptive: the latter would expreſs merely the ſentiments of others, the former expreſs his own.

The other reflections, which *Lavenenſis* communicated in the ſame letter, he will excuſe our detailing, as the very nature of our undertaking precludes our indulging in ſo general a correſpondence.

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†‡† 'A Conſtant Reader and Admirer' has our thanks for his intelligence reſpecting an old compilement entitled, "A New Help to Diſcourſe;" which we recollect to have ſeen, nearly half a century ago; and in which, it is moſt probable, we firſt met with the epitaph on Joan of Arc, reprinted in our Review for March laſt, p. 274. We have frequently recalled to mind ſome idea of that entertaining little volume, [it *was* ſo, to the writer of this article, *then* a child,] and have rather wondered that the plan has never been revived, in this age of literary induſtry. A *new* compilement, of that kind, could hardly fail of proving acceptable to young readers, of either ſex, as a pleaſing introduction to a great variety of uſeful information.

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‡‡‡ R. S. complains that we are too dilatory in the review of ſome new publications; and he urges, that it was hoped that any imperfection of this kind would have been remedied by the enlargement of our work. Certainly, the evil has, in ſome degree, been leſſened: but, alas! the increaſe of the productions of the preſs is ſo much beyond all proportion to that of our limits, that no extenſion of our plan could keep pace with it. A Review, containing ſix times the preſent quantity, would ſcarcely be equal to the demand for ſpace; and a regiment of writers would be required to fill it monthly. However, what *can* be done, we ſhall endeavour to accompliſh; and more can not be required.

The continuation of our General Index, concerning which this correſpondent inquires, is intended: but the plan is not yet fixed.

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†*† The letters from Mr. Gilpin, Lucius, &c. came too late for conſideration in this number.

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‡*‡ Dr. Wallis's Sermons will appear in our next Review.

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ERRATUM *in our laſt Number.*

Page 461. l. 13 from the bottom, in the quotation from Lord Roſcommon, for 'mouldring eloquence,' read, *maudlin*, &c.

THE

# MONTHLY REVIEW,

## For JUNE, 1792.

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ART. I. *The Pleaſures of Memory*, a Poem, in Two Parts. By the Author of "an Ode to Superſtition, with ſome other Poems*." 4to. pp. 71. 3s. 6d. Boards. Cadell. 1792.

IF the author of this poem be thought happy in the choice of a copious and fertile theme, which has yet, by no means, been exhauſted, he is equally ſo in the manner in which he has treated it. Correctneſs of thought, delicacy of ſentiment, variety of imagery, and harmony of verſification, are the characters which diſtinguiſh this beautiful poem, in a degree that cannot fail to enſure its ſucceſs.

The work opens with the deſcription of an obſcure village, and of the pleaſing melancholy which it excites, on being reviſited after a long abſence. The poet repreſents himſelf as ſurrounded with thoſe objects which recal to his memory the days of his childhood; and, by means of the aſſociating principle, excites a ſucceſſion of intereſting emotions:

'Mark yon old Manſion, frowning thro' the trees,
Whoſe hollow turret wooes the whiſtling breeze.
That caſement, arch'd with ivy's browneſt ſhade,
Firſt to theſe eyes the light of heav'n convey'd.
The mouldering gateway ſtrews the graſs-grown court,
Once the calm ſcene of many a ſimple ſport;
When nature pleas'd, for life itſelf was new,
And the heart promis'd what the fancy drew.

See, thro' the fractur'd pediment reveal'd,
Where moſs inlays the rudely-ſculptur'd ſhield,
The Martin's old, hereditary neſt.
Long may the ruin ſpare its hallowed gueſt!

As jars the hinge, what ſullen echoes call!
Oh haſte, unfold the hoſpitable hall!
That hall, where once, in antiquated ſtate,
The chair of juſtice held the grave debate.

* See Rev. vol. lxxv. p. 49.

A little world of clear and cloudleſs day,
Nor wreck'd by ſtorms, nor moulder'd by decay;
A world, with MEMORY's ceaſeleſs ſun-ſhine bleſt,
The home of Happineſs, an honeſt breaſt.'

When ſleep has ſuſpended the operation of the organs of ſenſe, Memory not only ſupplies the mind with images, but aſſiſts in their combination; even in madneſs itſelf, ſhe revives paſt perceptions, and awakens that train of thought which was formerly moſt familiar:—but her beſt ſphere of action is in a well-cultivated and well-regulated mind.

'Ah, who can tell the triumphs of the mind,
By truth illumin'd, and by taſte refin'd?
When Age has quench'd the eye and clos'd the ear,
Still nerv'd for action in her native ſphere,
Oft will ſhe riſe—with ſearching glance purſue
Some long-lov'd image vaniſh'd from her view;
Dart thro' the deep receſſes of the paſt,
O'er duſky forms in chains of ſlumber caſt;
With giant-graſp fling back the folds of night,
And ſnatch the faithleſs fugitive to light.

'So thro' the grove the impatient mother flies,
Each ſunleſs glade, each ſecret pathway tries;
Till the light leaves the truant-boy diſcloſe,
Long on the wood-moſs ſtretch'd in ſweet repoſe.'

Nor are we pleaſed only with a review of the brighter paſſages of life; events, the moſt diſtreſſing in their immediate conſequences, are often cheriſhed in remembrance with a degree of enthuſiaſm:—but the world and its occupations give a mechanical impulſe to the paſſions, which is not very favourable to the indulgence of this feeling; it is in a calm ſtate of mind, that Memory moſt perfectly performs her taſk, and Solitude is her beſt ſphere of action. This conviction introduces a charming tale, which illuſtrates the influence of Memory in ſolitude, ſickneſs, and ſorrow. We could with pleaſure tranſcribe it, but we muſt not foreſtal the gratification which the reader will receive from peruſing it in its proper place, in the work.

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ART. II. *Letters from America, Hiſtorical, and Deſcriptive*; compriſing Occurrences from 1769 to 1777, incluſive. By William Eddis, late Surveyor of the Cuſtoms, &c. at Annapolis, in Maryland. 8vo. pp. 455. 7s. 6d. Boards. Dilly. 1792.

THESE letters include an intereſting period, and relate to events, which, however painful in their detail, and diſhonourable to the Britiſh name, have, in their conſequences, been not altogether unpropitious to Great Britain; and are deemed, by ſome prophetic minds, to contain, in their womb,

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the germs of univerſal freedom. The bloody conteſt with the Americans, though it increaſed our public debt and diminiſhed the volume of the empire, has not deſtroyed our reſources, nor injured our commerce; and it is contemplated by the world as a proof of our energy, ſtrength, and riches. Yet the object was unjuſt and impolitic; and our recollection looks back, with extreme concern, on the ſcenes of carnage and horror which it exhibited. In reviewing Mr. Eddis's volume, this muſt be the caſe; for part of his correſpondence contains an account of the commencement and progreſs of the war: but we could not avoid obſerving that, had all the communications to Government, from America, been of the ſame complexion with thoſe of Mr. Eddis to his friends, the Government could not have been ſo ſanguine in their expectations; for, before the ſword was drawn, he ſays, in one of his letters, 'that the ſpirit of oppoſition to miniſterial meaſures appears to blaze, ſteadily and equally, in every part of America.'

Mr. Eddis arrived on the American continent in the month of Auguſt 1769, and, by virtue of his ſituation, had an opportunity of collecting the prevailing ſentiments and diſpoſitions of the Americans; ſo that his repreſentations merit regard. He quitted it in Nov. 1777. His letters are forty in number. Thoſe, which are placed at the beginning of the volume, contain ſhort deſcriptions of the country, of the government, and of the trade, manners, and cuſtoms, of the inhabitants; theſe are followed by others, which give an account of the breaking out of the war, and of the vigour and unanimity with which the colonies engaged in it, together with its progreſs, till his departure from New York; the concluding letters narrate the difficulties and dangers which the author experienced, from the time of his diſmiſſion from his office at Annapolis, in conſequence of his refuſing to take the oath tendered him by the Americans, till he arrived at New York. Of this correſpondence, that part which deſcribes the country and the ſtate of ſociety in America, will generally be thought the moſt entertaining. He touches on a variety of topics, but in rather a too curſory manner; he writes, however, with eaſe, and his remarks are generally ſenſible. In his ſixth letter, he gives an account of the ſtate of ſervitude in Maryland; and as this may be acceptable at the preſent juncture, to many of our readers, we ſhall make no apology for laying a part of it before them:

'Perſons in a ſtate of ſervitude are under four diſtinct denominations: negroes, who are the entire property of their reſpective owners: convicts, who are tranſported from the mother country for a limited term: indented ſervants, who are engaged for five years previous to their leaving England; and free-willers, who

are ſuppoſed, from their ſituation, to poſſeſs ſuperior advantages.

'The negroes in this province are, in general, natives of the country; very few in proportion being imported from the coaſt of Africa. They are better cloathed, better fed, and better treated, than their unfortunate brethren, whom a more rigid fate hath ſubjected to ſlavery in our Weſt India iſlands; neither are their employments ſo laborious, nor the acts of the legiſlature ſo partially oppreſſive againſt them. The further we proceed to the northward, the leſs number of people are to be found of this complexion: in the New England government, negroes are almoſt as ſcarce as on your ſide of the Atlantic, and but few are under actual ſlavery; but as we advance to the ſouth, their multitudes aſtoniſhingly increaſe, and in the Carolinas they conſiderably exceed the number of white inhabitants*.'

This letter concludes with an intereſting narrative of an indented ſervant.——Mr. Eddis, in noticing the American oak, takes occaſion to compliment Great Britain on the decided ſuperiority which ſhe muſt maintain, by means of the durability of her ſhipping:

'Were a judgment, indeed, to be formed from external appearances, a caſual obſerver would not fail to decide, as to this article, in favour of Maryland, and the adjacent provinces; American oak greatly exceeding the Britiſh in ſize and foliage; but when the growth is taken into conſideration, a manifeſt advantage is evident in favour of the oaks of Britain. On this continent, this very uſeful and valuable timber attains its higheſt ſtate of perfection in about fifty or ſixty years: the natural conſequence is, that being of a light and porous quality, it will not endure the depredations of time, in any degree equal to that which advances by ſlow degrees to maturity. I have heard it aſſerted, by perſons of undoubted know-

'* Notwithſtanding the climate of North America is leſs favourable to the conſtitution of negroes than the European ſettlements in the Torrid Zone, they nevertheleſs increaſe rapidly in almoſt every part of that extenſive continent. The laſt importation of ſlaves into Maryland was, as I am credibly informed, in the year 1769; and though great loſſes have been ſuſtained in conſequence of the war, and deſertions to the Britiſh ſtandard, their numbers are at leaſt doubled ſince that time, without any foreign ſupply. To account for a circumſtance, apparently ſo improbable, it muſt be obſerved, that on the American continent, the planters generally adopted a more liberal mode in their African intercourſe, than has been purſued in the iſlands. They did not import ſlaves for the ſupply of foreign ſettlements, but purchaſed for their own immediate uſe, without any particular preference to either ſex. The conſequence is obvious, they have multiplied in a due proportion; and notwithſtanding the occaſional ſeverity of the climate, and the recent calamities of war, their numbers are fully ſufficient for their reſpective occupations.'

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ledge and experience, that an Engliſh ſhip, formed of ſolid and well-ſeaſoned materials, is worth more after a ſervice of twenty years, than the generality of American veſſels that have ſailed only ſeven.'

The variableneſs of the Engliſh climate, of which invalids ſo often complain, appears to be nothing in compariſon with what is experienced in America; where, according to the poetical remark of this writer, 'Summer may be ſaid to be ſeated in the lap of winter.'

A letter from New York takes notice of the averſion of lobſters to the noiſe of war:

'Lobſters of a prodigious ſize were, till of late, caught in vaſt numbers: but it is a fact, ſurpriſing as it may appear, that, ſince the late inceſſant cannonading, they have entirely forſaken the coaſt, not one having been taken or ſeen, ſince the commencement of hoſtilities.'

None of the letters contained in this volume were originally intended for the public eye, but are printed at the requeſt of friends; who, by this publication, have not impeached their judgment, while, by the long liſt of ſubſcribers affixed, they have ſhewn their reſpect for the author.

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ART. III. *The Deſcriptions and Characters of the different Diſeaſes of the Human Body*; to which is added, an Arrangement of the Medicines and Preparations in the London Pharmacopœia, according to their reſpective Virtues: being the Firſt Volume of the Franklinian Improvement of Medicine; or, an Attempt, according to Dr. Franklin's Predictions, to eſtabliſh the Means of rendering Sickneſs and Diſeaſe leſs injurious, dangerous, and fatal to Health, and thus of cauſing Old Age to be again natural to Man. By George Edwards, Eſq. M. D. Author of the Aggrandizement of Great Britain, the National Perfection of Finance, the Royal Regeneration of Great Britain, and the Diſcovery of the Eighteenth Century*. 4to. 10s. 6d. Boards. Ridgway.

SOME idea of what Dr. E. wiſhes to be adopted under the name of Franklinian improvement, may be formed from reading his addreſs to the parliament, praying for aſſiſtance in the accompliſhment of his plan. His words are as follow:

'The three univerſal ſciences of benevolence, which we denominate to be agriculture, mental civilization, and medicine, ſhould, at the public expence, be cultivated and improved as materially and extenſively as poſſible; and the knowledge of them, and the various ſervices and benefits they afford, ſhould be rendered general, and diſtributed every where through ſociety for the good of the community. They are the three moſt beneficial ſciences to man-

* See Rev. vol. lxxix. p. 152.—*New Series*, vol. iv. p. 69, and 73; and vol. vi. p. 354.

kind; for they are what afford us food, what inform and direct the mind, what preſerve health, or cure diſorders; and they not only perform theſe important ſervices, but they afford them to every individual, and are, therefore, denominated univerſal, differing from the other uſeful and practical ſciences of public welfare, that they are neceſſarily and eſſentially wanted in ſociety for the benefit of each citizen who compoſes the community. We can do without a good government, at leaſt good government is one of the rareſt bleſſings ſociety enjoys. We are not always wanting the aſſiſtance of lawyers, or we ſhould be miſerable beings. We are not always wanting the interference of politicians with the intereſts of other nations, as miniſters, in general, ſeem to apprehend. We do not always ſtand in need of the exerciſe of the art of finance; for we are ſure, in a well-regulated ſtate, and under a right-conducted government, there is no occaſion for an endleſs funded debt to carry on war; and even the preſent immenſe debt of the nation, we dare, ourſelves, engage wholly to ſet to rights. We have no occaſion to place the dependence of the intereſts of ſociety on commerce, though this certainly is very favourable to its welfare. But the ſituation of men is widely different with reſpect to thoſe, which we call the three univerſal ſciences of benevolence.'

Reſpecting the mode of perfecting theſe ſciences, it is obſerved:

'The preceding univerſal ſciences of benevolence, we have, in a particular manner, attempted to cultivate and bring to perfection: we therefore propoſe to add ſome farther obſervations concerning them. They may, we are certain from experience, be readily improved to a much greater extent than they are at preſent; be rendered infinitely more ſerviceable; and the adequate knowledge of them in ſimple and engaging tracts, or ſyſtems, eaſy to underſtand, be univerſally conveyed and diſtributed through ſociety, with all the great advantageous effects which are expected by us. If ſome perſons did not underſtand thoſe tracts, not being able to read, they would learn them from others, who did; and the whole ſoon be rendered of general uſe. However, public aſſiſtance is neceſſary to cultivate and improve thoſe ſciences, and diffuſe their bleſſings ſo extenſively, that all individuals in general may partake of them. The tracts above-mentioned, formed into correſponding ſyſtems, are a principal means of accompliſhing theſe important purpoſes. For the people in general, as they require the ſervices of mental civilization, or the adequate knowledge of agriculture, and the greateſt part of the medical faculty, as they have occaſion to learn their art, cannot poſſibly attend colleges, or be informed and ſupplied by books of learning, which they do not underſtand: nor are lectures, we affirm, in any reſpect adequate to teach the great and comprehenſive ſciences of agriculture, medicine, and mental civilization. However, though colleges and lectures are inadequate means, the advancement of thoſe three important public objects depends upon means, which are as ſcientific, and of as arduous, or of much more an arduous nature than what for promoting different ſciences are afforded by colleges and lectures; and thoſe objects,

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on account of their great importance, ought ſurely to be more attended to than any others.

'To form and compoſe the above ſyſtems in a proper manner, which are neceſſary to ſupply the place of colleges and lectures for promoting agriculture, mental civilization, and medicine, there muſt be men provided for the purpoſe of a particular and ſuitable turn and genius: and we engage there are men very ſufficient, who will accompliſh the ſame within no very long period, without difficulty, according to the propoſed intention of the tracts. Though it is the moſt difficult part of the taſk, we will ſuperintend and direct the execution of theſe deſigns, and anſwer for them in practice, producing in the moſt effectual manner all the numerous and ineſtimable bleſſings, which the three univerſal ſciences of benevolence can render to mankind. We have produced almoſt all the elements of each of theſe ſciences in our different publications.'

The perſons, by whom theſe tracts or ſyſtems are to be compoſed, muſt be 'in every reſpect adequately qualified for the purpoſe, and liberally ſupported at the expence of government.' Their ſyſtems, after having received proper ſanction, are to be ſold without any other expence or profits accruing from the prices of them, than the coſt of paper, print, and the uſual allowances to bookſellers; and an act of parliament is to be paſſed, containing all regulations and injunctions requiſite for enforcing their proper and adequate uſe.——Such is the outline of a plan, againſt which many objections may be urged; and the execution of which may, perhaps, be found impracticable:—but *we* mean not to obſtruct the trial.

The remaining, and principal, part of Dr. Edwards's book deſerves praiſe. It contains ſhort and accurate deſcriptions of the different diſeaſes to which the human body is liable. It is written in Latin, and will repay the attention of the medical ſtudents.

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ART. IV. *Voyages and Travels of an Indian Interpreter and Trader*, deſcribing the Manners and Cuſtoms of the North American Indians; with an Account of the Poſts ſituated on the River St. Laurence, Lake Ontario, &c. To which is added, a Vocabulary of the Chippeway Language; Names of Furs and Skins, in Engliſh and French; a Liſt of Words in the Iroquois, Mohegan, Shawanee, and Eſquimeaux Tongues; and a Table, ſhewing the Analogy between the Algonkin and Chippeway Languages. By J. Long. 4to. pp. 295. 15s. Boards. Robſon, &c. 1791.

MR. LONG has been an Indian trader and interpreter during above twenty years, but appears to have purſued that courſe of life unſucceſsfully. From what cauſes his ill fortune proceeded, we have no clear information, nor is it our buſineſs to ſuggeſt, farther than that degree of curioſity prompts, which is

is common to all readers, who neceſſarily proportion their credit to information, by their knowlege of the informant. From his own pen, however, we collect that he has been frolickſome in his time; as he once narrowly eſcaped 'changing his climate,' according to Indian phraſeology, as the victim of Indian jealouſy *; and, again, incurred the riſk of military puniſhment at Michillimakinac †, for an attempt to ſmuggle two ſquaws into the fort, as a hogſhead of bottled porter, which failed by the caſk ſlipping, and the head flying out:—but to balance any unfavourable inference from ſuch confeſſions, may be oppoſed a reſpectable liſt of ſubſcribers to his work; which, as ſubſcription is not ſo current now as in former days, will certainly operate in ſome degree as a ſanction to the fidelity of his pen.

In relating his ſeveral expeditions, Mr. L. has furniſhed a variety of information reſpecting the interior parts of North America that are frequented by the Indian traders; interſperſed with anecdotes of Indian manners, and the mode of trading with them. He alſo thus deſcribes the duty and hardſhips to which he was expoſed:

'But before I begin to relate my ſecond adventure, I cannot forbear making ſome obſervations on the hardſhips attending an Indian life, particularly as an interpreter and trader.

'My ſalary was about one hundred and fifty pounds per annum, which I certainly deſerved, conſidering the knowledge I had of the Chippeway language.

'I was ſent into the Inlands with only corn and hard greaſe, without any other proviſions I could rely on; for as to fiſh and other animal food, the former in a great meaſure depends on the ſeaſon, the latter on the arrival of ſavages; and though in general I was ſucceſsful in aquatic purſuits, and received frequent ſupplies from the Indians, it was a precarious mode of ſubſiſtence, and at Lac la Mort I ſuffered great hardſhips.

'I had ſixteen men, and an Indian and his wife occaſionally with me, to feed and govern, and on the continuance of their health my exiſtence in a great meaſure depended. As it was my conſtant duty to be in the way, in caſe of the arrival of ſavages, being the only one who could talk their language, I had few opportunities of hunting, neither could I go far abroad to examine whether the Canadians did their duty or not: I was therefore always full of anxiety, and rejoiced when the ſpring returned to ſet me free.

'The conſtant attention neceſſary in taking care of the goods to prevent depredations, the continual fears and apprehenſions of being plundered by a ſet of intoxicated beings; always liable to inſults, without daring to reſent them; and when I had bartered all my merchandize, and made a ſucceſsful trip—feeling a painful ſolicitude till the fruits of my labours were ſafely delivered to my employers.

* Page 89. † Page 142.

ployers. Upon the whole, perhaps no ſituation can be more diſtreſſing, and it has often filled my mind with ſurprize when I reflected on the engagement I entered into, which conſumed the prime of my days in a traffic, the dangers and fatigues of which carce any ſalary could compenſate. I believe nothing but the flattering idea of thinking myſelf ſuperior to others as an interpreter, prompted me to continue in a ſtation ſo fatiguing to ſupport, and ſo difficult to execute; and I cannot but conclude with this obſervation: —That however cenſurable a man may be for indulging even this degree of pride, the liberal mind will eaſily pardon the preſumption, as they know he alone is the ſufferer; and as ſelf-opinion governs the purſuits of mankind, the individual who is moſt influenced by it, muſt ſtand or fall by the conſequences.'

The accounts given to us by Mr. Long and other writers, of the hoſtile manners of the Indians, ſeveral inſtances of which are here recorded, are horrid to read, and cancel all the encomiums paſſed on their magnanimity, eloquence, and hoſpitality, during peace. They want no European aſſiſtance to wear each other out. Therefore, until their ſavage propenſities alter, inſtead of deploring the waſting and extinction of their tribes, the ſooner they give way to ſettlers of more ſociable habits, the better will it be for the intereſts of humanity. Like the fierce animals of the woods, their way of life excludes all poſſibility of population; they muſt be few, becauſe they require extenſive ranges of wilderneſs to ſupply them with prey: the different tribes muſt be unſocial and hoſtile; for good neighbourhood would ſtarve them all. If any neighbouring people, therefore, whoever they may be, encroach on their hunting-grounds by cultivation, both policy and humanity will juſtify the uſurpation: ſuch invaſion of barbarous claims ought, nevertheleſs, to be made as amicably as poſſible. The hunters are free to adopt cultivation on their part, if they chuſe it, and the example is before their eyes: but they have hitherto been repreſented as conſtitutionally averſe to it. We well know the obſtinacy of ſavage habits in the hunters of our own country: but as to any ſuppoſed unfitneſs of the North Americans to become ſettlers, like that of carnivorous animals to ſubſiſt by grazing, it is contradicted by fact. The preſent ſavages in America, are what the inhabitants of Europe were many centuries ago; and though they have all our improvements immediately before their eyes, the tranſition is too great for them to make at once. The fierce, ſtubborn, irritable diſpoſition of rude minds in Europe required to be tempered by the iron hand of power, and the terrors of ſuperſtition, before they yielded to the cool dictates of reaſon; and two paſſages in the volume before us will illuſtrate this repreſentation. The Europeans who firſt adventured into America, though they

they found the ſouthern inhabitants already formed into communities, and leſs ferocious than the northern, were many centuries beforehand with the poor natives in the improvements of life, but had not themſelves riſen above the dominion of the darkeſt ſuperſtition. The intercourſe between them was therefore what might be expected from ſuch an unequal meeting. The Europeans availed themſelves, to the utmoſt, of their ſuperiority, to ſeize the valuable metals, and other productions which they found there,—enſlaved the natives to procure more, and forced their religion on them by fire and ſword, to complete their ſubjection, under the ſemblance of kindneſs to their ſouls. Theſe direful operations and this intercourſe are ſlowly producing their effects; for the Indians around us are learning to ſettle. To the inſtances which we have heretofore found in the old Britiſh colonies, may now be added thoſe furniſhed by Mr. Long, from our Canadian acquiſition: the firſt is that of the Cahnuaga Indians:

'The ſavages of this nation, who are called the praying Indians, from the circumſtances of their chiefs wearing crucifixes, and going through the ſtreets of Montreal with their beads, begging alms, ſeparated long ſince from the Mohawk and River Indians, and for a conſiderable time after their ſeparation, carried on an illicit trade between Albany and Montreal. The village contains about two hundred houſes, which, though they are chiefly built of ſtone, have a mean and dirty appearance. The inhabitants amount to about eight hundred, and (what is contrary to the general obſervation on the population of Indians) *are continually increaſing*. It is conſidered as the moſt reſpectable of all the Indian villages, and the people are in a great degree civilized and induſtrious. They ſow corn, and do not depend like other nations ſolely upon hunting for ſupport; but at the ſame time, they are not fond of laborious work, conceiving it only ſuited to thoſe who are leſs free, and retaining ſo much of their primeval valour and independence as to annex the idea of ſlavery to every domeſtic employment. Their hunting grounds are within the United States, at a conſiderable diſtance from the village, round Fort George, Ticonderago, and Crown Point, where they kill beaver and deer, but not in ſuch great abundance at preſent as they did formerly, the country being better inhabited, and the wild animals, from the preſent ſtate of population, being obliged to ſeek a more diſtant and ſecure retreat. The ſkins they obtain are generally brought down to Montreal, and either ſold for money, or bartered for goods. It is not improbable, that in a few years there will not be many good hunters among them, as they are extravagantly fond of dreſs, and that too of the moſt expenſive kind. Their fondneſs for this luxury, which the profits ariſing from the lands they let out to the Canadians enable them to indulge, contributes to make them more idle; and in proportion as their vanity increaſes, eaſe and indolence are the more eagerly courted and gratified, inſomuch that hunting is

in danger of being totally abandoned. Their religion is Catholic, and they have a French prieſt; or, as the Chippeway Indians term it, "*The Maſter of Life's Man,*" who inſtructs them, and performs divine ſervice in the Iroquois tongue. Their devotion impreſſed my mind too powerfully to ſuffer it to paſs unnoticed, and induces me to obſerve that great praiſe is due to their paſtors, who by unwearied aſſiduity, and their own exemplary lives and converſation, have converted a ſavage race of beings from heatheniſm to Chriſtianity, and by uniformity of conduct, continue to preſerve both their religion and themſelves in the eſteem of their converts: an example worthy of imitation, and amounting to an incontrovertible proof that nature, in her moſt degenerate ſtate, may be reclaimed by thoſe who are ſincere in their endeavours, gentle in their manners, and conſiſtent in the general tenor of their behaviour. And it is to be expected, and certainly moſt ardently to be wiſhed, that the ſavage temper among them may in time be more effectually ſubdued, their natural impetuoſity ſoftened and reſtrained, and their minds weaned from their unhappy attachment to the uſe of ſtrong liquors; their indulgence in which is frequently attended with the moſt melancholy and fatal conſequences.'

Theſe Indians have advanced many degrees toward civilization, beyond their hunting anceſtors and brethren, and may reaſonably be ſuppoſed not to ſtop ſhort in their progreſs toward aſſerting the dignity of man. Let us now attend to the preſent ſtate of thoſe who are called the Loretto Indians:

'About nine miles from Quebec there is a village inhabited by the Loretto Indians, who are properly of the nation of the Hurons. They embraced Chriſtianity through the means of the Jeſuits, and follow the Catholic religion. The women have remarkable good voices, and ſing hymns in their own language moſt charmingly. They cultivate the ground, and bring the produce to market; and in their manners they are the moſt innocent and harmleſs of all the ſavages in North America. Their houſes are decent, and built after the Canadian faſhion; they are an exception to the generality of Indians, ſeldom drinking any ſpirituous liquors; they are for the moſt part tall, robuſt people, and well-ſhaped; have ſhort black hair, which is ſhaved off the forehead from ear to ear, and wear neither caps nor hats. With regard to their beards, though they are ſcarcely viſible, they have them in common with all the tribes of ſavages; but having an averſion to excreſcences, they carefully pluck out every hair from the upper jaw and chin with braſs wire, which they twiſt together in the form of pincers; and it is well known that all traders carry out that article of commerce for this expreſs purpoſe.'

We here, moreover, find a corroborating proof, to add to others formerly cited, that the native Americans are not deſtitute of beards, as hitherto has been the current opinion; all the difference between us, is reſolvable into faſhion; we mow, and they eradicate.

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As a characteriſtic inſtance of the natural talents and diſ
ſition on which Improvement has to work in the Ameri
Indians, compared with thoſe of the native Africans, in wh
neither force, kindneſs, nor common experience, have ever
effected any alteration, we ſhall cite a whimſical, but ſi
ing, adventure between a Britiſh officer and an Indian:

'An Indian known by the name of *Silver Heels*, from his ſu
agility, as well as his admirable fineſſe in the art of war, and
had killed more of the enemy than any one of the tribes in al
with Great Britain, accidentally came into the fort* juſt be
ſoldier was to receive his puniſhment of 500 laſhes for drunke
and expreſſed his diſpleaſure that a man ſhould be ſo ſhamefu
graced. He went up to the commanding officer, and aſked hi
crime the ſoldier had committed: the officer not chuſing to b
tioned, ordered one of his men to ſend Silver Heels away,
inform him that the company of Indians was not agreeable
occaſions; *Wa! wa!* or, Oh! ho! replied the ſavage, but
the warrior tied up for? For getting drunk, anſwered the ſol
Is that all? ſaid Silver Heels, then provide another ſet of h
and tie up your chief, for he gets drunk twice a day. Havi
ſo, he inſtantly left the fort, telling the ſoldier he ſhould
return, to endeavour to prevent the puniſhment being i
Soon after the delinquent was tied up, and the drummers in
to obey orders, Silver Heels returned; and going up to th
with a tomahawk and ſcalping knife, ſaid to him, Father,
a warrior, or do you think yourſelf ſo? If you are brave,
not ſuffer your men to ſtrike this ſoldier whilſt I am in
Let me adviſe you not to ſpill the good Engliſh blood which to
may be wanted to oppoſe an enemy.—The officer, turni
his heel, anſwered with an indignant look, that the ſol
tranſgreſſed, and muſt be flogged.—Well! replied Silv
then flog him, and we ſhall ſoon ſee whether you are a
warrior as an Indian.

'About two days after, the officer was riding ſome diſt
the fort, and Silver Heels was lying flat on his ſtomach,
to his uſual cuſtom when he watched to ſurprize an enem
officer paſſed without perceiving him, when he inſtantly ſp
and laying hold of the horſe's bridle, told the officer to
and fight him. The officer judging it improper to riſk
againſt a ſavage, refuſed to diſmount, and endeavoured to
horſe. Silver Heels perceiving his intention, tomahaw
horſe, who fell down ſuddenly, and the officer rolled on the
without being hurt. Now, ſays Silver Heels, we are on equa
and, as you have a brace of piſtols and a ſword, you canno
any objection to fight me. The officer ſtill refuſing, Silver
told him, that he thought himſelf a warrior when he ordered
his White ſlaves to be flogged for a breach of martial law, bu
he had now forgot the character he then aſſumed, or he c
would have fought him: and looking very ſternly, added,

* Fort George, on the lake St. Sacrament.

render all the lands in Canada, granted to loyaliſt ſubjects, or others who have, or may voluntarily take the oaths of allegiance, as free as thoſe in Nova Scotia.

'Men who have been engaged in their country's cauſe from the beſt of principles, ſhould have every poſſible indulgence; and in proportion as they have been deprived of comforts by the deſolation of war, they ſhould be recompenſed without any partial reſtrictions, and the remainder of their days rendered as happy as the government they live under can make them.

'The population of theſe new ſettlements, and their parallel ſituation with Fort Oſwegatche, Carleton Iſland, Oſwego, and Niagra, evince, perhaps, more forcibly than ever, the propriety of retaining theſe barriers in our poſſeſſion, which, in the former part of this work, I have fully explained; and as the third townſhip alone (which is nine miles ſquare) contained, in the year 1787, about ſeventeen hundred inhabitants, it is difficult to ſay what number of valuable ſubjects that country may hereafter produce; certain it is, that it is capable of ſupporting multitudes, as the land is in general fertile, and on an average produces about thirty buſhels of wheat per acre, even in the imperfect manner in which it is cleared, leaving all the ſtumps about three feet high, and from five to ten trees on an acre. This mode of clearing is in fact abſolutely neceſſary, becauſe new cultivated lands in hot climates require ſhelter, to prevent the ſcorching heat of the ſun, which, in its full power, would burn up the ſeed. It has alſo been found expedient in ſtony ground to let the ſtones remain, as they retain a moiſture favourable to vegetation.'

Mr. Long, in return for ſome civility received from one of the ſervants of the Hudſon's Bay Company, enters into a vindication of that company from the charges of diſcouraging and alienating the natives, and of oppreſſive behaviour toward their inferior ſervants; charges which have repeatedly been brought againſt them. He adds,

'It has unfortunately happened that the company's enemies have been frequently of their own houſehold, perſons in whom they placed confidence, and entruſted *the myſteries of their commerce.* Differences will naturally ariſe, and doubtleſs have ariſen between the governors and their ſervants, in which caſe no man is, or ought to be, obliged to ſtay in a ſervice that is diſagreeable to him; but then it is certainly ſufficient to leave the employ, and highly improper to endeavour to prejudice the intereſt he once thought and felt it his duty to promote; and I am of opinion that not a ſingle tranſaction, or circumſtance, ſhould be revealed that has not an immediate reference to the cauſe of the diſagreement, or is neceſſary to ſupport or vindicate a reputation. The preſent governors are men of great probity, and probably may not condeſcend to take notice of theſe heavy charges againſt them; but as the moſt exalted virtue may be injured by groundleſs aſſertions, I truſt the public will not be diſpleaſed with any endeavours, however feeble, to vindicate the character of ſo reſpectable a body. As I do not intend

intend to enter on the ſubject more fully, I ſhall only entreat the reader, if he wiſhes further ſatisfaction on this head, to peruſe the publication of Mr. Robſon, [ſee M. Review, vol. vii. p. 75.] who was one of the company's ſervants, and who Mr. Umfreville acknowledges to be a true and impartial writer. From his account the reader will judge of the propriety of Mr. Umfreville's cenſures on the conduct of the governors of the Hudſon's Bay Company. A more copious examination of Mr. Umfreville's publication would exceed the limits I have preſcribed to myſelf; and I cannot but think that thoſe who peruſe it will readily perceive how much injuſtice he has done to the governors and the company.'

It will appear from our account of Mr. Umfreville's publication *, that we did not entertain the higheſt idea either of his motives or his performance; and we have no conception that Mr. L. is himſelf without his motives, aſſuring him withal, that we can have no ill-will to them:—but we freely own, we have no predilection for the long-hackneyed application of the term *myſtery* to commercial tranſactions; allowing that it may ſometimes be honeſtly applied to proper ſecrets in manufactures and handicrafts. The term *myſtery*, in any ſenſe, we believe to be ſeldom uſed but as a cover for ſomething that will not bear expoſure; and we hope it was miſapplied with reference to the Hudſon's Bay Company.

The vocabularies at the end, which occupy one-third of the volume, do not appear likely to be of any great uſe; for thoſe who would ſtudy the Indian languages to much effect, muſt learn by the ear rather than by the eye; and the ſtructure and orthography, admitting the correctneſs of the latter, have little that is inviting in them. The volume contains much local information, is furniſhed with a good map of the weſtern parts of Canada, and is very neatly printed.

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ART. V. *Eſſays Medical, Philoſophical, and Experimental.* By Thomas Percival, M.D. F.R.S. & A.S. London, &c. &c. Fourth Edition, reviſed and enlarged. 8vo. 2 Vols. pp. 507 and 442. 12s. Boards. Johnſon. 1790.

THIS edition of Dr. Percival's Eſſays † is introduced by the following advertiſement:

'The preſent edition of this work comprehends not only the author's former volumes, of Medical, Philoſophical, and Experimental Eſſays; but alſo many detached pieces, written at diſtant times, and on various occaſions, that have been inſerted either in the tranſactions of ſome of the learned ſocieties, of which he is a member, or in other periodical journals. He has attentively re-

* See Monthly Review Enlarged, vol. v. p. 134.

† See Review, vol. lvi. p. 120.

viſed the whole; has made numerous practical additions; and corrected or expunged whatever appeared to be inconſiſtent with his later experience, and better informed judgment. On certain philoſophical ſubjects, of which he has treated, much light has been thrown by ſubſequent inquirers. He has not, however, attempted to model ſuch Eſſays anew; or to weave into their texture diſcoveries and improvements, made ſince the period when they were written. For he deems anachroniſm, of this kind, to be a violation of literary property; and unfavourable to the intereſts of ſcience, by creating perplexity in the view of its progreſſive advancement.'

Dr. Percival's character being well known to the public, and the principal part of theſe eſſays having already come under our review, we ſhall content ourſelves with offering a few very brief remarks, and ſhall ſcarcely dwell on any ſubject, except the new matter, which is not in great abundance.

In the advertiſement which we have extracted, Dr. Percival tells us, that he has corrected or expunged whatever appeared to be inconſiſtent with his later experience, and better informed judgment. We fear this caution has not been ſufficiently obſerved. We ſee not the utility of the firſt two eſſays, the empiric and the dogmatic, each contradicting the other, and both probably aſſerting more than the author believes. The objection more forcibly affects the two eſſays on inoculation: the doctrines of one are in abſolute oppoſition to thoſe of the other. In the ſecond volume, the advantages of early inoculation are practically and inconteſtibly proved: in the firſt, the practice is as decidedly condemned: in truth, in one caſe, the author ſpeaks from experience and facts; in the other, he indulges in theory and declamation, which his well-informed judgment ſhould now have rejected. Other inſtances might be enumerated:—but we have done.

Of the eſſays which are added to this edition, moſt have before appeared in the memoirs or tranſactions of different ſocieties; and have, in courſe, been already noticed by us: this is not the caſe with all. In the ſecond volume of the Medical Memoirs, Dr. Percival publiſhed the caſe of a young lady, affected with pulmonic complaints, and at the ſame time pointed out the ill effects of adhering too rigidly to the antiphlogiſtic treatment. This is a ſubject of importance; and we ſhall extract what is now farther added, in conſequence of the inquiries of a 'very ingenious phyſician,' whoſe name is not mentioned.

'The young lady, whoſe caſe is briefly deſcribed in the Memoirs of the Medical Society, vol. II. p. 297, (p. 336 of the preceding Eſſay,) had no ſtrumous diſpoſition. The uſe of myrrh was continued, many weeks: geſtation was daily employed, when the weather

weather admitted of it: ſhe often drank porter at her meals: light animal food was allowed: ſhe was ſent into the country, near Manchester; and afterwards to a friend's houſe, on the banks of the Merſey, diſtant only a few miles from the ſea. At this time the Peruvian bark was adminiſtered in the form of pills, combined with a little rhubarb and ſalt of tartar, on account of the weakneſs and acidity of her ſtomach.

'I have read, with attention and ſatisfaction, your account of a caſe of *phthiſis pulmonalis*, in the London Medical Journal of 1788. But I cannot concur with you in opinion, that debility is to be conſidered, ſolely, as the proximate cauſe of this formidable diſeaſe; though it is ſo univerſally a concomitant, as to render the antiphlogiſtic treatment, in many caſes, unwarrantable, when carried to any extent. Yet I am perſuaded the ſymptoms may be ſuch, as to indicate venæſection. And I have ſeen inſtantaneous relief, obtained from it, when ſevere ſtitches have occurred, and the patient has been in a ſtate of *dyſpnœa*, threatening ſuffocation. The waſte of the fluids not being proportionate to that of the ſolids, and the action of the heart being much diminiſhed, a *plethora* ſeems to be the neceſſary conſequence, which nature often attempts to remedy by ſweats or *diarrhœa*. Bleeding may, therefore, be occaſionally expedient, to reſtore the equilibrium between the circulating fluids, and the powers of the vaſcular ſyſtem. But I believe this expediency may, for the moſt part, be confined to particular emergencies; and that the ſame ſalutary end may be more effectually and permanently attained, by ſuch means as augment the vital energy. The tonics, however, which are employed, ſhould be ſuch only, as ſtimulate in the gentleſt degree, otherwiſe the contractions of the heart will become quicker inſtead of ſtronger, the circulation through the lungs will be rendered more imperfect, and the vital powers will ſuſtain a laſting injury.

'If it be true that the ſweats, in the *phthiſis pulmonalis*, are efforts of nature, to obviate the proportionate ſuperabundance of the fluids, it will follow that they ſhould not entirely be reſtrained. Indeed they are the criſis of the nocturnal fever, which occurs. And when the patient riſes from his bed ſo early, as to anticipate their coming on, he will experience a ſubſequent aggravation of his moſt diſtreſſing hectic ſymptoms. A *diarrhœa* will alſo be the probable conſequence, which waſtes the ſtrength more than the moſt profuſe ſweatings; not only by carrying off what ſhould be converted into nutriment, but by producing an *atonia* of thoſe organs, whoſe integrity is eſſential to the vigour of the body. We ſhould be ſolicitous, therefore, to moderate rather than to ſuppreſs the cutaneous evacuations: a biſcuit ſteeped in wine, a draught of porter, or a doſe of the ſolution of myrrh, now ſo generally uſed, will often ſucceed, when adminiſtered at the commencement of the perſpiration: and after it has continued gently, for ſome time, the patient may change his coverings; riſe from his bed; and he will thus find himſelf rather refreſhed than debilitated by the perſpiration.

'A recommendation of wine, in the pulmonary conſumption, will be alarming to many practitioners. But let it be recollected, that

it is the moſt efficacious antiphlogiſtic, in the burning fever of the *angina maligna*; and that the ſtomach is familiarized to its ſtimulus, by the daily habit of drinking it at our meals. When it is adminiſtered however to phthiſical patients, the moſt accurate attention ſhould be paid to its effects on the pulſe. Experience will then be our guide, and I believe, if the uſe of it be confined to the period of languor, which always ſucceeds the pneumonic *pyrexia*, we ſhall do good, without incurring the riſque of injury. I have lately had, under my care, a lady, who has been long ſubject to *hæmoptyſis*, and whoſe lungs are ſo delicate, that ſhe ſuffers a relapſe, whenever ſhe breathes a cloſe warm air, for any length of time. She has ſtrictly confined herſelf, many years, to a vegetable diet; and finds that even a ſlight indulgence in animal food occaſions a conſiderable degree of fever, and ſometimes a freſh *hæmorrhage*. But ſhe drinks daily, with advantage, ſeveral glaſſes of red port wine. Rheniſh, or old hock, mixed with Seltzer water, forms a pleaſant, cooling, and tonic beverage, in hectical diſorders. Though I have objected to the uſe of nitre, in the paper before referred to, the ſaline mixture, eſpecially when given in the ſtate of efferveſcence, is highly ſalutary, in the febrile paroxyſms of pulmonary conſumption. It produces a grateful ſenſation in the ſtomach, and is ſedative, without being debilitating. Myrrh may very commodiouſly, and with good effects, be combined with it. Indeed I regard this remedy as the moſt uſeful, which modern practice has adopted in conſumptions. Yet when the Rev. Dr. Griffith firſt communicated to me the MS. of his father concerning it, before his Work on Hectic and Slow Fevers was publiſhed, I entertained many doubts of the propriety or even ſafety of adminiſtering it. And before I ventured to follow ſo novel a practice, I conſulted Sir John Pringle; whoſe letter, on the occaſion, I happened to look into, a few days ago. "As for Dr. G.'s publication, it was certainly with Sir George Baker's approbation and mine; though for my part I had no experience of his medicines, and ſhould never, from theory, have preſcribed them. But as the author was believed to be an honeſt man; and as I have more regard to experience, and the obſervations of old and plain phyſicians, than to my own ſpeculations, I made no difficulty in giving my advice, for the publication of this little book."—This paragraph I copy, as a pleaſing proof of Sir John Pringle's candour, and as an example worthy of imitation by thoſe, who are wedded, from long habit, to the antiphlogiſtic treatment of the pulmonary conſumption.

'In a paper communicated to Dr. Duncan, and inſerted in the Medical and Philoſophical Commentaries, vol. V. p. 166. I have recommended the flowers of zinc, in the diſorder now under our conſideration: and this remedy, though a powerful tonic, neither increaſes heat, nor quickens the vibrations of the pulſe.

'Near twenty years ago, in a conſultation which I had with my late excellent friend Dr. Fothergill, on the caſe of a delicate young lady, labouring under the *phthiſis pulmonalis*, I remember he recommended the Buxton waters to her. I objected to the uſe of them, on account of their heating quality, and he was much ſurprized,

prized, on being aſſured by me, that they raiſed my pulſe from eighty to a hundred and nine vibrations in a minute, when taken in a full quantity. But experience has now convinced me, that many medicines, uſually denominated heating, are adminiſtered with advantage, in ſome ſtages of pulmonary conſumption. And as the Buxton water might be ſingularly uſeful in caſes that originate from intemperance, in which the ſtomach and liver are affected, in conjunction with the lungs, and the patient would ſink into a ſtate of languiſhment and deſpondency by the ſudden and total diſuſe of what is cordial, I have propoſed the following queries to a judicious practitioner of the place: "Have you ſeen the Buxton water uſed, in the hectical period of *phthiſis pulmonalis?* — What have been its effects?—Have you tried it in the more ſpurious pulmonary conſumption, ariſing from ebriety?—What have been its effects under ſuch circumſtances?"

'The anſwer, which I have received, is, in ſubſtance, as follows. "In all the caſes, which have fallen under my obſervation of genuine *phthiſis*, and in all the ſtages of that diſorder, the Buxton waters have appeared to me to be injurious. On the contrary I have ſeen the beſt effects produced by them, in various caſes, where the ſtomach has been impaired by ebriety; where the liver has been affected; and a bad cough has attended, together with a copious and even purulent expectoration. Such caſes I have, again and again, ſeen wonderfully relieved by the uſe of our waters."

'In treating on a ſubject ſo intereſting to the profeſſion, and which has often engaged my ſerious and very anxious attention, I have gone into a much longer detail than was my deſign, when I ſat down to write to you. I ſhall therefore haſten to relieve you and myſelf, from the prolixity of this letter, by offering my beſt wiſhes for the ſucceſs of your undertaking, and by expreſſing my hope that a due medium may be happily pointed out between the *extremes of the cooling and of the heating regimen.*'

The tenth eſſay in the ſecond volume contains 'hints towards the inveſtigation of the nature, cauſe, and cure of the *Rabies Canina.*' Theſe are addreſſed to Dr. Haygarth, in conſequence of his propoſal for obviating the effects of the bite of a mad dog, by waſhing away the poiſon by a ſtream of water poured on the wound from a conſiderable height. Dr. Percival thinks that we err in ſuppoſing the ſymptoms, following the application of canine *virus*, to ariſe from its abſorption. He imagines the cauſe of the diſeaſe to be ſimilar to that of tetanus, originating from the local irritation of a nerve under peculiar circumſtances. This is to us an unpleaſant view of the matter, as it leaves no methods of foreſeeing the approach of this complaint, nor any hopes of preventing its attack. Abſorption may be hindered: but how is the local irritation of a nerve to be avoided, after it is actually wounded? We think, however, that Dr. Percival's ſuppoſition cannot be ſupported. The conſtant diſtance of time from the bite to the appearance

of hydrophobia; the regular occurrence of the ſame ſymptoms, however different the ſituation or function of the bitten part may be; the acceſs of thoſe ſymptoms equally after large or ſmall wounds; whether lacerated or ſimply divided; whether diſcharging to the time of the diſeaſe, or immediately healed without any perceptible degree of inflammation: theſe are circumſtances which prove the cauſe of the diſeaſe to be different from that of tetanus.—Nor is it any argument in favour of the doctor's hypotheſis, to urge, that the ſymptoms of hydrophobia and tetanus are alike nervous or ſpaſmodic. We are not to be informed that convulſive or ſpaſmodic ſymptoms, ſimilar to thoſe following the bite of a mad dog, exiſt from other cauſes: they do ſo: but they do not conſtitute the ſame diſeaſe:—the one is curable, or rather is often cured: the other, we ſuſpect, never has been cured. It is in vain, then, to tell us of cures of hydrophobia ariſing from mental impreſſions, &c.;—and to call in Morgagni as an auxiliary. Had the Doctor wanted aſſiſtance on this occaſion, he might have cited an authority rendered venerable by its antiquity. In the time of *Cælius Aurelianus*, it was doubted whether hydrophobia was a diſeaſe of the mind or of the body: Cælius thought that both were diſeaſed, and that the ſtomach and inteſtines were the principal ſuffering parts. Arguments have been frequently urged in favour of the practice of the ancients in hydrophobia; and hence we are induced to ſearch among them for remedies, in conſequence of their accounts of cures in this diſeaſe:—but if we examine with accuracy, we ſhall generally ſee reaſon to ſuppoſe that they miſtook ſome other diſeaſe for hydrophobia; and, conſequently, that their judgment requires cenſure, rather than that their practice demands praiſe. Of this kind is the account, given (by *Dioſcorides*) of *Themiſon*, the founder of the Methodic ſect; who became mad by attending on one of his hydrophobic friends, and who was afterward, with great pains, cured;—and Cælius gives even a more old-womaniſh hiſtory of the buſineſs; for he adds, that afterward, as often as Themiſon attempted to write on the ſubject, he conſtantly relapſed. It is no wonder that ſuch an hydrophobia admitted of cure!

To proceed to the method of treating this diſeaſe: Dr. Percival adviſes to begin with a large doſe of opium, for a reaſon which is rather curious; 'in order,' ſays he, 'to obtain a truce.' He then thinks the Foxglove might be tried: why? we ſee nothing to indicate its uſe: 'a forcible impreſſion,' it is ſaid, 'muſt be raiſed on the nervous ſyſtem:' but not ſurely an impreſſion of any kind whatſoever. Debilitating medicines we cannot recommend; on the contrary, we much more approve of the tonic plan, according to Dr. Ruſh's idea.

Having controverted ſome of the learned author's opinions reſpecting hydrophobia, it is with pleaſure that we extract the following valuable remarks, which, we are happy to aſſure him, agree perfectly with our own experience:

'There is a ſpecies of chronic dyſury, to which perſons of an arthritic or ſcorbutic habit, and who have paſſed the meridian of life, are peculiarly incident. It is often miſtaken for the ſtone, and aggravated by the uſe of lithontriptics. Indeed, it has many ſymptoms in common with that diſorder; ſuch as frequent and urgent calls to make water; pain at each extremity of the *urethra*; a mucous diſcharge; *teneſmus*; and ſometimes a ſuppreſſion of urine. But the patients, who labour under it, feel no uneaſy weight in the *peritonæum*, and always void their water with much leſs difficulty, in an erect, than in an horizontal poſture. The complaint, alſo, may be further diſtinguiſhed from the ſtone by having ſhorter intervals of eaſe; by more frequently injuring the retentive power of the bladder, and by occaſioning no ſudden interruption to the ſtream of urine, in the abſence of pain. It ſeems to ariſe from an acrid defluction on the internal coat of the bladder, which is thereby rendered ſo exquiſitely ſenſible, that the ſtimulus of the urine becomes almoſt intolerable; and very frequent efforts are excited to expel it. Theſe efforts, however, ſhould be reſtrained, becauſe they tend to increaſe the pain and irritation of the bladder, and to prevent the complete diſcharge of its contents; for that organ cannot effectually contract itſelf without a due degree of previous diſtenſion.

'I have tried various remedies in this diſorder, but have found none ſo ſucceſsful as mercury, which ſeldom fails to afford relief, and generally produces a cure, if adminiſtered with perſeverance, and in ſufficient quantity. According to the urgency of the caſe, one, two, or three ſcruples of the *unguentum cæruleum fortius* ſhould be rubbed into the thighs every night, till a ſlight ptyaliſm enſues: the ſymptoms for the moſt part abate, before the ſpitting comes on, and after it has continued a while, they diſappear entirely.

'I was firſt induced to adopt this mode of treatment, from my experience of the ſalutary operation of the remedy, recommended by Dr. Gilchriſt, in a diſorder of the bladder, which bears ſome analogy to that which I have deſcribed*; but having found that the mercurial pill is apt to diſturb the bowels, and conſequently that it is leſs certain of admiſſion into the ſyſtem, I have, in my later practice, preferred the uſe of the *unguentum cæruleum*. In ſlighter caſes, indeed, I ſometimes give half a grain of calomel, with two grains of James's fever powder, twice every day; and this ſmall doſe of mercury, if duly continued, may ſuffice to effect a cure, without producing any ſalivation, or even ſoreneſs of the mouth. In a late inſtance, an habitual head-ach, with which a difficulty and pain in making water were complicated, gave way to this remedy.

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'* Phyſical and Literary Eſſays, vol. III.'

'From the ſalutary operation of mercury in the dyſury, it may be ſuſpected, perhaps, that the diſeaſe originated from the *lues venerea*. I formerly entertained this idea myſelf; but further experience has convinced me, that it has no foundation in more than half the caſes which occur; and conſequently, in explaining the action of the remedy preſcribed, we muſt not have recourſe to the ſecret powers of a ſpecific or an antidote.'

We cannot conclude this article without expreſſing our conviction of the benefits, which medicine and philoſophy in general have received from the attention and judgment of Dr. Percival.

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ART. VI. *A Diſſertation on the Queruloufneſs of Stateſmen.* 8vo. pp. 116. 2s. 6d. Longman, &c. 1792.

EVERY one who is converſant with political diſcuſſions, either in print or in parliament, muſt have been frequently ſtruck with the confident warnings of immediate impending ruin, ſolemnly and continually given to us, to diſcredit the national meaſures of the times. The writer before us, evidently in friendſhip with our preſent adminiſtration, exhibits a diverting ſeries of theſe awful predictions, from a publication called *Britannia Languens*, that appeared one hundred and ten years ago, down to Dr. Price, and Mr. Richard Champion, of the preſent day. He furniſhes the following key to this queruloufneſs:

'It is not unworthy of being remarked, that all the ſtateſmen, and authors, whoſe lamentations and prophecies, reſpecting the finances, have now been noticed, were either out of place, or connected with perſons who had been deprived of their places, at the times they uttered them. They ſeem to have bequeathed the pſeudo-prophetick art to Meſſrs. Fox, Sheridan, and Co. and theſe gentlemen will, doubtleſs, give up the practice of it——the very moment in which appointments under government ſhall be offered to them.'

Of the wiſdom and tendency of ſuch conduct, we are told,

'On marking the junctures at which my countrymen have uttered their complaints, and their gloomy predictions; on recollecting how often the former have been unjuſt, and the latter falſe; and, on conſidering the motives from which both the former and the latter have uſually ſprung; I am convinced, that they have proved hardly any thing in thoſe giving birth to them but folly; and that they have yielded little elſe to the publick than injuries.

'They muſt, upon the whole, have been marks of folly:—becauſe it is a reproach to any man, to have given riſe to a groundleſs opinion of his country's fortune being adverſe; and, becauſe, at all times in which mankind are not divinely inſpired, it is out of their power to determine upon what will happen, after the operations of immediate known cauſes have ceaſed.—The affairs of every people

ple are continually fluctuating. The ſpirit of enterprize, of any particular people, is never long the ſame; and this ſingle circumſtance often renders it impoſſible to tell what will be the aſpect of things at any given period. But, if the given period be a remote one; and if the calculator take into his account, not only the various changes incident to his own country; but alſo the influence which other countries have upon thoſe by which they are ſurrounded; he will ſoon be led to apprehend, that the chances of errour to which he is expoſed are innumerable.

'They muſt have been injurious:—becauſe they have infuſed diſtruſt of our government, into nations diſpoſed to be friendly to our iſland; becauſe they have nouriſhed faction among our ſtateſmen, and promoted diſaffection among our citizens; in fine, becauſe they have ſubtracted unneceſſarily from the tranquillity, and the happineſs of the great body of the Britiſh people.

*Fruſtrantur falſis gaudia lachrymulis.*

'Thoſe perſons are, perhaps, wiſe, who treat the lamentations, and the prophecies of politicians, as if they were tragedies; which, while they have little of reality in them, ſerve to benefit both the writers, and the actors; and to amuſe, as well as to depreſs, the auditors.

'From all that has been advanced, I draw the following concluſion.—Neither the king, nor the people, ought to be, in the ſmalleſt meaſure, diſquieted, in conſequence of the complaints, and the predictions, which they may occaſionally hear, from ſome vain author, or ſome aſpiring ſtateſman. As to thoſe perſons, by whom both the king, and the people, are ſo faithfully, and ſo effectually ſerved, they ought to lay their account, that they ſhall frequently

—— "have their beſt ſucceſs aſcrib'd to Fortune,
And Fortune's failures all aſcrib'd to them."

'And, in the midſt of that clamour, which may ſometimes ariſe out of the very means employed in conducting their countrymen to real and durable greatneſs, it will be of uſe to them to remember, that Columbus's crew murmured, and mutinied, when bound on the diſcovery of a world.'

Far otherwiſe is the diſplay here exhibited as the antidote to ſuch political poiſon:

'The wonder of a well-informed man will not be excited, by hearing one aſſert, even with the moſt unqueſtionable marks of truth, that the good fortune of this country is, at preſent, ſuch, that her commerce is greater than that of any country in the world. For, he muſt know, that her commerce has many times exceeded that of any other country. But, it may excite his wonder, in no ſmall degree, to be aſſured, that one may truly aſſert, that her commerce, at this day, exceeds the commerce of any other country—in a much higher proportion than it did at any paſt period.—By her inhabitants having, ſince the return of peace, cauſed merchandize to flow, in quick and ample ſtreams, along its wonted channels; by their having ventured to overleap, or to throw down thoſe barriers, which illiberal prejudices, and a moſt pernicious policy, had raiſed;

raiſed; by their having explored regions unfrequented till his preſent Majeſty aſcended the throne; and opened an intercourſe with nations unheard of till that auſpicious era: a valuable acceſſion has been made to the reſources of the regular trader, and of the mercantile adventurer of every denomination; and ſo vaſt a ſpread given to the navigation, and the general traffick of the empire, that there is not now a conſiderable ſpace of any ſea, or ocean, on which the colours of Great Britain do not wave; or a wind that blows that is not fraught with ſomewhat to bleſs her—with materials for perfecting her arts, for advancing her ſcience, for augmenting her wealth, for encouraging her population, for heightening her ſplendour, or for eternizing her fame.'

Again,

'With regard to the objects of their complaints, the ſum of what has been advanced ſeems to be: That Great Britain, inſtead of being reduced, in conſequence of the late war, to a ſtate ſo deplorably feeble, that nothing but the extinction of her empire can remove her diſorder; inſtead of being deprived of all means of improvement—nay, and of hope itſelf, the laſt reſource of the afflicted: is now ſeen receiving every day, greater and greater acceſſions of proſperity, of fame, and of happineſs. Upon the whole, "The poſture of her affairs is not only ſuch, that hardly one deſpondent idea can, with propriety, be admitted into a juſt deſcription of it:" It is alſo ſuch, as to afford rational expectations of her enduring throughout a great many ages; and of her ſons beholding better times than they have yet beheld—times productive of events ſo momentous, and ſo ſplendid, as to add exceedingly to her glory, and to furniſh her hiſtorians with materials for their brighteſt pages.

——— *Ego me nunc denique natum*
*Gratulor.*

'It is thus, that a Briton ſhould expreſs himſelf, towards the cloſe of the eighteenth century.'

All this is pleaſing, and we ſincerely hope it is true: but might not one of theſe evil prophets cover the diſgrace of the brotherhood by retorting—*May not ſuch flattering repreſentations of our preſent national proſperity, calculated doubtleſs for temporary purpoſes, be as fallacious, as the deſpondency cenſured in the writings and ſpeeches of diſcontented politicians?* Who ſhall decide when doctors diſagree? We are not ſo preſumptuous; all that we gather from obſervation, is, that the nation is pronounced to be at the point of death by every political doctor, excepting thoſe who actually attend on her. She is teized by them all in turn, without being either killed or cured, her conſtitution being ſtrong enough to withſtand their blunders: but ſhe is impoveriſhed all the while, by moſt *unconſcionable* fees for preſcriptions and drugs.

ART.

ART. VII. *A Treatiſe concerning the Properties and Effects of Coffee.* 5th Edit. with conſiderable Additions. By Benjamin Moſely, M. D. Phyſician to Chelſea Hoſpital, Member of the College of Phyſicians, London, of the Univerſity of Leyden, of the American Philoſophical Society, &c. &c. Author of a Treatiſe on Tropical Diſeaſes, Military Operations, and the Climate of the Weſt Indies. 8vo. pp. 107. 1s. Sewell. 1792.

WE are obliged to the author of this ſenſible and pleaſant treatiſe, for reprinting it at the preſent juncture, and for adding to the utility of former editions, by prefixing a long and well-written preface. The following obſervations are very valuable, juſt now, when the attention of the legiſlature is ſo particularly directed to the colonies:

'From the produce of our plantations, that 'magnificent property,' as Monſ. Necker terms the French colonies, "which only the ſuperficial and ignorant affect to undervalue," this country receives great additions to her revenue, and a total ſupply of one of the moſt uſeful articles (perhaps now a neceſſary) of life. Yet, from the calamities lately inflicted on ſome of them by the hand of Providence, and the accumulated burthens which the public neceſſities have laid on them all, many of the planters are involved in ruin; and thoſe who eſcape muſt owe their deliverance to the braveſt ſtruggles of induſtrious virtue.

'The population of White inhabitants, which is the great ſecurity of the iſlands, conſiſts chiefly of thoſe who cultivate the inferior ſtaple commodities, among which, coffee is now the principal; and this population has always been proportionable to the increaſe or decreaſe of thoſe ſtaples. Indigo may be inſtanced as an example: when indigo was encouraged in Jamaica, before that impolitic duty was laid on it, which exterminated the cultivation of it in our colonies, and gave it to the French, there were conſiderably more White inhabitants in that iſland than there are at preſent, though the iſland now produces five times the quantity of ſugar and rum it did at that time.

'The cultivation of coffee requiring but little capital, is an inducement for people of ſmall fortunes to ſettle in the iſlands. It is a creditable refuge for the induſtrious man, who has been unfortunate in trade, and to thoſe whoſe larger ſchemes in life have failed. —It is an eaſy employment; the labour light; and many parts of it performed by children. The ſituations and ſoil where it is carried on muſt be dry, and of courſe healthy, to be advantageous. Coffee plantations, in particular, may be conſidered as a nurſery of uſeful inhabitants for the colonies.

'The ſoil beſt ſuited for coffee is happily ſuch as can be ſpared from every other purpoſe. Large tracts of poor land, which would otherwiſe lie waſte and uſeleſs, may be rendered as profitable as the beſt, without the mortality and caſualties attendant on ſevere labour in hot climates.

'The numerous little families which live on coffee plantations, and are diſperſed in ſmall ſettlements, in the interior parts of the iſlands,

iſlands, occaſion the mountainous and woody lands to be cleared and opened; and to be interſected with roads and eaſy communications.

'Thus the reſidents live in ſafety, and all ſorts of property acquire a proportionate value and ſecurity. The retreats of fugitive negroes are laid open; plunder and depredation prevented; and conſpiracies for rebellion are deprived of their hiding-places.—And thus the credit of the planter, and ſecurity of the merchant, ſtand on a firm baſis:—thoſe commotions being prevented, which have ſo often diſturbed the tranquillity of the iſlands, and occaſioned the ruin of many individuals abroad and at home, to the great defalcation of that immenſe revenue, which theſe iſlands pay to the mother country *.

'Beſides, the importance of a numerous body of men, to form an occaſional militia, is evident, to any perſon acquainted with the colonies, who muſt know how little fatigue and expoſure to the ſun is ſufficient to deſtroy an unſeaſoned ſtranger.

'Inhabitants are always ready in caſe of ſudden emergency; and being acquainted with local circumſtances, and inured to the climate, can perform ſervices, which uninformed, raw European troops cannot do; and, were intereſt and attachment leſs operative conſiderations, colonial inhabitants may be depended on;—many inſtances of which were exhibited in the events of laſt war.'

Again,

'The truth is, that ſugar plantations, though they are great ſources of wealth to their proprietors, as well as to government, do not employ a ſufficient number of white people for their internal ſecurity againſt the inſurrections of the negroes. The manufacture is ſimple, and the labour wholly carried on by ſlaves; and though the Deficiency Law of Jamaica directs, that one White perſon ſhall be employed for every thirty ſlaves, under a penalty of thirty pounds per annum for every deficiency,—yet this law is often defeated, or the fine ſubmitted to; as White ſervants are expenſive, and a leſs number than that proportion is ſufficient for the purpoſe of making ſugar.

'The cultivation of inferior ſtaple commodities is therefore neceſſary to the very exiſtence of the ſugar colonies; and I am perſuaded will prove to them more beneficial in many reſpects, than at preſent is generally imagined.—Here, then, is an open and grateful field for colonial patriotiſm; in which the *Amor Patriæ* will neither find oppoſition from envy, nor diſappointment from ingratitude.—Here is the occaſion to demonſtrate the love of country, and to perpetuate a benefit to mankind, which will never be forgotten; and if thoſe who, from character and ſituation, are entitled to attention, will come forward, and point out to the public the impoſitions it has ſuffered from miſrepreſentations, and that the intereſts of the ſugar colonies are no other than the beſt intereſts of

* 'The duties and exciſes, upon a computation for the year 1781, amount to about 1,344,312 l. ſterling, annually, on the produce of Jamaica only.'

this country, there will never be wanting ſufficient good ſenſe in the nation, to underſtand, that a ſubject of the realm, exerting his induſtry at four thouſand miles diſtance, may be employed as beneficially to the ſtate, as the manufacturer at home, who lives by him; and is as much deſerving the protection of it, as the country 'ſquire, who leaves his fox-hounds, to give a ſilent vote or two during the winter, and retires the remainder of the year to his *Sabine Fields* in ſloth and ignorance.'

We wiſh that theſe ſentiments, which we think to be the voice of truth and reaſon, may meet with attention; and that, inſtead of perpetuating miſery in the iſlands by the continual importation and increaſe of ſlaves, the ſafety and happineſs of the inhabitants may be inſured, by encouraging the induſtry and promoting the ſettlement of free people.

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ART. VIII. *Diſcourſes on Hiſtorical Subjects.* By the Rev. Mr. Gregory, M. A. Vol. I. 8vo. pp. 103. 2s. 6d. ſewed. Deighton. 1791.

SINCE example has more influence on the mind of man than precept, it will not be doubted that hiſtorical or biographical facts may very properly be made the baſis of practical addreſſes to the people; and perhaps a much more extenſive uſe might be advantageouſly made of what may be called *hiſtorical preaching*, than has hitherto been generally imagined. It was not neceſſary for the preſent author to appeal to the authority of Baſil, or any other ancient writer, to prove that the Scriptures afford many lively portraits of virtue for our imitation. Judgment, however, ſhould be exerciſed in the ſelection of incidents or characters from the Scriptures, as well as in the application of them to the purpoſes of moral and religious inſtruction. The fatal effects of jealouſy and envy may be forcibly repreſented from Cain's murder of his brother Abel; and intrepid integrity and piety may be advantageouſly exemplified in the character of Daniel: but it may not be ſo eaſy to deduce important reflections from the narrative of the confuſion of tongues at the tower of Babel; of the Iſraelites paſſing the Red Sea; of the death of Siſera by the hand of Deborah; and of the deliverance of Jonah from the belly of a fiſh. Accordingly, ſeveral of theſe diſcourſes conſiſt of a tedious hiſtorical detail, with a very ſmall portion of moral application. For example, the diſcourſe on the Iſraelites paſſing the Red Sea is chiefly employed in attending the Iſraelites from Egypt, to the ſeparation of the waters for their paſſage; and nothing is added, but a remark on the power of God, and a reflection on the reſemblance between theſe incidents and Chriſtian baptiſm. In like manner, the ſtory of Jonah is principally applied as a type of the death and reſurrection of Jeſus:

'Jonah,'

'Jonah,' ſays our author, 'was a figure of Chriſt, who died upon the croſs to make an atonement for our ſins. We that believe in him, being before toſſed with ſtorms of fears, and in danger of being drowned in the pit of deſtruction, thereby obtain peace with God, and enjoy quiet and reſt in our ſouls.'

Again,

'Whilſt we conſider the dreadful ſituation of the prophet Jonah in the belly of the whale, and his deliverance therefrom on the third day; let us always carry in mind the death and ſufferings of Jeſus Chriſt, and his glorious reſurrection; to which this ſtory is analogous. There is alſo a further ſimilarity between them. For as Jonah, after his deliverance, went and preached to the Ninevites, and turned them to repentance; ſo, likewiſe, after the reſurrection of Chriſt, the Holy Spirit was ſent down upon the Apoſtles, and they went forth to convert all nations, to teach them the knowledge of the true God, and the neceſſity of a Saviour; baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

'We may further learn from this example, that although we may be plunged into a ſea of troubles, and ſo ſurrounded with dangers and misfortunes as to deſpair of ſuccour; we may nevertheleſs be aſſured, that the hand of the Lord is not ſhortened, and that he heareth, from his holy ſeat in heaven, all thoſe who call upon him in the hour of diſtreſs and miſery. Yes, the ſame Almighty Being, who delivered Daniel from the lions' den, who protected Shadrach, Meſhach, and Abednego in the burning fiery furnace; who preſerved alive the prophet Jonah for three days and three nights in the belly of a whale, will never leave us nor forſake us. Particularly not, when languiſhing under bodily infirmities, and lying upon the bed of ſickneſs, we beſeech him to reſtore us to our former health; unwilling yet perhaps to quit the world, unprepared perhaps to die!'

This laſt inference certainly implies an idea not very conſiſtent either with ſound theology, or with fact; viz. that whenever we are lying on the bed of ſickneſs, we may expect deliverance from death in conſequence of our fervent prayers. How much more noble is it, inſtead of praying againſt death, to follow the counſel of the heathen poet, and to pray againſt the fear of death,

*Fortem poſce animum, et mortis terrore carantem;*

leaving all external events, as Juvenal, in the ſame beautiful paſſage, adviſes, to the direction of the powers above us:

*Permittes ipſis expendere Numinibus quid*
*Conveniat nobis, rebuſque ſit utile noſtris.*

Theſe diſcourſes are certainly not deſtitute of juſt obſervations and uſeful reflections: but we cannot think them entitled to any high degree of commendation, either as literary compoſitions, or as practical ſermons adapted to general utility.

ART.

ART. IX. *Anna St. Ives:* a Novel. By Thomas Holcroft. 12mo. 7 Vols. 1l. 1s. ſewed. Shepperſon and Reynolds. 1792.

IMPROBABILITY on the one ſide, and triteneſs on the other, are the Scylla and Charybdis of noveliſts. To fall into the latter, and to periſh in oblivion, is the certain fate of feeble minds, deſtitute of that native vigour which is the parent of originality. To be borne away by the former is not unfrequently the misfortune of writers, whoſe fancy is not ſteadily kept under the direction of good ſenſe and a correct taſte. It is eaſy to perceive which of theſe errors is moſt pardonable. A ſtill current of ordinary incident and trivial ſentiment can only lull the reader to repoſe, and bear away the writer to ſome quiet receſs in the temple of Dullneſs: but the genius, which ſometimes takes an extravagant flight, is capable of making delightful excurſions into the regions of fiction. To convict a writer of occaſionally overſtepping the bounds of nature, if it be a reflection on his judgment, is at the ſame time a compliment to his talents. We may therefore be allowed, without fear of offending the very ſenſible author of this novel, or its numerous admirers, to give it as our opinion concerning the principal character of his piece, that, though it may merit the praiſe of originality, it is liable to critical cenſure as a violation of probability.

Anna St. Ives, in her leading features, is a child of imagination, of which we may venture to aſſert that no archetype exiſts in nature.—A young lady, with high and rigid notions of propriety, taking a young man, the ſon of her father's gardener, as a kind of ſentimental friend and favourite, on a journey to London and Paris;—giving ſuch encouragement to his hopes as authorized him to ſay that, 'to the end of time he ſhould perſiſt in thinking her his by right;'—declaring, that 'as ſhe ought, ſhe loves him infinitely;'—and, in the burſt of paſſion, ſealing her love with a kiſs, in which 'the purity of the will ſanctified the extravagance of the act;'—and notwithſtanding all this, under the notion of controuling the paſſions, and of living for the cauſe of virtue, relinquiſhing the connection which promiſed entire felicity, and admitting the addreſſes of a young man of brilliant talents, of libertine principles and manners, the brother of her female friend, with the romantic deſign of correcting his errors, and of reſtoring his mind to its true ſtation;—inviting her philoſophical friend, whom ſhe has refuſed to marry, to aſſiſt her in executing her project;—in unſuſpecting ſimplicity communicating her deſign to her new lover, and catechiſing him concerning his power and inclination to conform to her ſyſtem:—after promiſing him marriage, laying open

to

to him the whole ſtory of her former attachment, not excepting even the circumſtance of the kiſs, as an inſtructive leſſon of morality;—entering into philoſophical conferences with him concerning the progreſs of mind toward perfection, and the different order of things which muſt inevitably be the reſult, till, at laſt, ſhe concedes, that, in a perfect ſtate of ſociety, no domeſtic appropriation can ſubſiſt; and, while ſhe admires his candour and force of thinking, does not perceive that he has been laying a ſnare for her ruin;—and, without diſcovering her danger, perſiſting in this philoſophical reverie to the inſtant in which the hypocrite unmaſks, and, on the principles which ſhe has admitted, demands, as an act of juſtice, the rights of an huſband:—all this is ſo remote from every thing which we obſerve in real life, that we muſt pronounce it highly improbable, if not wholly unnatural. In the romantic character of Anna St. Ives, there is, however, much to admire. As a ſpecimen of her noble ſentiments, we ſhall copy the catechiſm by which ſhe examines Clifton, to diſcover whether his mind be capable of an alliance with her opinions and ſentiments:

'You expect one kind of happineſs, I another. Can they coaleſce? You imagine you have a right to attend your appetites, and purſue your pleaſures. I hope to ſee my huſband forgetting himſelf, or rather placing ſelf gratification in the purſuit of univerſal good, deaf to the calls of paſſion, willing to encounter adverſity, reproof, nay death, the champion of truth, and the unrelenting enemy of error.

'I think, Madam, I dare do all that can be required of me.

'I know your courage is high. I know too that courage is one of the firſt and moſt eſſential qualities of mind. Yet perhaps I might and ought to doubt, nay to aſk, whether you dare do many things?

'What is it, Madam, that I dare not do?

'Dare you receive a blow, or ſuffer yourſelf falſely to be called liar, or coward, without ſeeking revenge, or what honour calls ſatisfaction? Dare you think the ſervant that cleans your ſhoes is your equal, unleſs not ſo wiſe or good a man; and your ſuperior, if wiſer and better? Dare you ſuppoſe mind has no ſex, and that woman is not by nature the inferior of man?—

'Madam—

'Nay, nay, no compliments; I will not be interrupted—Dare you think that riches, rank, and power, are uſurpations; and that wiſdom and virtue only can claim diſtinction? Dare you make it the buſineſs of your whole life to overturn theſe prejudices, and to promote among mankind that ſpirit of univerſal benevolence which ſhall render them all equals, all brothers, all ſtripped of their artificial and falſe wants, all participating the labour requiſite to produce the neceſſaries of life, and all combining in one univerſal effort of mind, for the progreſs of knowledge, the deſtruction of error, and the ſpreading of eternal truth?

'There

'There is ſuch energy, Madam, in all you ſay, that while I liſten to you, I dare do any thing, dare promiſe any thing.'

Though we cannot allow the character of the principal heroine of the piece to be drawn from nature, we readily admit moſt of the other characters to be natural; and we think the author entitled to great praiſe for the diſtinctneſs with which they are conceived, and for the ſpirit and energy with which they are expreſſed. Henley, the philoſophical favourite of Anna, is a character of high merit and dignity; in which, noble principles, delicate ſenſibility, commanding talents, invincible fortitude, and unbounded generoſity, are happily combined. Clifton, the ſubject of Anna's reforming plan,—though, in the latter part of the ſtory, his character degenerates into the moſt abandoned depravity,—yet, at a more early period, diſplays a brilliancy of fancy, and a gaiety of humour, which are highly amuſing. Of this character, we ſhall give a ſpecimen from a letter to his ſiſter Louiſa, in which he ſuppoſes himſelf moulded after her romantic ideas:

'I am obliged to lay down my pen with laughing at the idea of Miſs Louiſa's brother, ſuppoſing him to be exactly of her modelling. I think I ſee him appear before her; ſhe ſeated in ſtate, on a chair raiſed on four treſſels and two old doors, like a ſtrolling actreſs mimicking a queen in a barn! He dreſſed in black, his hair ſmugly curled; his face and his ſhoes ſhining; his white handkerchief in his right hand; a prayer book, or the morals of Epictetus in his left; *not interlarding his diſcourſe with French and Italian phraſes*, but ready with a good rumbling mouthful of old Greek, which he had compoſed, I mean compiled, for the purpoſe! Then, having advanced one leg, wiped his mouth, put his left hand in his breeches pocket, clenched his right, and raiſed his arm, he begins his learned diſſertation on *well-digeſted principles, ardent deſire of truth, inceſſant ſtruggles to ſhake off prejudices*, and forth are chanted, in naſal twang and tragic recitative, his *emanations of ſoul, burſts of thought*, and *flaſhes of genius!*

'But *you would not be ſatirical.* Gentle, modeſt maiden! And ſurely it becomes the tutored brother to imitate this kind forbearance. *My faculties were always lively?* And *I muſt pardon you, if you expect too much?* —— Upon my ſoul, this is highly comic! Expect too much! And there is danger then that I ſhould not equal your expectations?—Prithee, my good girl, jingle the keys of your harpſichord, and be quiet. Pore over your fine folio receipt book, and appeaſe your thirſt after knowledge. Satisfy your longing deſire to do good, by making jellies, conſerves, and caraway cakes. Pot pippins, brew raſpberry wine, and candy orange chips. Study burns, bruiſes, and balſams. Diſtil ſurfeit, colic, and wormwood water. Concoct hiera-picra, rhubarb beer, and oil of charity; and ſympathize over ſprains, whitloes, and broken ſhins. Get a charm to cure the ague, and render yourſelf renowned. Spin, ſew, and knit. Collect your lamentable rabble around you, dole out your

charities, liſten to a full chorus of bleſſings, and take your ſeat among the ſaints.

'You ſee, child, I can give advice as well as yourſelf; aye and I will beſtow it moſt plentifully, if you happen to have any deſire after more. I hate to be ungrateful; you ſhall have no opportunity to utter your muſty maxim upon me—"That the ſin of ingratitude is worſe than the ſin of witchcraft." You ſhall have weight for weight, meaſure for meaſure, chicken; aye, my market woman, and a lumping pennyworth. Brotherly for ſiſterly *effuſions!*'

The inferior characters are well drawn: but we have too much of old Abimelech Henley's vulgar abſurdities.

In the midſt of the buſineſs of the ſtory, the author finds occaſions of introducing moral ſentiments and philoſophical obſervations. Many ſuch are interſperſed through the letters of Anna and Henley. From thoſe of the former to Louiſa, the following paſſage may ſerve as a ſpecimen. Anna, regretting that ſhe made a leſs rapid progreſs than ſhe wiſhed in her favourite project, indulges her romantic turn in the following reflection:

'The march of knowledge is ſlow, impeded as it is by the almoſt impenetrable foreſts and moraſſes of error. Ages have paſſed away, in labours to bring ſome of the moſt ſimple of moral truths to light, which ſtill remain overclouded and obſcure. How far is the world, at preſent, from being convinced that it is not only poſſible, but perfectly practicable, and highly natural, for men to aſſociate with moſt fraternal union, happineſs, peace, and virtue, were but all diſtinction of rank and riches wholly aboliſhed; were all the falſe wants of luxury, which are the neceſſary offspring of individual property, cut off; were all equally obliged to labour for the wants of nature, and for nothing more; and were they all afterward to unite, and to employ the remainder of their time, which would then be ample, in the promotion of art and ſcience, and in the ſearch of wiſdom and truth!

'The few arts that would then remain would be grand; not frivolous, not the efforts of cunning, not the proſtitution of genius in diſtreſs, to flatter the vanity of inſolent wealth and power, or the depraved taſte of an ill-judging multitude; but energies of mind, uniting all the charms of fancy with all the ſevere beauties of conſiſtent truth.

'Is it not lamentable to be obliged to doubt whether there be a hundred people in all England, who, were they to read ſuch a letter as this, would not immediately laugh at the abſurd reveries of the writer?—But let them look round, and deny, if they can, that the preſent wretched ſyſtem, of each providing for himſelf inſtead of the whole for the whole, does not inſpire ſuſpicion, fear, diſputes, quarrels, mutual contempt, and hatred. Inſtead of nations, or rather of the whole world, uniting to produce one great effect, the perfection and good of all, each family is itſelf a ſtate; bound to the reſt by intereſt and cunning, but ſeparated by the very ſame paſſions, and a thouſand others; living together under a kind of

truce, but continually ready to break out into open war; continually jealous of each other; continually on the defenſive, becauſe continually dreading an attack; ever ready to uſurp on the rights of others, and perpetually entangled in the moſt wretched contentions, concerning what all would neglect, if not deſpiſe, did not the errors of this ſelfiſh ſyſtem give value to what is in itſelf worthleſs.'

The incidents of this performance are, on the whole, well contrived, and arranged ſo as to keep awake the reader's attention. The narrative, though long, is never tedious: but, toward the cloſe, the circumſtances of diſtreſs and horror are too minutely detailed. The cataſtrophe would have been more ſatisfactory, if Clifton had fallen a ſacrifice to his vices; his foul plot againſt Henley and Anna ſuppoſed a depravity of heart, which left no room for repentance.

In fine, though we think this novel by no means free from defects, it has originality and excellencies which will not fail to enſure its ſucceſs; and of theſe, in our opinion, the principal is, that each character has its appropriate ſentiments and peculiar language, marked with that diverſity which genius alone can produce.

*** Mrs. Gunning's Novel will appear in our next Review.

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ART. X. *Medical Facts and Obſervations.* Volume the Firſt. 8vo. pp. 224. 3s. 6d. Boards. Johnſon. 1791.

THIS work is introduced to the public by its editor, Dr. Simmons, in the following words:

'The preſent collection of facts and obſervations is intended as a ſequel to the London Medical Journal. The indulgent manner in which that work was received by the public, and the numerous and valuable communications with which the editor was favoured by his correſpondents, induced him to perſevere in bringing it out, at ſtated quarterly periods, much longer than well ſuited his other avocations. But that mode of publication having at length been attended with great inconvenience, both to his profeſſional engagements and to the deliberate management of the work, he became deſirous of conducting his future labours in a way more convenient and ſatisfactory to himſelf.

'He was aware, that, by making ſuch an alteration in the plan of the Journal as might enable him to continue it at his leiſure, he ſhould retain the advantages which an eſtabliſhed work might be expected to have over a new undertaking; but the reſpect he owed to his readers (many of whom might, perhaps, have conſidered any farther change in the mode of publication as too great a deviation from his original plan) induced him rather to bring the London Medical Journal to a concluſion, and to begin a new Collection, the arrangement of which, ſo far as ſhould relate to the periods of publication, might be better adapted to his other avocations.

'The London Medical Journal accordingly ended with the eleventh volume; and the preſent Collection of Medical Facts and Obſervations is offered to the public in its ſtead. The object of this new work, like that of the Journal, will be to contribute to the improvement and diffuſion of medical knowledge; and, like that, it will conſiſt of papers communicated by correſpondents, and of materials collected from the tranſactions of learned ſocieties and other printed works.

'This method of blending original obſervations with materials collected from books ſeems to be the moſt proper for a work of this kind, which, while it ſerves to excite a ſpirit of inquiry, and records intereſting facts, is intended to compriſe accounts of every important diſcovery and improvement that ſhall be made in medical ſcience.

'The great Lord Bacon, who complained with too much reaſon, of the few additions made to their art by the medical writers of his time*, recommended Collections of Facts and Obſervations as the beſt means of improving the practice of phyſic†; and it is to the method of inveſtigating philoſophical truth, by induction from accurate experiments, which he ſo admirably inculcated, that we are, in a great meaſure, indebted for that attention to facts by which medical ſcience, in common with every other branch of natural knowledge, hath, ſince the days of that truly illuſtrious philoſopher, been ſo much improved.

'There is, perhaps, hardly any well-informed perſon, engaged in the practice of phyſic or ſurgery, to whom opportunities do not now and then occur of adding ſomething to our knowledge of diſeaſes; or whoſe mind, from attentive obſervation, may not lead him to ſuggeſt ſome improvement in the modes of treating them: when it is conſidered that many ingenious men may be willing to communicate the reſult of their experience, in a conciſe and familiar form, who have not leiſure or inclination to compoſe a more elaborate work, the utility of a collection, like the preſent, which is open to detached facts and obſervations, on any medical ſubject, will, it is preſumed, be ſufficiently obvious.

'The editor flatters himſelf alſo, that by continuing, as in the Journal, to collect a part of his materials from books, he ſhall render an acceptable ſervice to the reader. The channels of medical information are now ſo numerous, and in ſo many different languages, that many important obſervations probably remain for a long time unknown to perſons who are buſily employed in the practice of phyſic, and to whom, of courſe, they would be the moſt intereſting, but who have not ſufficient time or opportunity to conſult the ſeveral works in which they are to be found.'

We ſhall briefly notice ſome of thoſe communications in this work, which are new: ſuch as are extracted from other books, have, in courſe, claimed our attention in their original ſtate.

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'* De dignitate et augm. Scient. lib. iv. cap. 2. † Ibid.'

*Caſe*

*Caſe of the Hydrophobia, with the Appearances on Diſſection.* By John Ferriar, M. D. Phyſician to the Infirmary at Manchester.

The patient was firſt ſeen by Dr. F. on a Friday morning, and on the next morning he died: of courſe, little knowledge can be derived from this caſe, reſpecting the practice in Hydrophobia. The body was opened within four hours and a half after death:—the only appearance of diſeaſe preſented itſelf on opening the œſophagus:

'About two inches above the cardia the epidermis of the œſophagus was abraded in irregular points, and expoſed an inflamed ſurface of a dark red colour: ſtill lower, the abraſions became linear, and extended into the ſtomach itſelf. The edges of the epidermis, ſurrounding the abraſions, were unequal, and elevated. A ſimilar affection was traced along the leſſer curvature of the ſtomach, but fainter in its progreſs to the pylorus, where it was leaſt diſcernible, and about which it ſeemed to terminate. The whole of the inflamed parts bore a ſtriated appearance, darkeſt in the œſophagus, and lighteſt and more indiſtinct towards the pylorus. The ſtomach was half full of a dark-coloured fluid, which ſmelt ſtrongly of muſk.'

*Some Obſervations on the Prevention and Treatment of Hydrophobia.* By Mr. William Loftie, Surgeon at Canterbury.

The purport of this paper is to recommend, where practicable, that the bitten part ſhould be removed by diſſection, as being the only certain mode of preventing the ſubſequent diſeaſe. The writer likewiſe declares himſelf favourable to the tonic plan of treatment, after the occurrence of the hydrophobia. In the courſe of this paper, is given a long hiſtory of the method of prevention adopted by Profeſſor Mederer of Fribourg, with atteſted caſes of its efficacy. It conſiſts in thoroughly waſhing the wound, firſt with a ſolution of lunar cauſtic in water, (in the proportion of 30 grs. of cauſtic to a pint of water,) and afterward with warm water. If the wound has been previouſly ſuffered to heal, it is to be opened and waſhed as above. The waſhing muſt be frequently repeated, and a ſuppuration kept up for ſome time —The Profeſſor writes with great confidence concerning the virtues of his prophylactic.

*Cures of the Extraction of the Cataract, with practical Remarks.* By Mr. Richard Sparrow, one of the Surgeons of the Charitable Infirmary, Dublin.

Four caſes, in which this operation was attended with ſucceſs, are here related: the ſubſequent practical remarks are judicious.—A circumſtance, relative to one of the patients, occaſioned us ſome merriment:

'I had long,' ſays the narrator, 'obſerved a circumſtance in this woman's caſe which puzzled me exceedingly; it was, that ſhe could not diſtinguiſh a letter in a book, even when aſſiſted by the beſt glaſſes, though her ſight was ſuch as to enable her, with the naked eye, to ſew and make all her own cloaths, to know the hour by a clock, and, in ſhort, to do moſt of the offices of life with perfect eaſe. I had often expreſſed my ſurpriſe at this peculiarity; but it was not till laſt ſummer that, with much ſeeming reluctance and mortification, ſhe confeſſed that ſhe had never learned to read, and that ſhe was unacquainted even with the letters of the alphabet: thus had I an explanation of a circumſtance which, from the appearance of this woman's eyes, and her power of viſion in other reſpects, had led me to form various conjectures relative to her peculiarity of viſion; but which, from my ignorance of the real cauſe, appeared altogether inexplicable.'

*Account of an Extra-uterine Conception.* By Mr. William Baynham, Surgeon in Eſſex County in Virginia.

This is ſo extraordinary a caſe, and ſo vaguely related, that, as we are promiſed 'the particulars at large,' hereafter, we we ſhall now offer no obſervations on it; leſt we ſhould find ourſelves, like the author of the preceding paper, reaſoning on the cauſes of ſymptoms which never exiſted.

*A Caſe of Petechiæ ſine Febre.* By Samuel Ferris, M.D. F.A.S.

The complaint deſcribed in this paper was, as Dr. F. obſerves, 'ſeemingly very much allied in its nature to the true ſcurvy;' a diſeaſe which, under ſome of its forms, perhaps occurs oftener than is ſuſpected. It was cured by bark, elixir of vitriol, and oranges.

*Inſtance of a Diſeaſe, to which Sauvages has given the Name of Meteoriſmus Ventriculi, with Remarks.* By Robert Graves, M.D. Sherborne, Dorſet.

'On the 2d of February 1791, Ann Hunt, who had juſt entered into her fifteenth year, was affected with an uncommon, large, hard, uniform, prominent tumour or ſwelling in the epigaſtric region, extending from the ſternum to ſome diſtance below the umbilicus. It was of a circular form, accompanied with very little or no pain, excepting upon its being preſſed; and even in that caſe, the pain excited was but inconſiderable. She perceived ſome ſlight difficulty of breathing, upon uſing any bodily exertion, particularly that of walking; ſhe had much thirſt, yet her appetite for food remained tolerably good, no way depraved, and her belly regular, with but little apparent loſs of fleſh. No obſervable change in her countenance could be diſcovered, except that it had become ſomewhat of a paler colour than uſual.

'The appearance of this extraordinary ſwelling was firſt perceived in the region of the ſtomach, ſome time in the month of June 1790, of a ſize not larger than that of a hen's egg. From this time it continued gradually to increaſe, till about the commencement

mencement of the enſuing Auguſt, when the enlargement it had received in the courſe of this interval was ſuch, that the whole ſpace between the ſternum and umbilicus became completely occupied by it. Afterwards it remained with little variation to the period of its removal.'—

'On the 2d of February, when ſhe came to me, I gave her ſome powders, conſiſting of about eighteen grains of prepared ſteel, and directed one of them to be taken twice a day. She had likewiſe a purgative medicine, which was ordered to be taken early the next morning, compoſed of a ſcruple of rhubarb, and of about three grains of calomel. This powder operated briſkly and well; her ſtools were of a blackiſh colour, and ſlightly offenſive.

'From this operation the ſize of the tumour ſeemed no way diminiſhed or affected. But after a continuance of the chalybeate powders only for the ſhort ſpace of three or four days, her ſwelling was found leſſened to a conſiderable degree; and in a day or two afterwards was totally removed, ſo that the parts, which before had been ſo exceedingly hard and protuberant, became enabled to reſume their natural form, ſituation, and ſoftneſs. It is now upwards of two months ſince ſhe was happily relieved; nor has ſhe experienced, as yet, the ſmalleſt alarm from any ſign or appearance which the complaint has at all ſhewn of returning again.'

*Caſe of a Catheter left in the Bladder, in drawing off the Urine in a Retroverſion of the Uterus.* By Mr. Edward Ford.

The catheter had ſlipped from the hand of an operator into the bladder, where it had remained, till a fiſtulous opening had been formed in the buttock, through which a ſubſtance was projecting; which, to Mr. Ford's aſtoniſhment, proved to be the bulbous end of the inſtrument. It could not, however, be extracted through this wound, but was removed by dilating the *meatus urinarius* with a blunt gorget, and introducing the forceps.

*A Caſe of Imperforate Rectum.* By the ſame.

A ſmall trocar was introduced through the obſtruction, and a diſcharge of fæces obtained: the child, however, died.

*Facts Relative to Pemphigus.* By Mr. R. B. Blagden, Surgeon.

From *two* caſes happening in the ſame family, the writer draws the following concluſions:

'That the diſeaſe is contagious;

'That new veſicles do not, in every caſe, ariſe after the end of the fourth day;

'That the fluid they contain does not, even in every caſe of pemphigus ſimplex, appear to be of a bland nature; and

'That, in ſome inſtances, no apparent abſorption of it takes place.'

*Practical Obſervations on the Treatment and Cauſes of the Dropſy of the Brain.* By Thomas Percival, M. D. F. R. S. &c. &c.

Dr. Percival here repeats his conviction of the ſafety and efficacy of mercury in the *hydrocephalus internus*. He adds:

'In the recital of one of the earlieſt caſes in which it was employed, I have perhaps too much diſparaged former modes of treatment, and too haſtily declared my ſole and excluſive truſt in the internal and external uſe of mercury; for there are ſeveral medicinal aids, which, however inſufficient in themſelves to conquer this formidable diſeaſe, may contribute to ſo happy an event, by mitigating pain and ſpaſm, by promoting abſorption, and by increaſing the ſerous diſcharges of the body. With theſe views I now generally preſcribe either opium, muſk, ſalt of hartſhorn, flowers of zinc, ſquills, or bliſters, in conjunction with the mercurial courſe, with which they perfectly coincide. The preference to be given to one or other of theſe remedies the circumſtances of the caſe will ſufficiently indicate; and it would be a falſe and unjuſtifiable ſacrifice to ſimplicity of practice not to avail ourſelves, in the treatment of ſo dreadful a malady, of ſubordinate means, which may prove auxiliary, and cannot counteract the ſalutary powers of what merits our chief reliance. In purſuing this enlarged plan, I have experienced fewer diſappointments than formerly, and have derived ſatisfaction under it, from the conſciouſneſs of no neglect or omiſſion.'

Reſpecting the cauſes of this diſeaſe, Dr. P. obſerves, that it ſometimes originates in inflammation, but that it moſt generally ariſes from glandular obſtructions, and from either local or general plenitude.

The remainder of this volume contains extracts from late publications; a catalogue of new medical books; and an index.

A ſecond volume is juſt publiſhed.

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ART. XI. *Medical Botany*, containing Syſtematic and General Deſcriptions, with Plates of all the Medicinal Plants, indigenous and exotic, comprehended in the Catalogues of the Materia Medica, as publiſhed by the Royal Colleges of Phyſicians of London and Edinburgh: Accompanied with a circumſtantial Detail of their Medicinal Effects, and of the Diſeaſes in which they have been moſt ſucceſsfully employed. By William Woodville, M.D. of the Royal College of Phyſicians, London. In Three Volumes. Vol. I. 4to. pp. 184, with 65 Plates. 13s. 6d. plain. 1l. 13s. coloured. Phillips. 1790.

IN the preface to this volume, Dr. Woodville obſerves, that, 'Although what may be called the herbaceous part of the Materia Medica, as now received in the Britiſh pharmacopœias, compriſes but a very inconſiderable portion of the vegetable world; yet limited as it now is, few medicinal practitioners have a diſtinct botanical knowledge of the individual plants of which it is compoſed, though generally well acquainted with their effects and pharmaceutical uſes. But the practitioner, who is unable to diſtinguiſh

guiſh thoſe plants which he preſcribes, is not only ſubjected to the impoſitions of the ignorant and fraudulent, but muſt feel a diſſatisfaction which the inquiſitive and philoſophic mind will be anxious to remove, and to ſuch it is preſumed MEDICAL BOTANY, by collecting and ſupplying the information neceſſary on this ſubject, will be found an acceptable and uſeful work; the profeſſed deſign of which is not only to enable the reader to diſtinguiſh with preciſion all thoſe plants which are directed for medical uſe by the Colleges of London and Edinburgh, but to furniſh him at the ſame time with a circumſtantial detail of their reſpective virtues, and of the diſeaſes in which they have been moſt ſucceſsfully employed by different writers.'

As a diſtinct knowlege of plants is ſcarcely to be gained by mere verbal deſcription, Dr. Woodville has added beautiful and accurate delineations, from the maſterly hand of Mr. Sowerby. On this ſubject, he obſerves that it is juſtly a matter of ſurprize, that, notwithſtanding the univerſal adoption of the Linnéan ſyſtem of botany, and the great advances made in natural ſcience, the works of Blackwell and Sheldrake ſhould ſtill be the only books in this country, in which copper-plate figures of the medicinal plants are profeſſedly given; while ſplendid foreign publications of them, by Regnault, Zorn, and Plenck, have appeared in the ſpace of very few years.

In collecting the materials for this work, Dr. W. appears to have taken great pains, and his labour is certainly ſucceſsful. His botanical deſcriptions are accurate; the hiſtories which are ſubjoined are frequently very full and exact; and the account of the virtues of the different plants is ſcientific and ſatisfactory.

As a ſpecimen of the author's manner, we will extract the article on the *Fraxinus Ornus*, or *Flowering Aſh*.

'FRAXINUS ORNUS. FLOWERING ASH.

'*Synonyma.* Fraxinus tenuiore & minore folio. *Bauh. Hiſt.* i. p. 177. Fraxinus humilior ſive altera Theophraſti, minore & tenuiore folio. *Bauh. Pin. p.* 416. Fraxinus Ornus, foliolis ſerratis, floribus corollatis. *Lin. Sp. Plant.* Mannifera arbor. Succus condenſatus eſt Manna. *Pharm. Lond. & Edinb.*

'*Claſs* Polygamia. *Ord* Dioecia. *Lin. Gen. Plant.* 1160.

'*Eſſ. Gen. Ch. Hermaphrod. Cal.* o, ſ. 4-partitus. *Cor.* o, ſ. 4-petala.
'*Stam.* 2. *Piſt.* 1. *Sem.* 1, lanceolatum.
'*Fem. Piſt.* 1, lanceolatum.

'*Sp. Ch.* F. foliis ovato-oblongis ſerratis petiolatis, floribus corollatis. *Hort. Kew.*

'This tree greatly reſembles our common aſh: it is lofty, much branched, and covered with a greyiſh bark. The young ſhoots produce the leaves, which are pinnated, oppoſite, and conſiſt of ſeveral pair of pinnæ, or ſmall leaves, terminated by an odd one, pointed, ſerrated, veined, ſtanding upon footſtalks, of an oval or oblong ſhape, and bright green colour. The flowers grow in cloſe thick

thick branched ſpikes, and open in May and June. In the ſpecimen we have figured, the flowers were all hermaphrodite; the corolla divided into four narrow whitiſh ſegments, ſomewhat longer than the ſtamina; the two filaments tapering, and crowned with large furrowed erect antheræ; the germen oval, and a little compreſſed; the ſtyle ſhort and cylindrical; the capſule is long, flat, membranous, and contains a ſingle flat pointed ſeed.

'This tree is a native of the ſouthern parts of Europe, particularly of Sicily and Calabria*. It was firſt introduced into England about ſixty years ago, by Dr. Uvedale †; and at preſent adorns many of the gardens of this country.

'The Ornus is not the only ſpecies of aſh which produces manna; the *rotundifolia* and *excelſior*, eſpecially in Sicily, alſo afford this drug, though leſs abundantly. Many other trees and ſhrubs have likewiſe been obſerved, in certain ſeaſons and ſituations, to emit a ſweet juice, which concretes on expoſure to the air, and may be conſidered as of the manna kind ‡. In Sicily the three ſpecies of the Fraxinus, mentioned above, are regularly cultivated for the purpoſe of procuring manna, and with this view are planted on the declivity of a hill, with an eaſtern aſpect. After ten years growth, the trees firſt begin to yield the manna, but they require to be much older before they afford it in any conſiderable quantity.

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'* The Ornus is obſerved by Dr. Cirillo to be very common on the famous mountain Garganus, ſo that the words of Horace may ſtill apply;

——————— aut Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni. L. ii. Od. 9.'

'† Vide Hort. Kew.'

'‡ Dr. Cullen is certainly right in ſuppoſing "Manna a part of the ſugar ſo univerſally preſent in vegetables, and which exudes on the ſurface of a great number of them;" the qualities of theſe exudations he thinks are "very little if at all different." The principal trees known to produce theſe mannas in different climates and ſeaſons, are the larch, (*vide Murray, Ap. Med. i. p.* 17.) the fir, (Iac. V. Engeſtrom in *Phyſiogr. Sälſkapets Handl. Vol. i. P.* 3. *p.* 144.) the orange, (De La Hire *Hiſt. de l'acad. d. ſc. de Paris*, 1708.) the walnut, (*Hal. Stirp. Helv. N.* 1624.) the willow, (Mouſſet in Du Hamel. *Phyſique des arbres, P. i. p.* 152.) the mulberry, (Micheli in Tragioni Tozzetti *Viaggi, Tom.* 6. *p.* 424.) oaks, ſituated between Merdin and Diarbekir (Niebuhr *Beſchreib V. Arab. p.* 145. Otter, *Voyage en Turquie et en Perſe, Vol.* 2. *p.* 264.) alſo oaks in Perſia near Khounſar (Otter. l. c.) the al hagi Maurorum, or the hedyſarum alhagi of Linnæus; of this manna Dr. Fothergill preſented a ſpecimen to the Royal Society, which he conſidered as the Tereniabin of the Arabians, (*Phil. Tranſ. Vol.* 43. *p.* 87.) the ciſtus ladaniferus in ſome parts of Spain produces a manna, which, in its recent ſtate, has no purgative quality, and is eaten by the ſhepherds; ſo that ſome fermentation ſeems neceſſary to give it a cathartic power, (*Vide Dillon's Travels through Spain, p.* 127.)'

Although

Although the manna exudes ſpontaneouſly upon the trees, yet in order to obtain it more copiouſly, inciſions are made through the bark, by means of a ſharp crooked inſtrument; and the ſeaſon thought to be moſt favourable for inſtituting this proceſs, is a little before the dog-days commence, when the weather is dry and ſerene. The inciſions are firſt made in the lower part of the trunk, and repeated at the diſtance of an inch from the former wound, ſtill extending the inciſions upwards as far as the branches, and confining them to one ſide of the tree, the other ſide being reſerved to the year following, when it undergoes the ſame treatment. On making theſe inciſions, which are of a longitudinal direction, about a ſpan in length, and nearly two inches wide, a thick whitiſh juice immediately begins to flow, which gradually hardens on the bark, and in the courſe of eight days acquires the conſiſtence and appearance in which the manna is imported into Britain, when it is collected in baſkets, and afterwards packed in large cheſts*. Sometimes the manna flows in ſuch abundance from the inciſions, that it runs upon the ground, by which it becomes mixed with various impurities, unleſs prevented, which is commonly attempted, by interpoſing large concave leaves, ſtones, chips of wood, &c. The buſineſs of collecting manna uſually terminates at the end of September, when the rainy ſeaſon ſets in†.

From

* La manne eſt le principal revenu de ce pays & de quelques autres qui en ſont voiſins. Il monte dans une bonne année a vingt-cinq mille Louis d'or. Houel Voyage Pittoreſque, tom. 1. p. 53.'

† This account is taken from Houel *Voyage Pittoreſque*, and Seſtini *Lettere della Sicilia*, and related by Murray: to which we ſhall ſubjoin Dr. Cirillo's account, communicated to the Royal Society. Vide Vol. 60. p. 233.

"The manner, in which the manna is obtained from the Ornus, though very ſimple, has been yet very much miſunderſtood by all thoſe who travelled in the kingdom of Naples; and among other things they ſeem to agree, that the beſt and pureſt manna is obtained from the leaves of the tree; but this, I believe, is an opinion taken from the doctrine of the antients, and received as an inconteſtible obſervation, without conſulting nature. I never ſaw ſuch a kind, and all thoſe who are employed in the gathering of the manna, know of none that comes from the leaves. The manna is generally of two kinds; not on account of the intrinſic quality of them being different, but only becauſe they are got in a different manner. In order to have the manna, thoſe who have the management of the woods of the Orni in the month of July and Auguſt, when the weather is very dry and warm, make an oblong inciſion, and take off from the bark of the tree about three inches in length, and two in breadth; they leave the wound open, and by degrees the manna runs out, and is almoſt ſuddenly thickened to its proper conſiſtence, and is found adhering to the bark of the tree. This manna, which is collected in baſkets, and goes under the name of *manna graſſa*, is put in a dry place, becauſe moiſt and wet places will ſoon diſſolve it again. This firſt kind is often in large irregular

'From this account it is evident, that manna is the *ſuccus proprius* of the tree; any arguments therefore brought to combat the ancient opinion of its being a *mel aërium*, or honey-dew, are wholly unneceſſary: that, with which the Iſraelites were ſo peculiarly favoured, could only have been produced through miraculous means, and is conſequently out of the province of the *natural* hiſtorian.—Manna is generally diſtinguiſhed into different kinds, viz. the manna in tear, the canulated and flaky manna, and the common brown or fat manna. All theſe varieties ſeem rather to depend upon their reſpective purity, and the circumſtances in which they are obtained from the plant, than upon any eſſential difference of the drug: when the juice tranſudes from the tree very ſlowly, the manna is always more dry, tranſparent, and pure, and conſequently of more eſtimation; but when it flows very copiouſly it concretes into a coarſe brown unctuous maſs; hence we have a reaſon, why, by applying ſtraws and other ſubſtances to receive the flowing juice, the manna becomes much improved: Houel, who taſted the manna when flowing from the tree, found it much bitterer than in its concrete ſtate; this bitterneſs he attributes to the aqueous part, which is then very abundant, of courſe the manna is meliorated by all the circumſtances which promote evaporation. According to Lewis, "the beſt manna is in oblong pieces, or flakes, moderately dry, friable, very light, of a whitiſh or pale yellow colour, and in ſome degree tranſparent: the inferior kinds are moiſt, unctuous, and brown. Manna liquifies in moiſt air, diſſolves readily in water, and, by the aſſiſtance of heat, in rectified ſpirit. On inſpiſſating the watery ſolution, the manna is recovered of a much darker colour than at firſt. From the ſaturated ſpirituous ſolution,

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gular pieces of a browniſh colour, and frequently is full of duſt and other impurities. But when the people want to have a very fine manna, they apply to the inciſion of the bark, thin ſtraw, or ſmall bits of ſhrubs, ſo that the manna, in coming out, runs upon thoſe bodies, and is collected in a ſort of regular tubes, which give it the name of *manna in cannoli*, that is, manna in tubes: this ſecond kind is more eſteemed, and always preferred to the other, becauſe it is free and clear. There is indeed a third kind of manna, which is not commonly to be met with, and which I have ſeen after I left Calabria: it is very white, like ſugar; but as it is rather for curioſity than for uſe, I ſhall ſay no more of it. The two ſorts of manna already mentioned undergo no kind of preparation whatſoever, before they are exported; ſometimes they are finer, particularly the *manna graſſa*, and ſometimes very dirty and full of impurities; but the Neapolitans have no intereſt in adulterating the manna, becauſe they always have a great deal more than what they generally export; and if manna is kept in the magazines, it receives often very great hurt by the ſouthern winds, ſo common in our part of the world. The changes of the weather produce a ſudden alteration in the time that the manna is to be gathered; and, for this reaſon, when the ſummer is rainy, the manna is always very ſcarce and very bad."

great

great part of it ſeparates as the liquor cools, concreting into a flaky maſs, of a ſnowy whiteneſs, and a very grateful ſweetneſs."

'Manna is well known as a gentle purgative, ſo mild in its operation, that it may be given with ſafety to children and pregnant women; in ſome conſtitutions however it produces troubleſome flatulencies, and therefore requires the addition of a ſuitable aromatic, eſpecially when given to an adult, where a large doſe is neceſſary; it is therefore uſually acuated by ſome other cathartic of a more powerful kind. The efficacy of manna is ſaid, by Valliſnieri, to be much promoted by caſſia fiſtularis, a mixture of the two purging more than both of them ſeparately; it is therefore very properly an ingredient in the electuarium e caſſia.'

The virtues of the *Arum Maculatum*, or Wake Robin, are thus deſcribed:

'The root is the medicinal part of this plant, which in a recent and lacteſcent ſtate is extremely acrimonious, and upon being chewed excites an intolerable ſenſation of burning and pricking in the tongue, which continues for ſeveral hours: when cut into ſlices and applied to the ſkin, it has been known to produce bliſters. This acrimony, however, is gradually loſt by drying, and may be ſo far diſſipated by the application of heat, as to leave the root a bland farinaceous aliment*; its medical efficacy therefore reſides wholly in the active volatile matter, and conſequently the powdered root muſt loſe much of its power on being long kept, a circumſtance which very properly cauſed the omiſſion of the Pulvis ari compoſitus in the laſt edition of our Pharmacopœia. Lewis ſays, "the freſh and moderately dried roots were digeſted in water, in wine, in proof ſpirit, and in rectified ſpirit, with and without heat: the liquors received no colour, and little or no taſte. In diſtillation neither ſpirit nor water brought over any ſenſible impregnation from the Arum. The root, nevertheleſs, loſes in theſe operations almoſt the whole of its pungency †." The qualities of this root are thus enumerated by Bergius: "Virtus *recent. ſiccatæ:* ſtimulans, aperiens, incidens, diuretica; *recentis* vehementiſſima; *annoſæ* ‡ nutriens ‖."—Dr. Cullen § ſeems to conſider it as a general ſtimulant, not only exciting the activity of the digeſtive powers, where they happen to be languid, but ſtimulating the whole ſyſtem; in

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'* In this ſtate it has been made into a wholeſome bread. It has alſo been prepared as ſtarch. The root, dried and powdered, is uſed by the French to waſh the ſkin with, and is ſold at a high price, under the name of *Cypreſs Powder:* It is undoubtedly a good and innocent coſmetic. Withering, l. c.——Theſe roots are alſo ſaid to poſſeſs a ſaponaceous quality, and have been uſed in waſhing linen, to ſupply the place of ſoap. Raii Hiſt. p. 1208.'

'† Lewis M. M. 119.'

'‡ Tales radices Ari annoſæ vix acres ſunt, prout ſupra monuimus, & quæ reſtare poteſt acrimonia, mitigatur penitus ebullitione. Cæterum plures Ari ſpecies apud varias gentes eſculentæ ſunt. Nutriunt omnes ſuo farinoſo. Bergius, l. c.'

'‖ Lewis M. M. 722. § M. M. vol. 2. 212.'

proof

proof of this, he obſerves, that it has been uſeful in intermittent fevers. Arum, by ancient writers, is much commended, both as an external and as an internal remedy, and it is ſaid, that "Ratione particularum tenuium & volatilium mucum viſcidum & ſpiſſum ventriculi & inteſtinorum parieribus adherentem potenter incidit, attenuat, atque reſolvit;" and was preſcribed in all that numerous claſs of diſeaſes formerly ſuppoſed to proceed a ſuccorum lentore. Bergius conſiders it uſeful in Colluvies pituitoſa, Anorexia, Cephalæa ſympatica*, Aſthma humorale, Cachexia, Febris intermittens. Arum is certainly a very powerful ſtimulant, and by promoting the ſecretions may be advantageouſly employed in cachectic and chlorotic caſes, in rheumatic affections, and in various other complaints of phlegmatic and torpid conſtitutions; but more eſpecially in a weakened or relaxed ſtate of the ſtomach, occaſioned by the prevalence of viſcid mucus. If this root is given in powder, great care ſhould be taken that it be young and newly dried, when it may be uſed in the doſe of a ſcruple or more twice a day: but in rheumatiſms and other diſorders requiring the full effects of this medicine, the root ſhould be given in a recent ſtate, and to cover the inſupportable pungency it diſcovers on the tongue, Dr. Lewis adviſes us to adminiſter it in the form of emulſion, with gum arabic and ſpermacæti, increaſing the doſe from ten grains to upwards of a ſcruple three or four times a day; in this way "it generally occaſioned a ſenſation of ſlight warmth about the ſtomach, and afterwards in the remoter parts manifeſtly promoted perſpiration, and frequently produced a plentiful ſweat. Several obſtinate rheumatic pains were removed by this medicine, which is therefore recommended to further trial."

We cannot omit quoting the remarks on the effects of *Digitalis Purpurea*; concerning the utility of which medicine there are different opinions.

'The leaves of Fox-glove have a bitter nauſeous taſte, but no remarkable ſmell; they have been long uſed externally to ſores and ſcrophulous tumours with conſiderable advantage. Reſpecting the internal uſe of this plant, we are told of its good effects in epilepſy, ſcrophula, and phthiſis; but the incautious manner in which it was employed rendered it a dangerous remedy: thus we find Ray (after reciting the caſe of epilepſy cured by it, as mentioned by Parkinſon,) ſays, "Verum medicamentum hoc robuſtioribus tantum convenit, ſiquidem violenter admodum purgat & vomitationes immanes excitat†:" and others, ſpeaking of its ſucceſsful exhibition in ſcrophula, remark, "Sed ob nimiam remedii vehementiam, continuationem ejus neceſſariam detrectavit‡." Yet while Digitalis was generally known to poſſeſs ſuch medicinal activity, its diuretic effects, for

'* Bergius ſpeaks highly of the efficacy of Arum in theſe headachs, which were of the moſt violent kind, and reſiſted all the means he employed; till he uſed the powder of this root, which never failed to relieve them.'

'† Raii Hiſt. p. 767.'

'‡ Vide Murray's Ap. Med. vol. I. p. 192.'

which

which it is now deſervedly received in the Materia Medica, were wholly overlooked; that to this diſcovery Dr. Withering has an undoubted claim, and the numerous caſes of dropſy, related by him and other practitioners of eſtabliſhed reputation, afford inconteſtible evidence of its diuretic powers, and of its practical importance in the cure of thoſe diſeaſes *. From Dr. Withering's extenſive experience of the uſe of the Digitalis in dropſies, he has been enabled to judge of its ſucceſs by the following circumſtances:—"It ſeldom ſucceeds in men of great natural ſtrength, of tenſe fibre, of warm ſkin, of florid complexion, or in thoſe with a tight and cordy pulſe. If the belly in aſcites be tenſe, hard, and circumſcribed, or the limbs in anaſarca ſolid and reſiſting, we have but little hope. On the contrary, if the pulſe be feeble, or intermitting, the countenance pale, the lips vivid, the ſkin cold, the ſwollen belly ſoft and fluctuating, the anaſarcous limbs readily pitting under the preſſure of the finger, we may expect the diuretic effects to follow in a kindly manner†." Of the inferences which he deduces, the fourth is, "that if it (Digitalis) fails, there is but little chance of any other medicine ſucceeding." Thus we are to infer, that men of great natural ſtrength, and under the other circumſtances juſt mentioned, when affected with dropſy, have little to hope for from the uſe of this diuretic, and ſtill leſs from any other medicine‡. As this obſervation is the reſult of experience, and of conſiderable practical conſequence, we wiſh particularly to preſs it on the attention of the medical reader. Although the Digitalis is now generally admitted to be a very powerful diuretic, and many caſes may be adduced of its ſucceſsful uſe‖ in addition to thoſe already publiſhed, yet it is but juſtice to acknowledge that this medicine has more frequently failed than could have been reaſonably expected, from a compariſon of the facts ſtated by Dr. W. §—"The doſe of the dried leaves, in powder, is from one grain to three twice a day. But if a liquid medicine be preferred, a dram of the dried leaves is to be infuſed for four hours in half a pint of boiling water, adding to the ſtrained liquor an ounce of any ſpirituous

* See his account of the Fox-glove, publiſhed 1785; a book, which, in the opinion of Dr. Cullen, "ſhould be in the hands of every practitioner of phyſick," (M. M.)'

† L. c. p. 189. & ſeq.'

‡ In ſuch caſes Dr. W. attempts to induce a change in the conſtitution, and thereby to fit it for the action of the Digitalis. Would not repeated purging, according to Sydenham's plan, ſucceed beſt in theſe caſes?'

‖ The author could bring many inſtances, were it neceſſary, of the good effects of the Digitalis: a clinical patient at Guy's hoſpital, treated by Dr. Relph laſt winter, afforded a ſtriking proof of the efficacy of this medicine in hydrothorax.'

§ Among the principal of the unſucceſsful caſes, we may notice the eight fatal ones related in the Medical Memoirs by Dr. Lettſom. In reply to theſe caſes, Dr. Withering ſent me the following

tuous water. One ounce of this infuſion, given twice a day, is a medium doſe. It is to be continued in theſe doſes till it either acts upon the kidneys, the ſtomach, the pulſe, (which it has a remarkable power of lowering) or the bowels."

After what we have already obſerved, we ſcarcely need ſay that we expect much gratification from the remaining volumes of this uſeful and very amuſing work.

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ing letter*, which is publiſhed by the permiſſion of Dr. Lettſom, who authorizes me to ſay, that as his only object in this buſineſs is the inveſtigation of truth, he willingly appeals to the juſtice and candour of the public, how far his practice is fairly repreſented in Dr. Withering's letter.

'* Sir,

'Pleaſe to accept my thanks for your offer of inſerting any thing new which I might have to ſay reſpecting the Digitalis; but I really have nothing new to obſerve, nor have I any thing to retract of what I ſaid before. Under my own management, under that of the medical practitioners in this part of England, and I may add, alſo in the hands of ſome worthy and reſpectable clergymen in village ſituations, it continues to be the moſt certain, and the leaſt offenſive diuretic we know; in ſuch caſes, and in ſuch conſtitutions, as I have adviſed its exhibition. I have alſo the ſatisfaction to find, by letters from ſome of the moſt eminent phyſicians in different parts of England, that it is equally uſeful and ſafe in their hands. But I complain of the treatment this medicine has had in London. Its ill ſucceſs there cannot be altogether owing to difference of conſtitutions. Dr. Lettſom has related his unſucceſsful attempts with a degree of courage, and of candour, which do the higheſt honour to his integrity†; but no one can compare his choice of patients, with my declaration of the fit and the unfit, or the doſes he preſcribed, and the perſeverance he enjoined, with my doſes, rules, and cautions‡, without being aſtoniſhed that he could ſuppoſe he had been giving this medicine "in the manner preſcribed by me||."——I am fully ſatisfied, that, had I preſcribed it in ſuch caſes, ſuch forms, ſuch doſes, and ſuch repetitions as he has done, the effects would, in my hands, have been equally uſeleſs, and equally deleterious. I muſt therefore ſuppoſe, that he had forgotten what I had written, without being conſcious that his memory had deceived him. Had it been otherwiſe, after peruſing the caſes I had publiſhed at pages xx. and pages 151, &c. of my ACCOUNT, &c. he would hardly have thought it neceſſary to have publiſhed more inſtances of what I had ſtigmatized as *bad practice*; or to have ſought for further proofs, that an active and uſeful medicine might be employed ſo as to prove a deleterious poiſon.'

'† Memoirs of the Medical Society of London, vol. ii. p. 145.'

'‡ Account of the Fox-glove, p. 181. 184, et ſeq.'

'|| Memoirs of the Medical Society of London, vol. ii. p. 169.'

ART. XII. *The Annals of Chemiſtry*, or, A Collection of Memoirs relative to Chemiſtry, and the Arts with which it is connected. By Meſſrs. De Morveau, Lavoiſier, Monge, Berthollet, De Fourcroy, Baron de Dietrich, Haſſenfratz, and Adet. Tranſlated from the French. Vol. I. 8vo. pp. 240. 3s. 6d. ſewed. Johnſon. 1791.

THE *Annales de Chimie* (which ſhould be tranſlated *Chemical Annals*, not *The Annals of Chemiſtry*,) commenced in 1789, and continue to be publiſhed in *monthly* numbers, three of which make a volume: of theſe volumes, ten ſtill remain to complete the tranſlation to the preſent time. The tranſlator ſhould himſelf have mentioned theſe particulars, that his readers might form ſome idea of the *extent* of the undertaking.

Theſe Annals are more comprehenſive in their objects, than the title-page would lead to expect. Beſide ſeveral *original* Memoirs in each Number, by the editors themſelves or their correſpondents, they give a compendious view of the labours of others, and of all the diſcoveries ſucceſſively made in chemiſtry, and in the chemical arts and manufactures, throughout Europe. It is likewiſe a material part of their plan, to repeat the intereſting experiments of others, and to give an account of the reſults that take place in their own hands.

The importance of ſuch a work is obvious to every one; and the execution of it has hitherto done credit to the well-known abilities of the gentlemen who have undertaken it. The tranſlator alſo has acquitted himſelf, *as ſuch*, ſufficiently well *: but he ſhould have conſidered, that the ſpeedy and *complete* communication of diſcoveries and improvements is profeſſedly the main object, and that, in this reſpect, he has by no means put the Engliſh reader in poſſeſſion of the ſame advantages which the French reader enjoys. The French have other collections, ſimilar in kind, but different in contents: the *Journal de Phyſique*, a monthly publication, of long ſtanding and great celebrity, contains many valuable original papers, as well as extracts from the works of others; and, being in the ſame language as the *Annals*, it may be preſumed to be equally known to thoſe who are acquainted with that language, and equally unknown to thoſe who are not: to the *impartial* philoſopher they are indeed equally neceſſary; for as the editors have eſpouſed different theories, it is natural for each party to have a predilection for ſuch papers, and ſuch correſpondents, as are moſt favourable to his own. Not that we mean to recommend

* The only material error that has occurred to our notice, is a ſlip of the pen, or of the preſs, at the top of p. 21, *alkalies of the lime*, for *alkalies or lime*.

a *tranſlation* of both: the bulk and expence of ſuch a work would probably defeat its intention: but, by judicious abſtracts and ſelections, the intereſting parts of them might be reduced to a very moderate compaſs. Such an article as the following, which makes an entire page (184) in the preſent publication, cannot be ſuppoſed to be of any importance to the Engliſh reader, eſpecially when a work of the ſame nature has been much better executed, three years ago, in our own language *:

'*Supplement to the Second Edition of the Elements of Chemiſtry and Natural Hiſtory. By M. De Fourcroy.* 1 *Vol. Octavo.*

'The name of M. de Fourcroy appears in the title of this little work by miſtake. It is by Mr. Adet, whom M. de Fourcroy deſired to undertake it. This work does not appear to us to admit of being analyſed, as it ſtates, chapter by chapter, the additions which M. de Fourcroy has made to his work. But we believe that Mr. Adet has purſued in this performance the beſt mode that could be deviſed.'

Some other articles, of much greater length, are equally unintereſting to the Engliſh reader; though they may, doubtleſs, at the time of their original publication, have contributed not a little to give celebrity to the ſyſtem which the editors were labouring to propagate.

The moſt important papers in the preſent volume are the following:

M. ADET on the *fuming muriat of tin*, or ſmoking ſpirit of Libavius; which is found to conſiſt of tin combined with oxygenated muriatic acid and caloric, deſtitute of water: on introducing about one third of water, the caloric is extricated, and the muriat becomes a ſolid maſs, no longer fuming.

M. LAVOISIER on the *combuſtion of iron in vital air*; ſhewing that the vital air unites wholly with the iron: but that with zinc, notwithſtanding its well-known combuſtibility, the phenomenon does not ſucceed; a circumſtance for which the author does not attempt to account.

M. BERTHOLLET on the *Pruſſic acid*; which he finds to conſiſt of azote, hydrogene, and carbone, in unknown proportions.—On *metallic oxids*, or calces; which appear to act as acids with alkalies or lime; as alkalies with acids; and ſometimes to unite with one another, like an acid with an alkali, as gold with tin in the purple precipitate: the preparation of *argentum fulminans* is deſcribed, and its effects are explained.—Abridgment of Pelletier's Memoir on the *indirect combination of phoſphorus with metallic ſubſtances*, by fluxing them with glaſs of phoſphorus and charcoal: it united with gold, platina, ſil-

* See vol. iii. of our New Series, p. 163.

ver,

ver, copper, iron, tin, lead; and deprived the five former of their ductility.—On the *combination of metallic oxids with the aſtringent and colouring parts of vegetables*; ſhewing, that iron is diſſolved by aſtringent vegetables, but not by the colouring ſubſtances, which have no aſtringency, as madder, brazil wood, &c. but that *calces* of iron, as alſo of copper, tin, and manganeſe, are diſſolved by theſe laſt, producing fixity, and ſhades, which may be advantageous in dying.

M. De Fourcroy on *azotic gas as a principle of animal ſubſtances:* he finds this gas to abound in all animal matters, proportionately to the quantity of volatile alkali which they afford; that it is extricated by nitrous acid, in the temperature of 65° Fahr. and ſpontaneouſly in the early ſtage of putrefaction, whence the deleterious effects of the vapour iſſuing in that ſtage.—Of *azotic gas contained in the air-bladders of carp*; and *two new ways of obtaining it* when thoſe bladders are not to be procured: he finds that manganeſe contains azote, which is extricated in the ſame proceſs with the vital air; that before the retort is red hot, the azotic gas alone is diſengaged, but that, after this period, the vital air paſſes nearly pure.—On a *remarkable alteration of the blood*, occaſioned by diſeaſe: drops of blood from the noſe, browniſh while flowing, gave to linen a fine blue colour, which, in ſome weeks, paſſed to a dirty green, and, at length, to a yellow: the author ſuſpects the colouring matter was analogous to Pruſſian blue: perhaps it may rather be conſidered as an inſtance of oxygenation, agreeably to M. Chaptal's theory.—On *litharged wines*, and *ſome new methods of diſcovering the preſence of lead*. We doubt that the teſt liquor here recommended is rather too troubleſome for common uſe: it is a ſolution of hepatic air in diſtilled water, and muſt be prepared at the very inſtant when it is to be employed.

M. De Morveau on the *dilatability of air and gaſes by heat:* various experiments on this ſubject, with a tabular ſtatement of them.

M. Hassenfratz on *hydrogenous gas:* this gas, by ſtanding over water for three or four months, has been ſaid to be changed into reſpirable air, but was found by this gentleman to ſuffer no alteration in twelve months.

Beſide theſe and ſome other papers by the annaliſts themſelves, there are various *extracts* from Crell's Journal, from the *Acta naturæ curioſorum*, and from other foreign publications of the time, relating chiefly to the analyſes of different mineral ſubſtances; among which the moſt remarkable are, thoſe of the chryſoprafus and adamantine ſpar, both by Klaproth: the former is found to be a quartz, coloured green by calx of nickel; the

latter conſiſts of two parts of alum earth, and one of an earth unknown, ſo intimately united, as to reſiſt decompoſition with unexampled obſtinacy. This ſpar, called *adamantine*, from its hardneſs, which is ſuch as to ſcratch cryſtal, and to be applied for the cutting and poliſhing of ſome gems, has been brought from the E. Indies under the name of *corindum*; and ſome ſpecimens of it are here ſaid to have been found alſo in France.

We have been more particular in our account of this firſt volume, than its own magnitude may ſeem to require, or than we probably ſhall be in reviewing thoſe which may follow; and the reaſon will readily occur. It is not yet too late for making alterations in the plan, by which the work might be rendered invaluable: materials may be collected with eaſe, in ſufficient plenty, and of excellent quality, requiring only to be compendiouſly and perſpicuouſly diſplayed; though it is obvious that, for this purpoſe, other abilities, than thoſe of a mere tranſlator, will be neceſſary.

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ART. XIII. *On Electricity*; with occaſional Obſervations on Magnetiſm. Pointing out the Inconſiſtency and Fallacy of the Doctrine of *Poſitive* and *Negative* Electricity: and inveſtigating and explaining the true Principles, Compoſition, and Properties of Electric Atmoſpheres. By E. Peart, M. D. &c. 8vo. pp. 92. 2s. ſewed. Miller. 1791.

DR. PEART urges ſome plauſible objections againſt the common doctrine of *poſitive* and *negative* electricity; and ſhews, from many circumſtances of attraction and repulſion, that the bodies ſuppoſed to be in a *negative* ſtate, or totally deprived of the electric fluid, have, apparently, as *real* an electric atmoſphere as thoſe on which the fluid is ſuppoſed to be accumulated. His own hypotheſis is, that *two fluids* are concerned, which he calls, for diſtinction's ſake only, æther and phlogiſton; that theſe fluids are every where preſent, naturally combined together, and ſtrongly attractive of each other; that they are imperceptible to us while combined and quieſcent, but inſtantly manifeſt their activity on being ſeparated; that the ſeparating power, which excites one, gives a ſimilar excitation to the other alſo; that the two fluids arrange themſelves into atmoſpheres round the two bodies, or round two oppoſite parts of one body, concerned in the ſeparation; and that each of theſe atmoſpheres conſiſts of two diſtinct airs, an *internal* of æther, and an *external* of phlogiſton, or, contrariwiſe, an *internal* of phlogiſton and an *external* of æther. A more particular explication of the author's hypotheſis reſpecting the arrangements of theſe fluids into atmoſpheres, and the laws

of

of their action, may be ſeen in his treatiſe on the *Elementary Principles of Nature*; and from the ſpecimen which we have already given of it, (in the ſecond volume of our New Series, p. 97.) we imagine that moſt of our readers have concluded, that there is more ingenuity in it than ſolidity. In the preſent publication, the Doctor confines himſelf chiefly to the ſolution of the *electrical* phenomena, and of *magnetic* attraction and repulſion, which he finds to proceed from the ſame two fluids in a different *ſtate* of excitation. At the concluſion, he extends his view, and contemplates the ſame two fluids, either exiſting ſeparately in different ſtates of excitement, or coming together in different ſtates of activity, as having by him been *proved* to be the ſole agents in all the operations of Nature:

'In ſhort, (he ſays,) æther and phlogiſton are the two active principles which produce the phenomena of magnetiſm, electricity, gravitation, chemical affinities, light, fire, and all thoſe active variations of Nature, which we contemplate with wonder, and gaze at with admiration! For *proofs* of what I now aſſert, I refer thoſe who have inclination to know them, and candour enough to give them their due weight, to the full explanation I have given of them, in the Elementary Principles before mentioned.'

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ART. XIV. *Deſcription of a Portable Cheſt of Chemiſtry*; or, Complete Collection of Chemical Teſts, for the Uſe of Chemiſts, Phyſicians, Mineralogiſts, Metallurgiſts, Scientific Artiſts, Manufacturers, Farmers, and the Cultivators of Natural Philoſophy. Invented by J. F. A. Gottling, Profeſſor of Chemiſtry at Jena in Saxony. Tranſlated from the original German. 12mo. pp. 194. 3s. ſewed. Kearſley. 1791.

THE portable cheſt here offered to the public contains a complete ſet, very commodiouſly diſpoſed, of the different acids, alkalies, earthy and metallic ſolutions, vegetable colours, and the other teſts, or re-agents, neceſſary in chemical analyſations; together with a blow-pipe, glaſs mortar, ſcales, &c. M. Gottling has taken great pains to aſcertain the purity, and the effects, of the ſeveral preparations; and he has deſcribed the manner of uſing them, and of detecting the preſence of particular ſubſtances in any given compound, with ſo much clearneſs and preciſion, that a man of common underſtanding, with little or no previous knowlege in chemiſtry, will be enabled by them to examine the nature and contents of ſuch bodies as are commonly required to be ſubmitted to chemical inveſtigation. As it is our earneſt wiſh that reſearches of this kind may be rendered more familiar to manufacturers and workmen, as well as more convenient to others, we recommend this publication to all the deſcriptions of men enumerated in the title-page.

The preface informs us, that 'all the teſts are prepared by M. Hunneman, a friend of the author, and pupil of the two great luminaries of chemical ſcience, Meſſrs. Klaproth and Hermbſtaedt, of Berlin;' and that 'the cheſts are ſold, completely fitted up, at C. and G. Kearſley's, No. 46, Fleet-ſtreet; where any article, that may be expended, will be replaced.' A little farther information on this ſubject would not have been amiſs: without queſtioning, in the leaſt, either the ſkill or the care of M. Hunneman, we ſhould like to know, whether he ſends the preparations, in quantities, from the continent, or has an elaboratory in London; and in chemical preparations of ſuch delicacy, we cannot much approve of apparent reſponſibility being only in bookſellers. Happily, however, the experiments directed in the book itſelf, for examining the ſeveral teſts, will generally diſcover any material impurity or imperfection in them, whereſoever they may be procured.

The author firſt announced this undertaking in Sept. 1788, and is now employed on a continuation of it; which is to contain the analyſes made in the *dry way*, or by fire, not only of *mineral* ſubſtances, but of the *vegetable* and *animal*, having regard alſo to the ſeparation of the *artificial elaſtic fluids*; ſo that the whole may be conſidered as a *complete chemical elaboratory in miniature*. 'Undoubtedly, (as he obſerves,) a great number of experiments are yet neceſſary to be made, in order to apply the apparatus, in the completeſt and moſt commodious manner, to every caſe that may occur:' but he does not ſeem to have any doubt of being able to overcome all difficulties; and the ingenuity and perſeverance, ſo conſpicuous in the preſent performance, promiſe fair for ſucceſs in the more arduous one which remains to be accompliſhed.

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ART. XV. *Baron Inigo Born's New Proceſs of Amalgamation of Gold and Silver Ores*, and other Metallic Mixtures, as, by his late Imperial Majeſty's Commands, introduced in Hungary and Bohemia, From the Baron's Account in German. Tranſlated into Engliſh by R. E. Raſpe. With twenty-two Copper-plates. To which are added, A Supplement, or a Comparative View of the former Method of Melting and Refining; and an Addreſs to the Subſcribers, giving an Account of its lateſt Improvements, and of the Quickſilver Trade. 4to. pp. 290. 2l. 2s. Boards. Nichols, &c. 1791.

IT has been the general opinion of chemiſts and metallurgiſts, that ſilver, and even gold, are not always *native* nor *metallic* in their ores, nor yet merely covered and *diſguiſed* by foreign admixtures, but often truly mineralized, like the baſe metals;

metals; that is, in a *calciform* or [illegible] with ſulphur or the other mineralizing materials: and as quickſilver does not act on any metal in this ſtate, it has conſequently been thought impoſſible to extract the gold or ſilver from ſuch ores by amalgamation. Baron Born contends, on the other hand, that the two precious metals never exiſt in this calciform or mineralized ſtate; that they are never any more than diſguiſed by the mere appoſition of other matters: that they may be diveſted of their diſguiſe, whatever it be, by ſimple and eaſy operations, particularly by communition and calcination; and may then be extracted by quickſilver more completely, and at leſs expence, than by any other known method.

With regard to the author's main object, it is not of much importance in what ſtate the gold or ſilver exiſts in the ore: for he ſeems to admit, that metals, naturally calciform, may be rendered metallic by the preparatory calcination. Indeed, his ideas on this part of the ſubject are not always very determinate nor conſiſtent: in one place he ſays, that by this operation 'the baſe metals ſhould be reduced from their calciform ſtate into that of metal,' (p. 73.); in another, that 'the baſer metals, or ſemi-metals, from a metallic ſtate are reduced into that of calx,' (p. 87.) Whatever may be the effect of the calcination in this reſpect, its utility for rendering the gold and ſilver amalgamable is very ſatisfactorily eſtabliſhed and explained.

The ores in queſtion generally contain ſulphurated iron and copper; and thoſe which contain no ſulphur, require ſome ſulphureous mineral to be added. In calcination, the ſulphur is decompoſed; its acid unites with the iron and copper by which the precious metals were enveloped; and the vitriols, hence reſulting, being ſoluble in water, (which is a neceſſary intermedium in the amalgamation,) the particles of gold and ſilver remain clean, and in a proper ſtate for uniting with the quickſilver. For more effectually ſecuring this great point, a quantity of common ſalt is mixed with the ore, previouſly to the calcination: from the known laws of chemical affinity, the vitriolic acid quits the metals, to unite with the alkaline baſis of the ſea ſalt; and the marine acid, thus diſengaged, is of much more extenſive activity than the vitriolic, diſſolving nearly all the metallic ſubſtances that exiſt in theſe ores, (the gold and ſilver themſelves excepted,) and forming alſo, with the ſoluble earths, ſaline compounds, either ſpontaneouſly deliqueſcent, or of eaſy ſolution in water.

On theſe general principles, the Baron finds amalgamation to be ſuitable for every ſpecies of mineral containing gold or ſilver, by only varying the proportion of common ſalt, and ſome other circumſtances, according to the nature of the mine-

ral, which muſt be previouſly aſcertained by trials. He has likewiſe made conſiderable improvements in the ſeveral manual operations; in the neceſſary furnaces and machines; in the ſtampers and mills for the comminution of the ore; in the furnaces for calcination; in the boiling furnaces, with the apparatus and machinery for the ſtirring of the mixture in almagamation; in the apparatus for waſhing the amalgam, and in the ſtampers connected with it; in the furnaces for eliquating the amalgam, and for diſtilling the mercury, &c.; of all which he gives deſcriptions and figures. In ſhort, the reader will here meet with ample inſtructions for the moſt ſucceſsful and economical management, in large, of every part of the buſineſs, ſo as to obtain the *whole quantity* of gold and ſilver contained in the ore, and to recover the quickſilver *without loſs*; neither of which points have hitherto been attained, even at the Spaniſh mines in America, where the ſilver, as well as gold, is, for the moſt part, confeſſedly, and often viſibly, metallic; and where this mode of extracting them has been eſtabliſhed during above two hundred years.

Previouſly to the author's detail of his own proceſſes, he gives an account of the methods practiſed by the Spaniards, as deſcribed by different philoſophical travellers, in treatiſes written expreſsly on the ſubject by perſons on the ſpot, and in ſome official records. From theſe accounts, it is plain, that, though the enormous quantity of the nobler metals, annually brought into Europe from America, is almoſt entirely obtained by amalgamation, yet the methods practiſed or propoſed for that purpoſe are very faulty, and the deſcriptions of them imperfect and inconſiſtent; that the full produce of gold and ſilver cannot be extracted by any one of them; and that a great quantity of ſilver muſt annually remain in the leavings; that ſome additions recommended are abſolutely uſeleſs; that the means ſaid to prevent the loſs of quickſilver are very unſafe; and that the pretended ſymptoms of the good or bad ſucceſs of the amalgamation are very fallacious.

The new method of procedure was firſt brought into practice, and the firſt quick-mill erected, near Shemnitz in Hungary; and the advantages of it were ſo fully aſcertained, from the very beginning, that the late Emperor, by a formal decree, ordered 'ſimilar mills to be erected upon all the Imperial and Royal mines in Hungary and Bohemia, under the direction of Baron Born; and that his Majeſty nobly and liberally granted to him, as inventor and improver of the proceſs of amalgamation, one third of the clear profits thence ariſing during a ſpace of ten years, and during another ſubſequent period of twenty years an annuity of four per cent. of one-third

of

of the ſaid profits; under this ſingle reſervation, that the Baron, out of this grant and annuities, ſhould defray one-third of the coſt.' Notwithſtanding the well-judged patronage of the Emperor himſelf, the Baron appears to have had great difficulties to overcome from another quarter, before the final eſtabliſhment of his plan:

'When I firſt propoſed the amalgamation of gold and ſilver ores, ſome (he ſays, p. 71,) of our cloſet chemiſts and empyrical melters ſcouted the idea, and denied the poſſibility ſo poſitively, that, rather than own it, I was ſuſpected and charged by implication of having, ſomehow or other, and by ſlight of hand, introduced ſilver into the boilers or the other apparatus which I made uſe of. But when the experiments were repeated at Vienna, and ocular demonſtration was given of the denied poſſibility, reams of paper were waſted in calculations, doubts, conſiderations, and objections againſt the uſe of the proceſs at large. Fortunately, the matter came to the cognizance of a monarch who knew, from experience, what obſtacles egotiſm, prejudice, and ignorance, will throw into the way of improvements and uſeful innovations. The conſequence was, his Majeſty's command, that amalgamation ſhould be introduced. Now, and ever ſince, the operations at large have perfectly anſwered, and undeniably proved the advantages which I foreſaw; all theſe calculators, pyrrhoniſts, conſiderers, and objectors, are reduced to their laſt miſerable ſhift, which is a ſhrug of their ſhoulders, with an invidious ejaculation; *There is nothing new in it! It is but the old Spaniſh proceſs of amalgamation!*'

After the Emperor's grant had been obtained, ſome new financial regulations were deviſed, with a view to obſtruct the undertaking, by increaſing its expence. For common ſalt (of which the quantity conſumed was very conſiderable, more ſo at firſt than was afterward found to be neceſſary,) the Baron was made to pay (as we learn from the tranſlator's preface,) at the rate of 9s. 4d. ſterling per hundred weight in Hungary, and 16s. 8d. in Bohemia; though the prime coſt at the royal magazines in the reſpective places was only about 2s. 6d. and 3s. For quickſilver, he was charged 12l. 8s. per quintal, while the court of Spain was ſupplied for 10l. and the original price was but 25s. 9d. Theſe regulations, however, and others of a like kind, inſtead of diſtreſſing or diſcrediting the work, ſerved only the more to evince its advantages: the new proceſs was adopted not only at the mines in the Imperial and Auſtrian dominions, but at thoſe of Freyberg in Saxony: ſome ſucceſsful trials have been made for introducing it in the Hartz foreſt, in place of the very expenſive proceſs of ſeparating ſilver from copper by eliquation with lead; and the court of Spain has been ſo fully convinced of the advantages that muſt ariſe from it, particularly with regard to the rich leavings of their former proceſs, which have been accumulating

for ages, 'that Mr. d'Elhuyar, inſpector general of the mines in South America, after having been inſtructed at Shemniz in the principles of this proceſs, has been ſent, in 1788, to Mexico, with one Swediſh and ſix German metallurgiſts of the ſame ſchool, in order to introduce it in Mexico and Peru.'

While all the mining countries on the continent are looking up with admiration to this ſingular revolution in metallurgy, and preparing to make the moſt of it for themſelves, Mr. Raſpe has very laudably exerted himſelf in diffuſing the knowlege of it in this iſland, and in collecting for us all the additional information on the ſubject that can be procured.

In a prefatory addreſs to his ſubſcribers, he gives an account of ſeveral improvements which have been made ſince the Baron's publication, and by which the proceſs is wonderfully ſimplified; particularly the wet ſtamping of the ore inſtead of dry grinding; a more expeditious way of ſifting; a method of effecting the amalgamation by churning, without heat, in which the Baron himſelf had not been able to ſucceed, though he had not given up the idea of its being practicable; a very ingenious and ſimple contrivance for recovering the mercury from the amalgam without loſs; with ſome uſeful remarks, by the tranſlator himſelf, on the ores, &c. which may be refined by quickſilver; on the extraction of ſilver from copper by this means; on the reducing of copper to a high degree of purity; and a view of the quickſilver trade.

The Supplement conſiſts of 'Reports and opinions on the advantages of amalgamation, drawn up by ſome eminent miners and metallurgiſts, at their meeting at Glaſshutte near Shemnitz in 1786, publiſhed by J. J. Ferber, at Leipzig and Vienna, in 1787. The great ſuperiority of the new proceſs is here fully confirmed, by unexceptionable judges aſſembled from different parts of Europe; ſo that no doubt can remain of its being advantageous to all who are concerned either in the extraction of the nobler metals from ores, or in the recovery of them when mixed, in ſmall particles, with recrementitious matters, in the neceſſary operations of various arts and manufactories.

With regard to the *tranſlation* of this work, moſt of our readers, we preſume, are already ſufficiently apprized, that there is no danger of Mr. Raſpe having any where miſunderſtood the ſenſe of his originals, or of having expreſſed himſelf inadequately in our language—but juſtice requires us to add, that he appears to have had this buſineſs much at heart; and he intimates, in conſequence of a mineralogical ſurvey which at that time (1790) employed him in the northern parts of the iſland, 'that Great Britain has a chance to have quickſilver mines of her own, nor any longer in that reſpect to be

dependant on foreign regulations of finance, ſpeculation, and monopoly.'

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ART. XVI. *An Hiſtory of Funguſſes, growing about Halifax, [Yorkſhire.]* With Forty-ſix Copper-plates, &c. With a particular Deſcription of each Species, in all its Stages, &c. The Whole being a plain Recital of Facts, the Reſult of more than Twenty Years' Obſervation. By James Bolton, Member of the Natural Hiſtory Society at Edinburgh. 4to. 4 Vols. Each at 2l. 2s. coloured, or 18s. plain. Boards. White and Son. 1788—1791.

WE may perhaps appear to Mr. Bolton, as well as to many of his friends, to have overlooked this work: but ſo reſpectable a production could not have been treated by us with ſuch indifference *. The truth is, that ſoon after the third volume came to our hands, we heard a report that materials were in ſtore, ſufficient to make out a *large* additional one.—The ſubject itſelf induced us to give credit to the report. *Fungi*, the very quinteſſence of anomaly in vegetation, are not very readily to be aſcertained as to locality, if even as to exiſtence: for they appear after very long intervals, and they are wonderfully numerous in one year, and perhaps will not grow in that ſpot again for ten or twenty years. The neceſſity, therefore, of an appendix, large as it is †, did not ſurprize us.—We ſhall rather wonder, if Mr. Bolton, provided he continue to be actuated by the ſame ſpirit of inquiry, will not think himſelf compelled to favour us with another, or rather others, from time to time. Hearing, therefore, and readily believing, that a fourth part of equal importance would appear, we thought it beſt to wait, till we could give an account of the whole together:—to which we now proceed.

The firſt volume opens with a handſome dedication to the Earl of Gainſborough. To this ſucceeds an introduction, in which the author defines his *Genera*, and refers to a figure by way of illuſtration. The Agarics, being very numerous, are particularly conſidered; and the parts of which they conſiſt, are defined and illuſtrated by figures. This introduction is carried on in the ſecond volume, where alſo the outline of the author's plan is ſet forth. The whole of the firſt volume, and ſeventy-three pages of the ſecond, contain the Agarics.—Mr. Bolton has not forgotten to give us a table of the ſpecific deſcriptions of all his ſpecies drawn up in one view:—a plan which we cannot too ſtrongly recommend to all writers in Na-

* The firſt two vols. were briefly noticed by us in Rev. vol. lxxix. p. 460.

† The Appendix makes the 4th volume of this work.

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tural Hiſtory, particularly when they treat of numerous ſubjects.

The remainder of the ſecond volume contains the GENERA, *Boletus*, *Hydnum*, and *Phallus*.

The third volume has the introduction continued, of which we ſhall have occaſion to ſay a few words hereafter, and comprehends the GENERA, *Clathrus*, *Helvella*, *Peziza*, *Clavaria*, *Lycoperdon*, *Sphæria*, and *Mucor*. A very ſhort appendix, containing a few later diſcoveries, cloſes the volume.

We thank Mr. Bolton for the continuance of the introduction in the fourth volume;—not merely for his own later obſervation, but alſo for his account of Monſieur Bulliard's work on the Fungi of France, which he gives with neatneſs, and all-becoming modeſty. The Agarics, added in this volume, make the whole number deſcribed, and figured, 167. The *Boleti* are twenty-ſeven.—The numbers of the other families are in proportion. At the end of this volume, is an *Index Generalis*, containing an enumeration of all the ſpecies treated in the whole work, with references to ſuch figures in other works, as Mr. Bolton could determine with certainty.

The plan, as purſued throughout the whole performance, is, to give a ſhort ſpecific deſcription in Latin of each ſpecies, with reference to ſynonyms and figures in other authors, (this idea is more fully put in practice in the *Index Generalis*,) and then to add a long and very particular deſcription of all the parts and qualities of each in Engliſh. Every ſpecies is figured. There are 182 plates.

The author will, by this time, be ſenſible, that we have taken ſome pains to deſcribe his publication; and our readers will alſo have a tolerable idea of the immenſe labour which Mr. Bolton has beſtowed in preparing his work: we ſhall, therefore, turn our thoughts and inquiries, very readily, to conſider the mode in which he has executed it.

It muſt be allowed that there is great perſpicuity in the general method purſued. The GENERA are firſt eſtabliſhed; the orders under each are then regularly deſcribed; the ſpecific deſcription is accurately detailed, at conſiderable length; and the figure, being placed fronting each deſcription, is thus ready at hand for compariſon. As the Genus *Agaricus* is the principal one of the Fungi, we are conſequently led to examine the author's treatment of that ſubject. It is not often that we can bring ourſelves to take part with modern ſcioliſts, in their affected improvements of the Linnéan arrangements:—but we muſt ſay that Mr. Bolton is very right in contending for the diſtinction between the *volva* and the *velum*.—The former is that which inwraps the whole plant in its infant ſtate;

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the latter is that which veils over the gills of the *Agarici*, being a membrane extending from the ſtem of the plant to the rim of the *pileus*.—Parts evidently diſtinct and applicable to very different purpoſes—Linné had confounded them.—All the parts of an Agaric are exhibited, and illuſtrated in a rude but ſufficiently expreſſive plate at the head of the introduction, containing nine figures. Mr. Bolton makes good uſe of theſe parts, in directing the ſtudent in his purſuits.

'In deſcribing an Agaric, every part of the plant ſhould be examined, in reſpect to the following particulars.

'The root, whether tapering, bulbous, compreſſed, or of what other figure; note the colour and conſiſtence of the fibres, and to what they adhere; whether the root produces one ſingle ſtem, or more than one; and if more, how many: ſay in what ſituation it grows, and at what ſeaſon. Note, whether it be furniſhed with a *volva*, and if there is a volva, ſay of what ſize, figure, texture, colour, and duration; if it periſhes and diſappears before the other parts, ſay how, and at what age of the plant: under this head, note alſo, the duration of the plant, whether it ſprings up and periſhes in the ſpace of a few hours, in one or two days, or whether it abides for weeks.

'Of the ſtem ſay, whether upright or leaning; if leaning, whether in a regular curve, or crooked in various directions; whether hard and firm on being preſſed between the fingers, or freely yielding to a gentle preſſure; whether ſolid, and of the ſame ſubſtance throughout, or *fiſtular*, hollow within; whether eaſily dividing in filaments, or of a brittle ſpongy ſubſtance, not diviſible in filaments; ſay how thick, how tall, of what colour both within and without.

'If there be a curtain, ſay, at what age of the plant it breaks, and how, of what colour and conſiſtence it is, and whether it entirely vaniſhes, or leaves any veſtiges.

'Of the gills, as before mentioned, ſay, if they are in one, two, or three ſeries; whether broad or narrow, many or few; whether fine or coarſe; whether adhering to the ſtem by a narrow claw, by a broad baſe, or not touching the ſtem. Say of what colour from firſt to laſt. Note, whether they yield a milky fluid, on being wounded or broken; and if ſuch a fluid, ſay of what colour, taſte, and ſmell.

'Of the pileus, note, what figure it aſſumes, from firſt to laſt; what its diameter in a ſtate of perfection, or at full growth; whether waved, undulated, or cramped round the margin, or regular and even, whether the ſurface be ſmooth and plain, or rugged with ſcales, or other inequalities; if rugged, ſay, whether the matter is of the ſame ſubſtance with, and growing from the pileus, or is of a different ſubſtance, adhering to the pileus by means of a gluten, or otherwiſe; and note the colour of theſe inequalities.—If the ſurface is ſmooth, note how it feels to the touch; whether clammy or dry; whether like cloth, ſilk, velvet, leather, vellum, or what elſe; note, whether it conſiſts of much fleſh or not, and of what ſubſtance

ſubſtance and colour within; whether ſoft and fibrous, or hard and brittle; whether diſſolving or withering in decay; and note, what mutations of colour take place on its ſurface, from the firſt appearance above ground, to the utter decay of the plant.'

Such practical hints as theſe are always valuable, and we wiſh to give them all the publicity in our power, as they are very likely to produce uſeful obſervations, which promiſe to lead to a true knowlege of the ſpecific character of each ſpecies, and to a determination of the limits of the ſeveral varieties. Thus far all is in Mr. Bolton's favour.

In executing his figures, our naturaliſt ſeems to have had his eye continually on the natural air and habit of his ſeveral ſubjects: but, in ſo coſtly a work, it is a pity that the hand of the maſterly artiſt is not obſervable.—With a great natural likeneſs, very often an inelegant penciling prevails; and the colouring is laid on in rather a rude manner, in *many* inſtances. We do not mean to ſay that theſe defects are obſtacles to the knowlege of the ſubject: but, charmed as we are by the elegant and expreſſive figures of Mr. Curtis and Mr. Sowerby, we ſhould have no objection to have had our eyes pleaſed with a beautiful diſplay of the painter's art, while our minds were labouring in ſuch abſtruſe ſtudies.

The eſſential character of each ſpecies is given in Latin:—we muſt recall our expreſſion,—oftener in the worſt of what is called *Dog-Latin*. It ſeems as if two or three perſons were employed on this part of the work; for ſome are expreſſed in a true and proper ſtyle, as *Agaricus croceus*, No. LIX. *A. ſtipitatus luteus, ſtipitis parte inferiori & pileo conico villoſis, lamellis albis numeroſis denſis.* Others are given in what may be called *mediæ Latinitatis*, as *Agaricus luridus*, No. XXVI. *A. ſtipitatus, pileo conico griſeo viſcido, margine inæquale, lamellis integris profundis ſordide cæruleus, ſtipite ſolidâ arcuatâ.* Here only gender and declenſion are *murdered*. We may obſerve by the way, that we are told this grows on *Gibbet-hill*. Some are in the true *infimæ Latinitatis*,—as, *Sphæria* VIRDIS, No. CLII. *S. ſimplex globoſa virida cortice granulatâ, granula fuſca.* We really have not hunted for theſe inſtances of Parnaſſian reformation. We may ſay of the book, *Ipſe capi voluit*,—each volume opened in theſe places. Whoever will hunt after game of this ſort, will be ſure to find ſport: but, ſeriouſly ſpeaking, we wonder that Mr. Bolton, when he was preparing ſo coſtly a publication, and was willing to appear in Latin, did not take better care, and get ſome learned friend, (ſurely he muſt have many equal to the taſk,) to correct ſuch ridiculous faults:—a common ſchool-boy could have done it. In our character as protectors and promoters of ſci-

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ence and literature, we muſt aſk, why would he not content himſelf with that to which he ſeems equal, plain Engliſh? Why is the ſcience to be ſo overloaded with coſtly imperfections? Is a man's merit raiſed by meddling with the jargon of literature?——We could ſay a great deal more to the ſame purpoſe: but we flatter ourſelves that Mr. Bolton is ready to acknowlege his *offence.* His merit lies in great obſervation and practical knowlege; and this would be very ſufficient, were he to communicate his ſubject to others by word of mouth: but when he proceeds farther to the art (we will not deem it in him, the *trade,*) of book-making, many other requiſites are neceſſary:—Correct language, taſte in the diſpoſition of ſubjects, an elegant execution of them, and, in ſhort, that happy talent, with which *few* are bleſſed, of conſtituting *a complete whole.* The *London Cockney Naturaliſt* will not find his ſubjects in *Bond-ſtreet,* nor in *Cheapſide*: but, having a more ſcientific taſte than his more learned country practitioner, will execute his plan, the materials for which he collects from various diſtances, far more correctly. The Country Naturaliſt has to boaſt of more intimate knowlege of his ſubjects: but his mind is not habituated to move in the elegant line of refined life, nor is his hand correct in expreſſing what he would wiſh.—Evidently, then, they each want mutual aſſiſtance; and if ever Mr. Bolton wiſhes to appear again in print, we hope he will profit from our friendly hint. Let him collect for himſelf, and let him ſubmit his language to ſcholars, and his drawings to an acknowleged artiſt.

We muſt beg to diſpute a point of practical obſervation with Mr. Bolton—Speaking of the '*Boletus elegans,* which was found in the hollow of an old elm-tree root, in Auguſt 1786,' he ſays, 'it did not make its appearance there in 1787, but in 1788 on the 28th of July another ſpecimen grew in the ſelf ſame ſpot; *ſo that this ſpecies ſeems to be biennial in its nature.*' [See Introduction, p. xx.] There is no proof at all of this. In the firſt place, no general concluſion can be drawn from a ſingle inſtance; and 2dly, If the circumſtances of growth and appearance are to give the notion of the powers of vegetation in any ſpecies, all things muſt be thrown into confuſion;—and, by the ſame rule, ſome muſt be *decennials,* and ſome *twentennials,* and, in ſhort, we muſt coin new terms to expreſs all theſe *novel* irregularities. *We know nothing of the culture of Fungi from ſeed.* Aſſertions have been made:—but aſſertions (to gain credit with ſober-minded people,) muſt be founded in actual and repeated experiments.

We mentioned our intention of taking ſome notice of the continuation of the Introduction in the third volume. We would

would wiſh to bring forward a very ingenious remark of Mr. Thomas Flintoff of Guiſborough in Yorkſhire, on the motion of the fibres in the *ſcarlet clathrus*; it is contained in a letter from that Gentleman to Mr. Edward Robſon of Darlington, who tranſmitted it to Mr. Bolton.

'I have encloſed a ſpecimen of a wonderful little plant. The ſtalk is about a line in length, bearing at the top a round head, about the ſize of a rape ſeed, at the firſt very tender, and contains a liquor like milk; from that they turn to a beautiful orange colour, and after that to an olive. When mature, and fit for examination, I looked at a great many of them through the explicator; and ſome amongſt them were juſt opening at the top: one of theſe I laid on the talck in the ſlider, and viewed it through the ſilver ſpeculum. At the firſt I was much ſurprized, to ſee a part of the fibres, that had got through the rupture, moving like the legs of a fly when laid on its back. I then burſt it with the point of a pin, and was ſurprized ſtill more, when I ſaw it had the appearance of a little bundle of worms entangled together, or fibres all alive. I next took the little bundle of fibres quite out, and the animal motion was then ſo exceeding ſtrong, as to turn it half round, firſt one way and then another, and two or three times it got out of the focus. Almoſt every fibre had a different motion; ſome of them twined one round another, and then untwined again, while others were bending, extending, coiling, waving, &c. The fibres had many little balls adhering to their ſides, which I take to be the ſeeds: I obſerved many of theſe were diſengaged at every motion of the fibres. I diſtinguiſhed many of the fibres, and they appeared under the lens as thick as a horſe-hair, and were all exactly of the ſame length, which was, to my apprehenſion, about two inches; they were ſmalleſt at each end, which, together with their vermicular motion, gave them the ſtrongeſt reſemblance of little live worms. I examined many of them, at various times, and always found the motion preciſely the ſame; but ſtrongeſt when recent, and on the firſt burſting. The ſeeds appeared like gunpowder, finely granulated.'

By ſome miſtake, this remark is here attributed to Mr. Robſon. However, in a letter which we have received from that Gentleman, he very handſomely reſtores it to the right owner.

We take our leave for the preſent of Mr. Bolton, heartily thanking him for having laid ſo good a foundation for the ſtudy of Engliſh *Fungi:* his work is abſolutely neceſſary to all who would be maſters of the ſubject. Mr. Bolton will obſerve, that nothing which we have ſaid, in the way of *criticiſm*, takes from his character as a very laborious and intelligent botaniſt. It is no impeachment of his abilities in this line, to ſay that we think him blameable in not profiting from Mr. Aiton's ſenſible declaration in his *Hortus Kewenſis*, that he was favoured with the "aſſiſtance of men more learned than himſelf." [See the Dedication to the King.] It is naturally to be expected from modern

modern publications, that they ſhould complete the ſubject, to the time in which they offer their ſentiments: but a book, like a gentleman, ſhould not preſume on the mere ſoundneſs and quantity of knowlege contained within; ſome reſpect muſt be paid to the faſhion of the times; and it muſt be allowed that the moſt *profound* ſcholar is not excuſeable, if he lays aſide the attention due to *exteriors*.

*** For our account of Mr. Bolton's *Filices Britannicæ*, or Hiſtory of Britiſh Ferns, ſee Rev. vol. lxxvi. p. 129.

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ART. XVII. *Thirteen Sermons to Seamen*; preached on board of his Majeſty's Ship, Leander, in the Bay of Gibraltar. By Percival Stockdale. 8vo. pp. 620. 5s. Boards. Deighton. 1791.

THIS author has frequently engaged our attention *, and as we have not failed (we hope,) to treat him with due regard, neither have we neglected to point out, with candour, any defects which diſcovered themſelves to us in his publications. In his various writings, ſome of which have, perhaps, been rather too haſtily produced, we have obſerved the marks of genius, and of an acquaintance with ſubjects of learning; we have farther remarked with pleaſure, that whatever peculiarities might attend them, they are accompanied, in other inſtances, with good ſenſe; and are generally directed to promote the great purpoſes of piety and morality. In the preſent volume, we find little matter for objection, and much to approve.

The author pleads occaſionally for the eſtabliſhed church in which he officiates; and has alſo ſpoken unfavourably of thoſe who diſſent from it; yet we cannot regard him as a bigot, nor rank him with thoſe, who, either through ignorance or ſuperſtition, or policy, declaim in ſupport of what others have deemed indefenſible. Several of his ſentiments in this collection, as well as in his former productions, intimate to us that he is a friend to liberty, civil and religious,—to every thing that may juſtly and reaſonably contribute to the comfort and benefit of his fellow-creatures. His theology, he would ſuppoſe, and we will not diſpute it, accords with the declared tenets of our eſtabliſhment: yet we cannot but remark the manner in which he ſpeaks of one great article; concerning which he thus expreſſes himſelf,—† 'the ever bleſſed Trinity—or the exiſtence of God, in his three *characters*, *energies*, or *actions*, of our Creator, Redeemer, and Inſpirer of good thoughts, reſolu-

* See our *General Index*; and vols. lxxi. and lxxix.

† Page 137. 140, 141.

tions and conduct.'——The ſermon was preached on Trinity Sunday; he might think there was a kind of propriety in attending to the diſtinction by which the day has been marked; but the ſubject of his diſcourſe, wiſely choſen in our view, is that of *doing juſtice*, &c. in recommendation of which duty he principally addreſſes his audience.

In his preface, we obſerve that Mr. Stockdale expreſſes an approbation of authorizing and guarding, by the law, what he calls the eſſential doctrines of Chriſtianity; yet we perceive, with pleaſure, that however ſtrenuous he may be for ſuch extenſions of power, his diſpoſition, and his religion, are wholly abhorrent from perſecution*:—'Thoſe,' he tells us, 'who have been appointed the guardians and explainers of the ſcriptures, have, perhaps, in ancient, as well as in modern times, done more injury both to *them*, and to religion, than any other claſs or deſcription of men; by making the ſacred oracles the inſtruments of their ſecular or intellectual ambition:'—He proceeds to cenſure thoſe acrimonious and unchriſtian zealots, 'who have excited furious and ſcurrilous diſputes; and have ſet on foot cruel and ſanguinary perſecutions, becauſe they could not prevail on thoſe whom they ſhould have treated as brethren, to accept their jargon for a clear and full interpretation of the ſecrets of heaven. Theſe men totally loſt ſight of the *ſubſtance* of Chriſtianity; they ſurely forgot that all our doings without charity, are nothing worth.'—Once more, he argues, 'Of all the enemies to the celeſtial morality of the goſpel (I do not mean with a cold and timid caution, to reſtrain my remark to the church of Rome) the moſt miſchievous foes to this divine morality, have always been prieſts who are licentious in their manners, or ambitious in their ſchemes.' *This* breathes the true ſpirit of the old Reformers! On another occaſion, we find him not ſo biaſſed in favour of the eccleſiaſtical conſtitution of his own country, as not to allow of ſome defects:—'No human inſtitutions, (he ſays,) were ever perfect: therefore I flatter myſelf, that it will not be thought illiberal and invidious to obſerve, that we are apt to praiſe the rights, the privileges, the laws, and the cuſtoms of England, with too partial and indiſcriminate an eulogium. Our laws are, in general, equitable and excellent, their adminiſtration is, undoubtedly, in ſome reſpects exceptionable. Even the noble right of being tried by our peers, is not without its inconveniencies: juries are ſometimes warped, and ſometimes intimidated; ſimple and honeſt witneſſes are embarraſſed, and confounded, by ſelfiſh and venal lawyers; and we pay dearly even for juſtice, which

* Page 60.

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ought to be as free and unexpenſive as the air: hence a poor man is often legally injured, oppreſſed, and ruined by the malignant and tyrannical oppoſition of a rich and powerful antagoniſt.'—There is both juſtice and generoſity in this remark.

Oliver Cromwell, however, falls under Mr. Stockdale's ſevereſt laſh: with him he contraſts his ſon Richard, and concludes with Voltaire's reflection;—"the life of the ſon was a life of health, virtue, ſelf-ſatisfaction; while the father knew nothing but ſolicitude and torment."—The preacher might, no doubt, if he had choſen it, have found inſtances, equally, or more familiarly adapted, for cautioning his audience againſt an unjuſtifiable *love of the world*, than that on which he has here fixed. We are ſomewhat inclined to number this among the eccentricities by which this Gentleman's writings have, in ſome inſtances, been diſtinguiſhed: but which more ſeldom occur in the preſent than in his former publications.

On the whole, we have peruſed this volume with ſatisfaction; the ſubjects are proper; the remarks are often ſenſible and ſtriking; and the exhortations are delivered with energy: yet there is ſtill ſomewhat deſultory and wandering, at times, in his manner: but there are alſo certain evidences of ability, of inquiry, and of knowlege, together with appearances of an honeſt mind, which wiſhes for truth, and can but reluctantly be ſhackled by the dogmas and commandments of men. We might ſelect paſſages which would be acceptable in point of compoſition, and yet more for their juſt diſplay and recommendation of religion and virtue. It gives us pleaſure to obſerve a ſteady endeavour to render people eaſy and contented in their ſtations, and to lead them to regard the practice of righteouſneſs, founded on real piety, as the ſure method for *preſent* peace and enjoyment; at the ſame time that it tends to their *future* reſt and happineſs. We muſt ſuppoſe that if Mr. Stockdale's naval hearers did not duly profit by his diſcourſes, the fault muſt have been in themſelves: but this remark will, indeed, equally apply to audiences of every other deſcription.

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Art. XVIII. *Sermons*; now firſt publiſhed from the original Manuſcripts of John Wallis, D.D. ſome Time Savilian Profeſſor of Geometry in the Univerſity of Oxford, Keeper of the Archives, Member of the Royal Society, and Chaplain in Ordinary to King Charles II. 8vo. pp. 623. 6s. Boards. Robinſons.

These diſcourſes are very properly introduced by memoirs of the author; a man of great ability, learning, worth, and celebrity, in his day; although, as it muſt happen, in the pro-

greſs of years, to numbers who, like Dr. Wallis, merit a favourable report, his memory has been too much diſregarded. He lived during a remarkable period of the Britiſh hiſtory; being born in the year 1616, and dying, at the age of eighty-ſeven, A. D. 1703. In what manner he conducted himſelf, amid the diſcords and confuſions with which regal oppreſſion and eccleſiaſtic inſolence marked ſo large a portion of this time, does not diſtinctly appear. On the one hand, we learn that he was an epiſcopalian, and a friend to the royal party; and on the other, we find him, in 1644, one of the ſecretaries to the Aſſembly of Divines then convened at Weſtminſter; during his attendance on which, we alſo obſerve him an officiating miniſter in Fenchurch-ſtreet, and afterward in Ironmonger-lane; where, he himſelf ſays, he continued till his removal to Oxford, in 1649; for then it was, 'that he became public profeſſor of geometry, on the foundation of Sir Henry Savile;' and he paſſed the remainder of his days in the cultivation of thoſe ſciences, which, 'he has ſo much improved to the honour of his country, as well as of himſelf.' He had been early and deeply grounded in grammatical learning; and was verſed in the languages before he went to Cambridge, where he ſpent ſome years: but it is remarkable, that though he was afterward ſo great a proficient in geometrical ſcience, the whole of what he learned of it in his youth was during a fortnight's vacation which he ſpent at his mother's houſe, when he was only fourteen years of age. At that time he obtained ſome inſtruction in this reſpect from one of his younger brothers:

'This (ſays he) was my firſt entry into mathematics, and *all* the teaching I had; but did afterwards proſecute it as a pleaſing diverſion at ſpare hours, as books of arithmetic or other mathematical ſubjects fell occaſionally in my way; for mathematics were not at that time looked on as academical learning, but the buſineſs of traders, merchants, ſeamen, carpenters, land-meaſurers, or the like, or perhaps ſome almanac-makers in London; and of more than two hundred ſtudents at that time in our college, I do not know of any two that had more mathematics than myſelf, which was but very little, having never made it my ſerious ſtudy till ſome time before I was deſigned for a profeſſor in it.'

Though Dr. Wallis did not apply to this ſcience, as a buſineſs, until he was upward of forty years of age, it preſently appeared that he had a genius particularly fitted for the purſuit. He ſoon became eminent: of which he gave proof by the works that he publiſhed *. One *accidental* teſtimony of this, is his '*Commercium Epiſtolicum*,' occaſioned by a challenge given by

* He was allowed to be the firſt mathematician of the time in which he lived, next to Sir Iſaac Newton.

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Mr. Fermate (a Frenchman,) to the Engliſh, Dutch, and French mathematicians (except thoſe of Paris,) to anſwer a numerical queſtion. The Doctor accompliſhed it with great applauſe, and received, among other commendations, in a letter addreſſed to Sir Kenelm Digby, the farther acknowlegement, 'Now muſt Holland yield to England, and Paris to Oxford.'

In connection, it is proper to mention his acuteneſs as a *decypherer*; in which art he was employed for ſeveral years, with great ſucceſs, although for ſome time with but inconſiderable emolument to himſelf. His attention to this buſineſs alſo ſeems to have been *accidental.* One night, as they were ſitting down to ſupper, at Lady Vere's, about the beginning of the year 1643, the Doctor informs us, that a chaplain of Sir William Waller ſhewed him, as a curioſity, an intercepted letter in cypher, the firſt thing he had ever ſeen of the kind; and, between jeſt and earneſt, aſked if he could make any thing of it. Before he went to bed, he diſcovered it to be an alphabet. This inſtance of penetration introduced him to a variety of employment of this kind, often very difficult and laborious. The account here given is chiefly confined to his engagements with the Earl of Nottingham and the Earl of Shrewſbury, ſucceſſively ſecretaries to K. William the Third. His painful aſſiduities were handſomely acknowleged in *words:* but, as may be expected from courts and courtiers, (of paſt times, we mean, not of the preſent,) other rewards were inconſiderable: nor was he better treated by the elector of Brandenburgh; to whom he ſeems to have rendered ſome important ſervices. It muſt, however, be added, that, after delays, he did at length obtain ſomething more like a ſuitable acknowlegement from each. In 1700, King William ſettled on him an annual penſion of one hundred pounds, with ſurvivorſhip to his grandſon, Mr. William Blencowe. The elector of Brandenburgh, in a courſe of time, alſo ſent him a rich gold medal and chain of near ſeventeen ounces; with ſuitable embelliſhments. The editor of this volume adds, and we read it with ſome concern, that after this medal had been for many years in the family, he diſpoſed of it as old gold; having firſt offered it for ſale to the Oxford and Britiſh Muſeums, and to ſeveral antiquaries.

The Doctor exhibited other proofs of his learning and ability in different ways: in his *Tractus de Loquelâ Grammatico-Phyſicus*, publiſhed in 1653, and ſince often reprinted, he particularly deſcribes the phyſical or mechanical formation of ſounds uſed in ſpeech, or expreſſed by the letters of ſeveral languages; and informs us farther, that, in agreement to this plan, he undertook, with ſucceſs, to teach dumb perſons to

ſpeak. His method was, by directing them to apply the tongue, lips, and other organs of ſpeech, to ſuch poſtures and motions as are proper for ſuch and ſuch ſounds, whether the perſon ſpeaking do hear himſelf or not; according, it is ſaid, to the Doctor's own words, extracted from the Philoſophical Tranſactions for the year 1666.

He was not only a member of the Royal Society, but one of the gentlemen who firſt occaſioned its eſtabliſhment. The relation here given of his numerous works is alſo ſaid to have been drawn from the memoirs of that learned body. The remark made in one of them, concerning K. Richard the Third, may be new to ſome readers, or may at leaſt ſerve to confirm an opinion which has been occaſionally advanced, though not generally admitted. It appears, in his *Latin Grammar of the Engliſh tongue, for the uſe of foreigners* *; ſpeaking of words which begin with *cr*, as if, ſays he, they took their meaning from the *croſs*—among other illuſtrations, he adds, Richard III. formerly king of England, was called, *Crouched-back*, not becauſe his back was crooked, but becauſe he wore on his back the form of the croſs.

After Dr. Wallis entered on his Savilian profeſſorſhip, his attention was principally directed to thoſe mathematical inquiries, which, in former years, he had regarded only as an amuſement: for, certainly, regular miniſters, of real piety, benevolence, and virtue, find other more important cares connected with their ſtations, if they would be uſeful, and comport with the deſign of their office: but to theſe, the Profeſſor now ably and profitably applied for his future days: he tranſlated ſeveral ancient Greek authors, connected with the ſubject, beſide the volumes which he *compoſed* and publiſhed.

On the whole, Dr. W. muſt be regarded as a man who ſtands high in the learned world. As a theologian, he ranked

* Of this valuable work, a new handſome edition was printed, in 1765, at the expence of the late Mr. Thomas Hollis, who was remarkable for appropriating a conſiderable part of his large fortune to acts of *peculiar* benevolence, particularly to the patriotic purpoſe of reprinting ſcarce and valuable publications. Of his impreſſions of theſe, he uſually gave away great numbers, eſpecially to ſeminaries of learning, in moſt parts of the globe, as well as to private perſons, whom he deemed friends to liberty and ſcience; and ſuch preſents were often clothed in the moſt elegant and expenſive binding. He cauſed a fine portrait of Dr. Wallis to be prefixed to his edition of the Latin Grammar, from a drawing by Cypriani; which print is well copied, and placed as a frontiſpiece to theſe ſermons. For a more particulated account of Mr. Hollis's edition of the Grammar, and of the utility of the work itſelf, ſee Monthly Review, vol. xxxii. p. 305.

with thoſe who at that time claimed the denomination of orthodox, and he appears to have been an adept in that kind of divinity: but, which is far more important, he alſo appears earneſtly ſolicitous to advance the true intereſt of his hearers. Learned and ſkilful he certainly was; and we apprehend he acted conformably to the noble dictates of virtue, integrity, and goodneſs.

We meet with one long letter on the ſubject of the Trinity, in which are a few ſingular things: but *we* particularly remark his declaration, that they, who believe the ſcriptures, agree, 'that, if it be not *impoſſible*, it is ſufficiently revealed.' Now the great ſtreſs of the objection, as to the preſent day at leaſt, ſeems to reſt here, that the ſcriptures, when fairly examined and candidly explained, contain no ſuch revelation.

In another letter relative to diſſenters from the church of England, we find a liberality of ſentiment; and ſome intimations, if we miſtake not, that *eſtabliſhed* forms and cuſtoms might be conſiderably amended:—but who pleads for the infallibility of human ordinances?

The editor of this volume concludes the account of his anceſtor in this manner:

'Thus I have endeavoured to draw a likeneſs of the Doctor in miniature; nay, indeed, I have ſtudied to make him his own biographer; though I know many people do not approve this method of writing lives, as not being ſufficiently didactic, nor admitting that favourable point of view in which moſt readers expect an editor to place his ſubject; yet, on the other hand, if it does not give a flattering likeneſs, it is more likely to give an exact one, as being drawn from the *original*. But whether it be ſo or not, I leave to the connoiſſeur to determine.'

We muſt now take ſome notice of the *ſermons*; concerning which, however, we have not much to offer. They are of the old puritanical kind; they have an air of ſerioufneſs and earneſtneſs adapted to engage attention and to accompliſh good purpoſes; they wear the marks of ſenſe and ingenuity in the author, and of his powers of perſuaſion; they preſent pertinent and uſeful obſervations, and ſome that will not fail to ſtrike the reader's mind with conſiderable force: but the diviſions are tedious, and at times obſcure; and the diſtinctions are nice, if not unſatisfactory or unintelligible, perplexed with ſcholaſtic terms, and tinctured with thoſe notions of religion, and of the divine government, which, in theſe days, would be thought more likely to turn men from all care and concern about their duty to God, and their own ſafety, than to lead them to a wiſe and due degree of thoughtfulneſs and diligent endeavour to work out their own ſalvation.

It is rather curious, (how far it is inſtructive, let the reader determine,) to obſerve our author addreſſing his audience in this manner:

'In a ſynthetical way, I might recommend to you in order *ſubjectum; principia, et affectus:* but, to avoid the confuſion of too many ſubdiviſions, you may briefly obſerve theſe particulars in their order; *Motor, Motio, Mobile, Motus, Via, et Terminus,* (p. 85.) which agree exactly with the order of nature and the conſtruction of words in the text.'

The text is, *Draw me, we will run after thee* *. There are other ſpecimens of a like kind in the volume, (and which are alſo ſpecimens of the faſhion of preaching in thoſe days,) but we think none ſo remarkable as this. Leſt we ſhould be deemed partial, we will here add a few lines which may be thought more worthy of a preacher, when he ſays,

'To profeſs religion towards God, and at the ſame time to walk diſhoneſtly towards man, is to give ourſelves the lie: "He that ſaith he loves God, and yet at the ſame time hateth his brother, is a liar." It is a ſhame for men, while they would ſeem religious, to fail in morality—while they would be thought eminent in grace, to come ſhort of what even nature would teach them. To make great profeſſion of religion, without producing fruit anſwerable thereunto, is much like the tree which Pliny ſpeaks of, that had leaves as broad as a ſhield, but fruit ſcarcely ſo large as peas.'

Little narrations and alluſions are occaſionally and pertinently introduced: but though we meet with ſuch practical remarks and exhortations as that which we have juſt given, the ſermons, for the chief part, are rather of that ſort which is termed *doctrinal.*

We agree with Mr. De Coetlogon, who writes a recommendatory preface to this volume, that it contains the ſentiments eſpouſed by many, *not all,* of the Reformers; and that it certainly accords with that code of doctrine preſcribed, by act of parliament, for teachers in the church of England: but when he declares his apprehenſion, that ignorance and abſurdity alone can deny their concurrence with the Holy Scriptures, we cannot but withhold our aſſent, ſubmit to Mr. De Coetlogon's cenſure, and rank with the ignorant and abſurd, rather than ſubſcribe to thoſe repreſentations of the *Supreme* adminiſtration, which appear to us, though not ſo intended, liable to the charge of profaneneſs.

We have already paid our willing tribute of reſpect and applauſe to the memory of Dr. Wallis: but though we eſteem him, as wiſe and good, and reſpect him as an eminent, nay, a great mathematician, we muſt regard him as an indifferent logician in divinity, as far as any judgment can be formed

* Canticles, chap. i. 4.

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from theſe ſermons; and for this defect we can eaſily account, from his being tied down to a ſyſtem, the ſyſtem of *Calviniſm*, conſidered by numbers as the voice of Scripture and of God; and by which, therefore, they interpret the *Bible*.

The diſcourſes, however, will prove acceptable to many readers; and from reſpect to the editor, as a deſcendant of Dr. Wallis, though unknown to us, we wiſh they may meet with a liberal reception from the public. It has been intimated to us, that he is in narrow circumſtances, owing to his father having been diſinherited from the Pynſent eſtate. This fact, when made known to the great family now in poſſeſſion of that eſtate, may poſſibly meet with attention:—may the reſult prove advantageous to him!

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ART. XIX. *Sketches and Hints of Church Hiſtory*, and Theological Controverſy, chiefly tranſlated and abridged from modern foreign Writers. By John Erſkine, D. D. one of the Miniſters of Edinburgh. 12mo. pp. 307. 3s. Boards. Vernor. 1790.

IN Dr. Erſkine's own words, 'the chief deſign of the following ſheets is to impart to others the entertainment and inſtruction which I have received from foreign writers, as to the hiſtory of the earlieſt ages of Chriſtianity, and the preſent ſtate of religion and theological controverſy.' We approve the Doctor's deſign, and we commend his work; though we cannot compliment him on his zeal for eccleſiaſtical eſtabliſhments; nor conclude, as he *in effect* ſeems to do, that opinions muſt be right, becauſe they have received the ſanction of human authority. Neither can we perceive any real, nor probable, connection between ſome part of what is termed *Arminian* doctrine, or indeed *Unitarian* and *Socinian* principles, and the return and prevalence of *Popery*. We can more eaſily allow a danger of this kind, if a total want of *real* principle and piety ſhould be prevalent, or when a ſpirit of mere diſſipation, or ignorant zeal for what bears the name, though not the nature, of religion, are encouraged; and yet more if governors and ſtateſmen are inclined to deſpotiſm; when this is the caſe, they can find no engine better fitted to the purpoſe, than that which is furniſhed by ſuperſtitious tenets.

Among the extracts from German writers, (and German writers are principally quoted,) we find ſome accounts of the *Ex-Jeſuits*, as they are called; particularly thoſe who are ſaid to be ſettled in great numbers under the protection of the Empreſs, in White Ruſſia: many connected with them, we are here informed, are ſpread under different characters, in all countries; and, in a variety of forms, inſinuate themſelves into

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and intermix with every claſs of ſociety. If there be truth in this, it behoves the people to be on their guard.

To a mind of any diſcernment, if not overwhelmed by bigotry and ſuperſtition, it muſt be aſtoniſhing to obſerve, (as we may in ſome parts of this volume,) the nonſenſe, folly, and blaſphemy, which the prieſts of Popery have vended, even in later years; and it is yet more aſtoniſhing that ſuch abſurdities ſhould be received with any kind of patience: at the ſame time it may alſo occaſion ſurprize, but of an agreeable and pleaſing nature, to learn that many publications have appeared favourable to reaſon, truth, religion, and liberty; and that ſome of theſe have Roman Catholic authors. One memorable inſtance of the latter kind is afforded by *Koltner*, a Franciſcan, who publiſhed a ſermon at Vienna, replete with virtuous truth:—but, it is added,—'*Koltner*'s honeſt zeal has been rewarded with the loſs of his office as teacher of eccleſiaſtical law, and with perſecution.' Several of theſe relations are given, in a chapter of ſelections from Dr. Seiler's German Literary Journals, 1776—1778.

Though this work is compoſed principally from *foreign* materials, yet to make *extracts* from a *book of extracts*, does not well accord with the nature of our Review; beſide which, ſome account of the originals have, in different ways, been offered to the public. We cannot, however, refrain from taking ſome notice of a tranſlation from the Spaniſh, of GARCIAS's *Guide to eternal happineſs*, concerning which we are gravely and *wiſely* informed, that 'eight days religious retirement, and following the exerciſes here preſcribed, will procure eight thouſand degrees of grace and glory.'—Farther, 'among the pious emotions recommended, are thanks to God for damning Julian, Mahomet, Luther, and Calvin.'—An anonymous piece, by a Roman Catholic, printed at Francfort in 1784, contains many ſenſible remarks on eccleſiaſtical impoſition and craft:—among others, we notice the following ſhort ſentence: 'Good ſenſe has forced itſelf into palaces, and monarchs entertain juſt and liberal ſentiments of the rights of mankind, and of the limits of religious zeal. But how long will this light ſhine?'—If the remark be true, as we heartily wiſh it may be, we rejoice; we wiſh alſo, and we would willingly hope, that it may long continue, and greatly improve!—We will juſt add to the above, a few lines of a remarkable paſſage from HELVETIUS *de l'Homme*, ſect. 4. c. 21.—'There is one only caſe, where toleration may be highly hurtful to a nation. That caſe is, when a nation tolerates an intolerant religion; and ſuch a religion is the Catholic. When their religion becomes powerful, it will ſhed the blood of its thoughtleſs protectors, and as a ſerpent,

ſerpent, poiſon the boſom which cheriſhed it. The intereſt of German princes tempts them to Popery, as affording beneficial offices to their families and friends. When they embrace Popery, they will conſtrain their ſubjects to embrace it alſo; and if for this purpoſe they muſt ſhed human blood, human blood they will ſhed.'

This little volume is chiefly confined to obſervations on the ancient and modern ſtate of Chriſtianity, &c.: but we meet with one ſhort chapter on the poems of *Oſſian*; in which the author inſiſts on a remarkable reſemblance that the Song of the Bards over *Cuchullin* bears to the Lamentation of *David* over *Saul* and *Jonathan*. The book concludes with an account of ſome different denominations of Chriſtians in North America.

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ART. XX. *A Reply to the Rev. Dr. Prieſtley's Appeal to the Public*, on the Subject of the late Riots at Birmingham, in Vindication of the Clergy and other reſpectable Inhabitants of the Town. By the Rev. Edward Burn, M. A. 8vo. pp. 125. 2s. Baldwin. 1792.

*Audi alteram partem* is the motto that Mr. Burn has choſen; and to all controverſies, in which the paſſions of men, as in the preſent inſtance, are excited into violent action, it may with the utmoſt propriety be prefixed. When our readers conſider how eaſily facts, or parts of facts, may be omitted, overlooked, or miſ-ſtated; and how differently different men, ſurveying the ſame occurrences through *media* variouſly coloured by their reſpective intereſts, habits, or prejudices, will deſcribe and argue on them; they will perceive the neceſſity of hearing oppoſite ſtatements, if they wiſh to acquire any accuracy of knowlege. Dr. Prieſtley, whoſe "Appeal to the Public" we have already noticed *, and which, on the whole, muſt be allowed to do him credit, has been too great a ſufferer by the Birmingham riots to be admitted as a calm and diſpaſſionate hiſtorian. "Some natural tears," he may be ſuppoſed to have dropped on the recording page, and ſome portion of regret and reſentment muſt have clung about his mind, which, in ſpite of all his philoſophy and religious principles, may probably, at times, have ſeduced him from the path of ſolid evidence, ſound reaſoning, and Chriſtian candour. With reſpect to the clergy, we apprehended that this was indeed the caſe, as we intimated in our Review of the "Appeal;" nor could we imagine that the party accuſed would remain ſilent under the ſeveral charges

* See Monthly Review, *New Series*, vol. vii. p. 286.

and

and inſinuations exhibited againſt them by Dr. Prieſtley. They have choſen Mr. Burn for their advocate on the preſent occaſion; and the Reply now before us is entitled to attention, from its having been drawn up and publiſhed, as we learn from the Introduction, 'with the general concurrence and approbation of the clergy of Birmingham.'

Mr. Burn meets Dr. P. with boldneſs, and evinces conſiderable ability and adroitneſs as a writer. While he aſſures us that the clergy of Birmingham felt for Dr. Prieſtley in his ſufferings, he does not omit to remind us that their preſent buſineſs with him is not in the character of an *injured man*, but in that of an *accuſer*. How far he is juſtified in the charges which he exhibits againſt the clergy and other inhabitants of Birmingham, Mr. Burn invites the public to examine. He particularly notices the ſeveral articles of impeachment; and we hope, for the ſake of truth and juſtice, that every reader of the "Appeal" will become a reader of this Reply. We have omitted articles which have long waited for inſertion, that the attack and the vindication may appear as nearly together as poſſible.

According to this pamphlet, Dr. Prieſtley has been inaccurate in ſeveral particulars; and, of courſe, his reaſonings on falſe facts muſt be deemed irrelevant. Mr. Burn does not altogether deny the circumſtance mentioned by Dr. Prieſtley, reſpecting the refuſal of the clergy to walk or ride with Diſſenting miniſters at funerals. He allows this to be true of *ſome* of the clergy of Birmingham: but he obſerves, that this conduct aroſe from their perſonal objection to Dr. P. whoſe oppoſition to the church they deemed ſo indecent, that ſome of them thought they could not with propriety act *officially* with him; *Mr. Curtis*, he ſays, *had no objection to Mr. Scholefield, yet, if he did it with him, he would not have been able to have drawn the line.* Preſuming on the truth of this ſtatement, the removal of Dr. Prieſtley from Birmingham muſt contribute to unite the clergy and the Diſſenting miniſters, at leaſt over the grave. When the former are employed in depoſiting the remains of a Nonconformiſt in the duſt, we do not ſee the propriety of their attempting to draw *any line* of diſcrimination between one Diſſenting miniſter and another. We are always ſorry when the teachers of religion appear to fall out by the way. All reſentment ſhould diſappear at the ſight of that place, *where the wicked and diſputatious ceaſe from troubling.*

If Mr. Burn ſeems rather to retire from the defence of Mr. Madan's ſermon, he is firm in his vindication of the clergy; and he avers that the paſſage in Dr. Prieſtley's firſt letter to the inhabitants of B. in which the diſcourſes of the

the clergy are accuſed of inflaming the populace to violence, 'was as great an outrage upon *character*, as the conduct of the rioters had been on *property*.'

On the ſubject of the famous *hand-bill*, our author takes, what is called in parliamentary language, *high ground*; and as to the mode of their reſiſting the repeal of the corporation and teſt acts, Mr. B. reminds the Doctor, that they were taught to adopt it by the very example of the Diſſenters. This is the truth: ſome of the Diſſenters threatened; and when minorities threaten, they are generally defeated.

It appears by the pamphlet now under our notice, that Mr. Ruſſell, and not Mr. Dadley the maſter of the hotel, was the perſon who prevented the dinner being put off, as was recommended. Mr. Dadley's ſolemn depoſition, to prove this, is oppoſed to Mr. Ruſſell's ſtatement. It alſo appears, that the addreſs to the mob, which has been ſo much diſcuſſed, and which began, "*Friends, and fellow-churchmen*," was intended as a quieting ſop for Cerberus, and was prepared and thrown to the many-headed monſter, with the concurrence and at the expreſs deſire of the Diſſenters. The name of Mr. Taylor is mentioned on the occaſion.

With a view of vindicating the inhabitants of Birmingham from being the cauſe of the riots, ſeveral inſtances of prudent exertion are mentioned, and theſe inſtances merit being recorded: but we fear that it will be replied, *exceptio confirmat regulam*. Highly to be commended are thoſe individuals who acted in the manner deſcribed by Mr. B. (p. 51.); yet it does not neceſſarily follow that this was the general conduct of the maſter manufacturers: for if all the workmen had been kept in their ſhops by rewards, by looks, or by threats, whence would come the rioters?

We wiſh not, however, to be prolix on the ſubject of riots and rioters. More particulars are here diſcuſſed than we have ſpace or time to notice. The conduct of the clergy, after the riot, *appears* to do them honour. We ſay *appears*; for, while *facts* thus meet *facts* in battle array, we know not what to believe.

There are ſeveral paſſages in this Reply which are open to animadverſion: but, having ſaid the needful, we ſhall make no remarks on the ſpirit and temper with which theſe counter-facts are recorded: leaving this office to Dr. Prieſtley in his *Rejoinder*; which, no doubt, will ſoon appear.

ART.

ART. XXI. *A Vindication of the Rights of Woman:* With Strictures on Political and Moral Subjects. By Mary Wollſtonecraft. 8vo. pp. 452. 6s. Boards. Johnſon. 1792.

PHILOSOPHY, which, for ſo many ages, has amuſed the indolent recluſe with ſubtle and fruitleſs ſpeculations, has, at length, ſtepped forth into the public walks of men, and offers them her friendly aid in correcting thoſe errors which have hitherto retarded their progreſs toward perfection, and in eſtabliſhing thoſe principles and rules of action, by which they may be gradually conducted to the ſummit of human felicity. Involved as mankind at preſent are with the miſts of prejudice, and encumbered on every ſide with inſtitutions and cuſtoms which prevent the free expanſion of their intellectual and moral powers, it is the intereſt of private individuals, and the duty of thoſe who are entruſted with the care of the public welfare, wherever, or in whatever character, this divine Inſtructreſs appears, to give her an honourable reception, and an attentive hearing. Among the moſt enlightened people of antiquity, Wiſdom, as well as Beauty, was deified under a female form; and in modern language it is ſtill uſual to give Philoſophy and Wiſdom a female perſonification. What is this but a tacit conceſſion in favour of the female part of the ſpecies, that they are no leſs capable of inſtructing than of pleaſing?—and how jealous ſoever WE may be of our *right* to the proud pre-eminence which we have aſſumed, the women of the preſent age are daily giving us indubitable proofs that mind is of no ſex, and that, with the foſtering aid of education, the world, as well as the nurſery, may be benefited by their inſtructions.

In the claſs of philoſophers, the *author* of this treatiſe—whom we will not offend by ſtyling, authoreſs—has a right to a diſtinguiſhed place. The important buſineſs, here undertaken, is to correct errors, hitherto univerſally embraced, concerning the female character; and to raiſe woman, from a ſtate of degradation and vaſſalage, to her proper place in the ſcale of exiſtence; where, with the dignity of independence, ſhe may diſcharge the duties and enjoy the happineſs of a rational Being. The fundamental principle, on which the whole argument of this work is founded, is that, except in affairs of love, ſexual diſtinctions ought to be diſregarded, and women be conſidered in the light of rational creatures; who, in common with men, are placed in this world to unfold their faculties, and whoſe firſt object of ambition ought to be to obtain a character as a human Being. It is acknowleged that more attention has lately been paid to the education of women than formerly: but it is at the ſame time maintained, that the method, in which they are commonly educated, only tends to enfeeble both the body and the mind, and

and to render them inſignificant objects of deſire. In order to correct this error, which is conſidered by Miſs Wollſtonecraft as a groſs violation of juſtice againſt one half of the ſpecies, and as prolific in miſchief to the whole; and after ſome general obſervations on the rights and duties of human beings, and on the cauſes of the preſent imperfect ſtate of human ſociety; the prevailing opinion of a ſexual character is diſcuſſed, and its influence on female education and manners is, with equal ſolidity of reaſoning, and ſtrength of colouring, repreſented at large. From a great variety of juſt obſervations and bold reflections on this ſubject, we ſelect the following:

'Many are the cauſes that, in the preſent corrupt ſtate of ſociety, contribute to enſlave women by cramping their underſtandings and ſharpening their ſenſes. One, perhaps, that ſilently does more miſchief than all the reſt, is their diſregard of order.

'To do every thing in an orderly manner, is a moſt important precept, which women, who, generally ſpeaking, receive only a diſorderly kind of education, ſeldom attend to with that degree of ſtrictneſs that men, who from their infancy are broken into method, obſerve. This negligent kind of gueſs-work, for what other epithet can be uſed to point out the random exertions of a ſort of inſtinctive common ſenſe, never brought to the teſt of reaſon? prevents their generalizing matters of fact—ſo they do to-day, what they did yeſterday, merely becauſe they did it yeſterday.

'This contempt of the underſtanding in early life has more baneful conſequences than is commonly ſuppoſed; for the little knowledge which women of ſtrong minds attain, is, from various circumſtances, of a more deſultory kind than the knowledge of men, and it is acquired more by ſheer obſervations on real life, than from comparing what has been individually obſerved with the reſults of experience generalized by ſpeculation. Led by their dependent ſituation and domeſtic employments more into ſociety, what they learn is rather by ſnatches; and as learning is with them, in general, only a ſecondary thing, they do not purſue any one branch with that perſevering ardour neceſſary to give vigour to the faculties, and clearneſs to the judgment. In the preſent ſtate of ſociety, a little learning is required to ſupport the character of a gentleman; and boys are obliged to ſubmit to a few years of diſcipline. But in the education of women, the cultivation of the underſtanding is always ſubordinate to the acquirement of ſome corporeal accompliſhment; even while enervated by confinement and falſe notions of modeſty, the body is prevented from attaining that grace and beauty which relaxed half-formed limbs never exhibit. Beſides, in youth, their faculties are not brought forward by emulation; and having no ſerious ſcientific ſtudy, if they have natural ſagacity, it is turned too ſoon on life and manners. They dwell on effects, and modifications, without tracing them back to cauſes; and complicated rules to adjuſt behaviour, are a weak ſubſtitute for ſimple principles.

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'As a proof that education gives this appearance of weakneſs to females, we may inſtance the example of military men, who are, like them, ſent into the world before their minds have been ſtored with knowledge or fortified by principles. The conſequences are ſimilar; ſoldiers acquire a little ſuperficial knowledge, ſnatched from the muddy current of converſation, and, from continually mixing with ſociety, they gain, what is termed a knowledge of the world; and this acquaintance with manners and cuſtoms has frequently been confounded with a knowledge of the human heart. But can the crude fruit of caſual obſervation, never brought to the teſt of judgment, formed by comparing ſpeculation and experience, deſerve ſuch a diſtinction? Soldiers, as well as women, practiſe the minor virtues with punctilious politeneſs. Where is then the ſexual difference, when the education has been the ſame? All the difference that I can diſcern, ariſes from the ſuperior advantage of liberty, which enables the former to ſee more of life.'

The folly of the preſent mode of female education is well expoſed in the contraſted pictures of a woman formed after the faſhionable model, and another educated on rational principles, in the trying ſituation, when ſhe is left with a large family, without her accuſtomed guide and protector:

'Suppoſing a woman, trained up to obedience, be married to a ſenſible man, who directs her judgment without making her feel the ſervility of her ſubjection, to act with as much propriety by this reflected light as can be expected when reaſon is taken at ſecond hand, yet ſhe cannot enſure the life of her protector; he may die and leave her with a large family.

'A double duty devolves on her; to educate them in the character of both father and mother; to form their principles and ſecure their property. But, alas! ſhe has never thought, much leſs acted for herſelf. She has only learned to pleaſe men, to depend gracefully on them; yet, encumbered with children, how is ſhe to obtain another protector—a huſband to ſupply the place of reaſon? A rational man, for we are not treading on romantic ground, though he may think her a pleaſing docile creature, will not chooſe to marry a *family* for love, when the world contains many more pretty creatures. What is then to become of her? She either falls an eaſy prey to ſome mean fortune-hunter, who defrauds her children of their paternal inheritance, and renders her miſerable; or becomes the victim of diſcontent and blind indulgence. Unable to educate her ſons, or impreſs them with reſpect; for it is not a play on words to aſſert, that people are never reſpected, though filling an important ſtation, who are not reſpectable; ſhe pines under the anguiſh of unavailing impotent regret. The ſerpent's tooth enters into her very ſoul, and the vices of licentious youth bring her with ſorrow, if not with poverty alſo, to the grave.

'This is not an overcharged picture; on the contrary, it is a very poſſible caſe, and ſomething ſimilar muſt have fallen under every attentive eye.

'I have, however, taken it for granted, that ſhe was well-diſpoſed, though experience ſhews, that the blind may as eaſily be

led into a ditch as along the beaten road. But ſuppoſing, no very improbable conjecture, that a being only taught to pleaſe muſt ſtill find her happineſs in pleaſing;—what an example of folly, not to ſay vice, will ſhe be to her innocent daughters! The mother will be loſt in the coquette, and, inſtead of making friends of her daughters, view them with eyes aſkance, for they are rivals—rivals more cruel than any other, becauſe they invite a compariſon, and drive her from the throne of beauty, who has never thought of a ſeat on the bench of reaſon.

'It does not require a lively pencil, or the diſcriminating outline of a caricature, to ſketch the domeſtic miſeries and petty vices which ſuch a miſtreſs of a family diffuſes. Still ſhe only acts as a woman ought to act, brought up according to Rouſſeau's ſyſtem. She can never be reproached for being maſculine, or turning out of her ſphere; nay, ſhe may obſerve another of his grand rules, and cautiouſly preſerving her reputation free from ſpot, be reckoned a good kind of woman. Yet in what reſpect can ſhe be termed good? She abſtains, it is true, without any great ſtruggle, from committing groſs crimes; but how does ſhe fulfil her duties? Duties!—in truth ſhe has enough to think of to adorn her body and nurſe a weak conſtitution.

'With reſpect to religion, ſhe never preſumed to judge for herſelf; but conformed, as a dependent creature ſhould, to the ceremonies of the church ſhe was brought up in, piouſly believing that wiſer heads than her own had ſettled that buſineſs:—and not to doubt is her point of perfection. She therefore pays her tythe of mint and cummin—and thanks her God that ſhe is not as other women are. Theſe are the bleſſed effects of a good education! Theſe are the virtues of man's help-mate!

'I muſt relieve myſelf by drawing a different picture.

'Let fancy now preſent a woman with a tolerable underſtanding, for I do not wiſh to leave the line of mediocrity, whoſe conſtitution, ſtrengthened by exerciſe, has allowed her body to acquire its full vigour; her mind, at the ſame time, gradually expanding itſelf to comprehend the moral duties of life, and in what human virtue and dignity conſiſt.

'Formed thus by the diſcharge of the relative duties of her ſtation, ſhe marries from affection, without loſing ſight of prudence, and looking beyond matrimonial felicity, ſhe ſecures her huſband's reſpect before it is neceſſary to exert mean arts to pleaſe him and feed a dying flame, which nature doomed to expire when the object became familiar, when friendſhip and forbearance take place of a more ardent affection.—This is the natural death of love, and domeſtic peace is not deſtroyed by ſtruggles to prevent its extinction. I alſo ſuppoſe the huſband to be virtuous; or ſhe is ſtill more in want of independent principles.

'Fate, however, breaks this tie.—She is left a widow, perhaps, without a ſufficient proviſion; but ſhe is not deſolate! The pang of nature is felt; but after time has ſoftened ſorrow into melancholy reſignation, her heart turns to her children with redoubled fondneſs, and anxious to provide for them, affection gives a ſacred

heroic caſt to her maternal duties. She thinks that not only the eye ſees her virtuous efforts from whom all her comfort now muſt flow, and whoſe approbation is life; but her imagination, a little abſtracted and exalted by grief, dwells on the fond hope that the eyes which her trembling hand cloſed, may ſtill ſee how ſhe ſubdues every wayward paſſion to fulfil the double duty of being the father as well as the mother of her children. Raiſed to heroiſm by misfortunes, ſhe repreſſes the firſt faint dawning of a natural inclination, before it ripens into love, and in the bloom of life forgets her ſex—forgets the pleaſure of an awakening paſſion, which might again have been inſpired and returned. She no longer thinks of pleaſing, and conſcious dignity prevents her from priding herſelf on account of the praiſes which her conduct demands. Her children have her love, and her brighteſt hopes are beyond the grave, where her imagination often ſtrays.

'I think I ſee her ſurrounded by her children, reaping the reward of her care. The intelligent eye meets hers, whilſt health and innocence ſmile on their chubby cheeks, and as they grow up the cares of life are leſſened by their grateful attention. She lives to ſee the virtues which ſhe endeavoured to plant on principles, fixed into habits, to ſee her children attain a ſtrength of character ſufficient to enable them to endure adverſity without forgetting their mother's example.

'The taſk of life thus fulfilled, ſhe calmly waits for the ſleep of death, and riſing from the grave, may ſay—Behold, thou gaveſt me a talent—and here are five talents.'

In the ſame ſpirited manner does this writer proceed to exhibit, in many particulars, the ſtate of degradation to which woman is, by various cauſes, reduced. The conſequence of ſuppoſing that the chief end of her exiſtence is to pleaſe the other ſex, is forcibly deſcribed:

'In the middle rank of life, to continue the compariſon, men, in their youth, are prepared for profeſſions, and marriage is not conſidered as the grand feature in their lives; whilſt women, on the contrary, have no other ſcheme to ſharpen their faculties. It is not buſineſs, extenſive plans, or any of the excurſive flights of ambition that engroſs their attention; no, their thoughts are not employed in rearing ſuch noble ſtructures. To riſe in the world, and have the liberty of running from pleaſure to pleaſure, they muſt marry advantageouſly, and to this object their time is ſacrificed, and their perſons often legally proſtituted. A man when he enters any profeſſion has his eye ſteadily fixed on ſome future advantage (and the mind gains great ſtrength by having all its efforts directed to one point), and, full of his buſineſs, pleaſure is conſidered as mere relaxation; whilſt women ſeek for pleaſure as the main purpoſe of exiſtence. In fact, from the education, which they receive from ſociety, the love of pleaſure may be ſaid to govern them all; but does this prove that there is a ſex in ſouls? It would be juſt as rational to declare that the courtiers in France, when a deſtructive ſyſtem of deſpotiſm had formed their character, were not men, because

becauſe liberty, virtue, and humanity, were ſacrificed to pleaſure and vanity.—Fatal paſſions, which have ever domineered over the *whole* race!

'The ſame love of pleaſure, foſtered by the whole tendency of their education, gives a trifling turn to the conduct of women in moſt circumſtances: for inſtance, they are ever anxious about ſecondary things; and on the watch for adventures, inſtead of being occupied by duties.

'A man, when he undertakes a journey, has, in general, the end in view; a woman thinks more of the incidental occurrences, the ſtrange things that may poſſibly occur on the road; the impreſſion that ſhe may make on her fellow-travellers; and, above all, ſhe is anxiouſly intent on the care of the finery that ſhe carries with her, which is more than ever a part of herſelf, when going to figure on a new ſcene; when, to uſe an apt French turn of expreſſion, ſhe is going to produce a ſenſation.—Can dignity of mind exiſt with ſuch trivial cares?

'In ſhort, women, in general, as well as the rich of both ſexes, have acquired all the follies and vices of civilization, and miſſed the uſeful fruit. It is not neceſſary for me always to premiſe, that I ſpeak of the condition of the whole ſex, leaving exceptions out of the queſtion. Their ſenſes are inflamed, and their underſtandings neglected, conſequently they become the prey of their ſenſes, delicately termed ſenſibility, and are blown about by every momentary guſt of feeling. They are, therefore, in a much worſe condition than they would be in were they in a ſtate nearer to nature. Ever reſtleſs and anxious, their over-exerciſed ſenſibility not only renders them uncomfortable themſelves, but troubleſome, to uſe a ſoft phraſe, to others. All their thoughts turn on things calculated to excite emotion; and feeling, when they ſhould reaſon, their conduct is unſtable, and their opinions are wavering—not the wavering produced by deliberation or progreſſive views, but by contradictory emotions. By fits and ſtarts they are warm in many purſuits; yet this warmth, never concentrated into perſeverance, ſoon exhauſts itſelf; exhaled by its own heat, or meeting with ſome other fleeting paſſion, to which reaſon has never given any ſpecific gravity, neutrality enſues. Miſerable, indeed, muſt be that being whoſe cultivation of mind has only tended to inflame its paſſions! A diſtinction ſhould be made between inflaming and ſtrengthening them. The paſſions thus pampered, while the judgment is left unformed, what can be expected to enſue?—Undoubtedly a mixture of madneſs and folly!'

How incompletely the acquiſition of exterior accompliſhments, without intellectual attainments, qualifies a woman for domeſtic life, is thus repreſented:

'With reſpect to women, when they receive a careful education, they are either made fine ladies, brimful of ſenſibility, and teeming with capricious fancies; or mere notable women. The latter are often friendly, honeſt creatures, and have a ſhrewd kind of good ſenſe joined with worldly prudence, that often renders

them more uſeful members of ſociety than the fine ſentimental lady, though they poſſeſs neither greatneſs of mind nor taſte. The intellectual world is ſhut againſt them; take them out of their family or neighbourhood, and they ſtand ſtill; the mind finding no employment, for literature affords a fund of amuſement which they have never ſought to reliſh, but frequently to deſpiſe. The ſentiments and taſte of more cultivated minds appear ridiculous, even in thoſe whom chance and family connections have led them to love; but in mere acquaintance they think it all affectation.

'A man of ſenſe can only love ſuch a woman on account of her ſex, and reſpect her, becauſe ſhe is a truſty ſervant. He lets her, to preſerve his own peace, ſcold the ſervants, and go to church in clothes made of the very beſt materials. A man of her own ſize of underſtanding would, probably, not agree ſo well with her; for he might wiſh to encroach on her prerogative, and manage ſome domeſtic concerns himſelf. Yet women, whoſe minds are not enlarged by cultivation, or the natural ſelfiſhneſs of ſenſibility expanded by reflection, are very unfit to manage a family; for, by an undue ſtretch of power, they are always tyrannizing to ſupport a ſuperiority that only reſts on the arbitrary diſtinction of fortune. The evil is ſometimes more ſerious, and domeſtics are deprived of innocent indulgences, and made to work beyond their ſtrength, in order to enable the notable woman to keep a better table, and outſhine her neighbours in finery and parade. If ſhe attend to her children, it is, in general, to dreſs them in a coſtly manner—and, whether this attention ariſes from vanity or fondneſs, it is equally pernicious.

'Beſides, how many women of this deſcription paſs their days, or, at leaſt, their evenings, diſcontentedly. Their huſbands acknowledge that they are good managers and chaſte wives; but leave home to ſeek for more agreeable, may I be allowed to uſe a ſignificant French word, *piquant* ſociety; and the patient drudge, who fulfils her taſk, like a blind horſe in a mill, is defrauded of her juſt reward; for the wages due to her are the careſſes of her huſband; and women who have ſo few reſources in themſelves, do not very patiently bear this privation of a natural right.

'A fine lady, on the contrary, has been taught to look down with contempt on the vulgar employments of life; though ſhe has only been incited to acquire accompliſhments that riſe a degree above ſenſe; for even corporeal accompliſhments cannot be acquired with any degree of preciſion unleſs the underſtanding has been ſtrengthened by exerciſe. Without a foundation of principles taſte is ſuperficial; and grace muſt ariſe from ſomething deeper than imitation. The imagination, however, is heated, and the feelings rendered faſtidious, if not ſophiſticated; or, a counterpoiſe of judgment is not acquired, when the heart ſtill remains artleſs, though it becomes too tender.

'Theſe women are often amiable; and their hearts are really more ſenſible to general benevolence, more alive to the ſentiments that civilize life, than the ſquare-elbowed family drudge; but, wanting a due proportion of reflection and ſelf-government, they only

only inſpire love; and are the miſtreſſes of their huſbands, whilſt they have any hold on their affections; and the platonic friends of his male acquaintance. Theſe are the fair defects in nature; the women who appear to be created not to enjoy the fellowſhip of man, but to ſave him from ſinking into abſolute brutality, by rubbing off the rough angles of his character; and by playful dalliance to give ſome dignity to the appetite that draws him to them. —Gracious Creator of the whole human race! haſt thou created ſuch a being as woman, who can trace thy wiſdom in thy works, and feel that thou alone art by thy nature exalted above her,—for no better purpoſe?—Can ſhe believe that ſhe was only made to ſubmit to man, her equal; a being, who, like her, was ſent into the world to acquire virtue?—Can ſhe conſent to be occupied merely to pleaſe him; merely to adorn the earth, when her ſoul is capable of riſing to thee?—And can ſhe reſt ſupinely dependent on man for reaſon, when ſhe ought to mount with him the arduous ſteeps of knowledge!—'

The ſum of our fair philoſopher's doctrine concerning the degradation of the female character is, that it ſprings entirely from the want of a due cultivation of the rational powers.

In a diſtinct chapter, Miſs Wollſtonecraft animadverts on ſeveral writers who have rendered women objects of pity bordering on contempt, particularly Rouſſeau, Dr. Fordyce, Dr. Gregory, Baroneſs de Stael, Mrs. Piozzi, &c. Theſe ſtrictures are lively, natural, and, for the moſt part, very judicious: but we muſt paſs them over to leave room for a farther exhibition of this writer's leading ideas.

The ſubject of modeſty, conſidered comprehenſively, and not as a ſexual virtue, furniſhes Miſs W. with a happy opportunity for much philoſophical reflection and eloquent declamation. Modeſty is accurately diſtinguiſhed from humility, and from baſhfulneſs; and is ſhewn to conſiſt in that purity of mind, which is the faireſt fruit of knowlege. It is hence maintained, that thoſe women, who have moſt improved their reaſon, have the moſt modeſty.

'Purity of mind, or that genuine delicacy, which is the only virtuous ſupport of chaſtity, is near akin to that refinement of humanity, which never reſides in any but cultivated minds. It is ſomething nobler than innocence; it is the delicacy of reflection, and not the coyneſs of ignorance. The reſerve of reaſon, which, like habitual cleanlineſs, is ſeldom ſeen in any great degree, unleſs the ſoul is active, may eaſily be diſtinguiſhed from ruſtic ſhyneſs or wanton ſkittiſhneſs; and, ſo far from being incompatible with knowledge, it is its faireſt fruit. What a groſs idea of modeſty had the writer of the following remark! "The lady who aſked the queſtion whether women may be inſtructed in the modern ſyſtem of botany, conſiſtently with female delicacy?—was accuſed of ridiculous prudery: nevertheleſs, if ſhe had propoſed the queſtion to me,

I ſhould certainly have anſwered—They cannot." Thus is the fair book of knowledge to be ſhut with an everlaſting ſeal! On reading ſimilar paſſages I have reverentially lifted up my eyes and heart to Him who liveth for ever and ever, and ſaid, O my Father, haſt Thou by the very conſtitution of her nature forbid Thy child to ſeek Thee in the fair forms of truth? And, can her ſoul be ſullied by the knowledge that awfully calls her to Thee?

'I have then philoſophically purſued theſe reflections till I inferred that thoſe women who have moſt improved their reaſon muſt have the moſt modeſty—though a dignified ſedateneſs of deportment may have ſucceeded the playful, bewitching baſhfulneſs of youth.

'And thus have I argued. To render chaſtity the virtue from which unſophiſticated modeſty will naturally flow, the attention ſhould be called away from employments which only exerciſe the ſenſibility; and the heart made to beat time to humanity, rather than to throb with love. The woman who has dedicated a conſiderable portion of her time to purſuits purely intellectual, and whoſe affections have been exerciſed by humane plans of uſefulneſs, muſt have more purity of mind, as a natural conſequence, than the ignorant beings whoſe time and thoughts have been occupied by gay pleaſures or ſchemes to conquer hearts. The regulation of the behaviour is not modeſty, though thoſe who ſtudy rules of decorum are, in general, termed modeſt women. Make the heart clean, let it expand and feel for all that is human, inſtead of being narrowed by ſelfiſh paſſions; and let the mind frequently contemplate ſubjects that exerciſe the underſtanding, without heating the imagination, and artleſs modeſty will give the finiſhing touches to the picture.'

This ſubject is ſtill farther purſued, with a degree of freedom which may perhaps be thought ſingular in a female, but with a philoſophical air of dignity and gravity, which precludes every idea of indecorum, and almoſt prohibits the intruſion of a ſmile.

The pernicious effects ariſing from the unnatural diſtinctions eſtabliſhed in ſociety, are, in the next place, unfolded in a ſeries of general obſervations on the preſent ſtate of ſociety, and particularly applied to the preſent condition of females. The ſtate of dependance, in which the preſent laws of ſociety place married women, is ſhewn to be exceedingly injurious to the female character:

'To render a woman really virtuous and uſeful, ſhe muſt not, if ſhe diſcharge her civil duties, want, individually, the protection of civil laws; ſhe muſt not be dependent on her huſband's bounty for her ſubſiſtence during his life, or ſupport after his death—for how can a being be generous who has nothing of its own? or virtuous, who is not free? The wife, in the preſent ſtate of things, who is faithful to her huſband, and neither ſuckles nor educates her children, ſcarcely deſerves the name of a wife, and has no right to that of a

citizen. But take away natural rights, and there is of courſe an end of duties.

'Women thus infallibly become only the wanton ſolace of men, when they are ſo weak in mind and body, that they cannot exert themſelves, unleſs to purſue ſome frothy pleaſure, or to invent ſome frivolous faſhion. What can be a more melancholy ſight to a thinking mind, than to look into the numerous carriages that drive helter-ſkelter about this metropolis in a morning full of pale-faced creatures who are flying from themſelves. I have often wiſhed, with Dr. Johnſon, to place ſome of them in a little ſhop, with half a dozen children looking up to their languid countenances for ſupport. I am much miſtaken, if ſome latent vigour would not ſoon give health and ſpirit to their eyes, and ſome lines drawn by the exerciſe of reaſon on the blank cheeks, which before were only undulated by dimples, might reſtore loſt dignity to the character, or rather enable it to attain the true dignity of its nature. Virtue is not to be acquired even by ſpeculation, much leſs by the negative ſupineneſs that wealth naturally generates.

'Beſides, when poverty is more diſgraceful than even vice, is not morality cut to the quick? Still to avoid miſconſtruction, though I conſider that women in the common walks of life are called to fulfil the duties of wives and mothers by religion and reaſon, I cannot help lamenting that women of a ſuperiour caſt have not a road open by which they can purſue more extenſive plans of uſefulneſs and independence. I may excite laughter, by dropping a hint, which I mean to purſue ſome future time, for I really think that women ought to have repreſentatives, inſtead of being arbitrarily governed without having any direct ſhare allowed them in the deliberations of government.

'But, as the whole ſyſtem of repreſentation is now, in this country, only a convenient handle for deſpotiſm, they need not complain, for they are as well repreſented as a numerous claſs of hard-working mechanics, who pay for the ſupport of royalty when they can ſcarcely ſtop their children's mouths with bread. How are they repreſented whoſe very ſweat ſupports the ſplendid ſtud of an heir apparent, or varniſhes the chariot of ſome female favourite who looks down on ſhame? Taxes on the very neceſſaries of life enable an endleſs tribe of idle princes and princeſſes to paſs with ſtupid pomp before a gaping crowd, who almoſt worſhip the very parade which coſts them ſo dear. This is mere gothic grandeur, ſomething like the barbarous uſeleſs parade of having centinels on horſeback at Whitehall, which I could never view without a mixture of contempt and indignation.'

The importance of a well-cultivated underſtanding, to the due diſcharge of the perſonal duties, is ſhewn, in a variety of ſtriking particulars; inſtances are adduced of the folly which the ignorance of women generates; and a plan is offered for the improvement of female education. It propoſes that, under a national eſtabliſhment, day-ſchools ſhould be provided in every town; in which, elementary inſtruction of every

kind ſhould be given to boys and girls promiſcuouſly. This project has perhaps a better claim to attention than its novelty: let the reader judge:

'To improve both ſexes they ought, not only in private families, but in public ſchools, to be educated together. If marriage be the cement of ſociety, mankind ſhould all be educated after the ſame model, or the intercourſe of the ſexes will never deſerve the name of fellowſhip, nor will women ever fulfil the peculiar duties of their ſex, till they become enlightened citizens, till they become free by being enabled to earn their own ſubſiſtence, independent of men; in the ſame manner, I mean, to prevent miſconſtruction, as one man is independent of another. Nay, marriage will never be held ſacred till women, by being brought up with men, are prepared to be their companions rather than their miſtreſſes; for the mean doublings of cunning will ever render them contemptible, whilſt oppreſſion renders them timid. So convinced am I of this truth, that I will venture to predict that virtue will never prevail in ſociety till the virtues of both ſexes are founded on reaſon; and till the affections common to both are allowed to gain their due ſtrength by the diſcharge of mutual duties.

'Were boys and girls permitted to purſue the ſame ſtudies together, thoſe graceful decencies might early be inculcated which produce modeſty without thoſe ſexual diſtinctions that taint the mind. Leſſons of politeneſs, and that formulary of decorum, which treads on the heels of falſehood, would be rendered uſeleſs by habitual propriety of behaviour. Not indeed put on for viſitors like the courtly robe of politeneſs, but the ſober effect of cleanlineſs of mind. Would not this ſimple elegance of ſincerity be a chaſte homage paid to domeſtic affections, far ſurpaſſing the meretricious compliments that ſhine with falſe luſtre in the heartleſs intercourſe of faſhionable life? But, till more underſtanding preponderate in ſociety, there will ever be a want of heart and taſte, and the harlot's *rouge* will ſupply the place of that celeſtial ſuffuſion which only virtuous affections can give to the face. Gallantry, and what is called love, may ſubſiſt without ſimplicity of character; but the main pillars of friendſhip, are reſpect and confidence—eſteem is never founded on it cannot tell what!'

From the copious extracts which we have made from this truly original work, a better judgment may be formed of its merit, than from any ſummary of its leading ſentiments which we could have given. It will be eaſily perceived that the author is poſſeſſed of great energy of intellect, vigour of fancy, and command of language; and that the performance ſuggeſts many reflections, which well deſerve the attention of the public, and which, purſued under the direction of good ſenſe and ſage experience, may greatly contribute to the improvement of the condition and character of the female world. We do not, however, ſo zealouſly adopt Miſs W.'s plan for a Re-

VOLUTION

VOLUTION in female education and manners, as not to perceive that ſeveral of her opinions are fanciful, and ſome of her projects romantic. We do not ſee, that the condition or the character of women would be improved, by aſſuming an active part in civil government. It does not appear to us to be neceſſary, in order to enlighten the underſtandings of women, that we ſhould prohibit the employment of their fingers in thoſe uſeful and elegant labours of the needle, for which, from the days of Penelope, they have obtained ſo much deſerved applauſe. Certain aſſociations, now too firmly eſtabliſhed to be eaſily broken, forbid us to think that women are degraded by the trivial attention which the men are inclined to pay them; or that it would be any increaſe of the pleaſures of ſociety, if, 'except where love animates the behaviour, the diſtinction of ſex were to be confounded.' This diſtinction, we apprehend, will never be overlooked, till the time arrives, "when we ſhall neither marry nor be given in marriage, but be as the angels of God in heaven." Notwithſtanding all this, however, we entirely agree with the fair writer, that both the condition and the character of women are capable of great improvement; and that, by means of a more rational plan of female education, in which judicious attention ſhould be paid to the cultivation of their underſtanding and taſte, as well as of their diſpoſitions and manners, women might be rendered at once more agreeable, more reſpectable, and more happy in every ſtation of life. Both men and women ſhould certainly, in the firſt place, regard themſelves, and ſhould be treated by each other, as human beings. It might, perhaps, in ſome meaſure, contribute to this end, if, beſide the ſexual appellations of man and woman, we had ſome general term to denote the ſpecies, like Ανθρωπος and *Homo* in the Greek and Roman languages. The want of ſuch a general term is a material defect in our language.

What practical meaſures may be reaſonably adopted, in order to produce the improvement ſo ſtrongly recommended in this work, we expect to be more diſtinctly informed in the ſecond part; in which we are promiſed a more minute conſideration of the laws relative to women, and of their particular duties.

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ART. XXII. *Odes of Importance.* By Peter Pindar, Eſq. 4to. pp. 72. 3s. ſewed. Symonds. 1792.

IN this miſcellaneous publication, the witty and humorous P. P. has preſented us with a Parnaſſian noſegay, which he has himſelf figuratively characterized in his motto:

'Sweet-

'Sweet-briar, hawthorn, lilies, nettles, roſes;
What a nice *bouquet* for all ſorts of noſes!'

The firſt flower which attracts our notice, (not our *noſes*,) in this *bouquet*, is 'An Ode to the Sons of Criſpin,' i. e. 'the Journeymen Shoemakers,' who lately refuſed to work, unleſs their wages were raiſed. Here Peter happily employs his talent of irony, to perſuade theſe diſcontented workmen to mind their buſineſs, and drudge on, without diſturbing the peace of the great,—for, quoth he,

'——Quality are GODS, and men are mules.'

At the winding-up of the ode, however, we find the mules changed into animals of a different ſort, but equally endowed with patience, and equally qualified for labour: here Peter, who, as we ſhall preſently find, is become 'the poet of the people,' gives us a ſpecimen of what he can do, when he is diſpoſed to aſſert the RIGHTS OF MAN:

'Remember, we are only *oxen* yet—
Therefore, beneath the yoke condemn'd to ſweat.
But gradually we all ſhall change to men;
And then!!! What *then?* Ye Heav'ns! Why *then*
The lawleſs ſway of tyranny is o'er—
Pride falls, and Britons will be beaſts no more!'

This does not look like being yet *bought off!*—Has no ſop been yet offered to this Cerberus? or, as JOHNSON would have aſked, "Does not the dog love *ſop?*"

No. 2. in the bouquet is 'An Ode to Burke.' The *great man* addreſſed in this piece of poetic flagellation, is here treated, *ſans ceremonie*, as

'A miſerable elf
Who has damn'd himſelf.'

This animated Ode concludes with the following lines;

'O Burke! behold fair LIBERTY advancing—
TRUTH, WIT, and HUMOUR, ſporting in her train.
Behold them happy, ſinging, laughing, dancing,
Proud of a golden age again!
When all thy friends (thy friends of late, I mean)
Shall, fluſh'd with conqueſt, meet their idol Queen,
The Goddeſs at whoſe ſhrine a world ſhould *kneel*;
When *they* with ſongs of triumph hail the DAME,
Will not thy cheek be daſh'd with deepeſt ſhame,
And CONSCIENCE ſomewhat ſtartled feel?
Ah! will thine eye a gladſome beam diſplay;
Borrow from ſmooth HYPOCRISY'S a ray,
To hail the long-deſir'd return?
Speak, wilt thou ſcrew into a ſmile thy mouth,
And welcome LIBERTY, with WIT and TRUTH;
And for a moment leave thy Gang to mourn?

Yes,

Yes, thou wilt greet her with a half-forc'd ſmile,
Quitting thy virtuous company a while,
To ſay, "Dear Madam, welcome!—how d'ye do?"
And then the Dame will anſwer with a dip,
Scorn in her eye, contempt upon her lip,
"Not much the better, Miſter Burke, for *you*."
"Poor Burke, I read thy ſoul, and feel thy pain—
Go, join the ſycophants that I diſdain."

Our attention is next directed to an 'Ode to Irony.' This delicate ſpecies of rhetoric is pleaſantly perſonified, as 'a Quaker-looking wight, who, with mouth demure, and ſolemn eye, without laughing makes others laugh.' Peter conſiders Irony as, at preſent, in a dangerous ſituation in this country,—expoſed to the *criticiſm* of the law:—but better times are prognoſticated, from the approach of

'——Fair Liberty! divinely ſtrong!
A *patriot phalanx* leads the DAME along.
THOU *, WIT, and HUMOUR, ſhall adorn her train—
And let me proudly join the noble few;
While to the cauſe of Glory true,
The MUSE ſhall ſhout her boldeſt ſtrain.'
'E'en I, 'midſt ſuch a patriot band,
Will gain importance through the land;
Riſe, from a poor [illegible]ſher, a ſteeple.—
And, O AMBITION, hear thy ſuppliant's pray'r,
A ſprig of thy unfading laurel ſpare,
And crown me, crown me POET of the PEOPLE.'

The flower next preſented to us, is an 'Ode to Lord Lonſdale,' who, ſome time ago, commenced, as we have heard, a proſecution againſt our poet, for the ſatire contained in his 'Commiſerating Epiſtle' to that nobleman: ſee Rev. for February laſt, p. 227. The bard now offers, in a pleaſant ſtrain of mock ſubmiſſion, (which we think might eaſily be turned into real accommodation,) to *make it up* with his Lordſhip. Even the K— is introduced, as pleading in Peter's behalf—but in Peter's language;—and the Ode concludes with hinting the *manner* of ending all animoſity between them:

'Thus †, LONSDALE, thou behold'ſt a fair example
Of greatneſs in a King—a noble ſample!
Thou cry'ſt, "What muſt I do? On *thee* I call."—
Catch up your pen, my Lord, at once, and ſay,
"Dear PETER, all my rage is blown away;
So come and eat thy beef at LOWTHER HALL."

* Irony.

† Alluding to the ſuppoſed Royal interpoſition in the poet's favour, which, had it been realized, would have been *generous* indeed!

We

We come, now, to an 'Ode to the Academic Chair,' on the election of Mr. Weſt to the preſidency of the Royal Academy, in the room of the late juſtly lamented Sir Joſhua Reynolds. On this occaſion, the ſatiriſt's old enmity toward Mr. Weſt breaks out afreſh. Again the honoured artiſt is belaboured by the poet; who, in furiouſly dealing about his blows, lets a ſtroke or two (unwarily, no doubt,) light on the ſhoulders of the r——l patron;—Peter "muſt have kings," as he *whilom*, declared; he employs them, too, on moſt occaſions; and as kings are ſaid to be the ſervants of the public, he ſeems to conſider them as *ſervants of all work.*

'Old Simon, a Tale,' is one of the *nettles* in this bouquet; and it might have been thought intended to give a little ſting to the ladies: but we too well know Peter's regard for the dear creatures, to ſuppoſe that he had any ſuch intention. *Old Simon*, however, might ſerve, in ſome reſpects, as a companion to the celebrated *Epheſian Matron*, were not the modern tale conceived and told in a much merrier vein.

Our attention is next called to an 'Ode to the King;'—a ſatire on court flattery; bearing ſome alluſion to the quondam rumour, that the dogs of the law were to be let looſe on the author.—What foundation there was for that rumour, we know not, with any degree of certainty. Be that matter as it may, "*Who's afraid?*" might have been the motto to this Ode.

'Ode to a Margate Hoy:'—a droll repreſentation of the ſcenes which, no doubt, frequently occur among the *gentlefolks* from Wapping, &c.

'Who, fond of travel, unto Margate roam!—'

'The Wolf and the Lion, a Tale, dedicated to Lord Hawkeſbury.' This piece alludes, alſo, to the matter of *proſecution*; and here again the K. is made to take part (as in the Ode to Lord Lonſdale,) with the poet:

'Now this was noble,—like a king, in *ſooth*,
Who ſcorn'd to choak * a ſubject for the truth.'

The collection cloſes with 'The Wolves, the Bear, and other Beaſts, a Fable.'—An admirable ſatire on a late reference to the Judges, concerning the Libel Bill.

Thanks to you, friend Peter, for this month's entertainment; we have had a nice regale, indeed!

* Hang.

ART.

ART. XXIII. *A Defence of Dr. Price and the Reformers of England.* By the Rev. Chriſtopher Wyvill, Chairman of the late Committee of Aſſociation of the County of York. 8vo. pp. 100. 2s. Johnſon. 1792.

"THOU beareſt record of thyſelf; thy record is not true:" is an objection not leſs familiar in the mouth of a modern phariſee, than it was in that of the phariſees of old. The Reformers are Diſſenters, and the Diſſenters are factious republicans, is the common cry of intereſted calumny; and when the parties accuſed deny the charge, and profeſs themſelves "good men and true," the reply is, "thou beareſt record of thyſelf; thy record is not true." Here, however, cometh another who beareth teſtimony of them—a clergyman of the church of England, of a character very generally known, and not more known than reſpected. He proves, in his own perſon, the falſehood of one part of the accuſation at leaſt; he proves that all the Reformers are not Diſſenters *; and he declares his firm perſuaſion that the other part is falſe; alſo maintaining that it is unjuſt to conſider the Diſſenters, or their late leader Dr. Price, as factious republicans. He appeals to indiſputable facts, and produces ſatisfactory arguments, to ſhew that they are not only an innocent, but a meritorious body of men.

The queſtion of reformation, however, does not turn on the character of the Diſſenters. Were they as black as the poor abuſed Africans, it would not juſtify us in depriving them of the rights of human nature, and of the common privileges of citizens. Before we can be authorized to do this, we muſt prove, which the African merchants have already ſo clearly *demonſtrated* of the Negroes, that they are no part of the human ſpecies;—and even then, we ought not to forget that "the devil himſelf ſhould have his due." The inquiry concerning neceſſity of reformation is to be taken up on a much broader ground. It is a queſtion which concerns not one, but every, claſs of the community.

In our government, with all its excellences, which are undoubtedly many and great, are there not likewiſe ſome groſs abuſes which (to uſe the words of our author,) 'promote the intereſt of a *few*, and injure or deſtroy the happineſs of *millions*?"

* As zealous churchmen, we do not like to hear it ſaid or inſinuated, as it often is, that all the reformers are Diſſenters. Can no body do good and improve but a Diſſenter? are the *non-cons* the only people that can ſing the ſong of reformation? As Whitefield ſaid on another occaſion, "Why muſt the devil have all the good tunes?"

*lions?*' are there not multiplied and grievous corruptions, both in church and ſtate, highly detrimental to the moral and civil intereſts of the community at large? Does not our duty to God, and to our brethren of mankind, call on us to advance the cauſe of piety and virtue, peace and happineſs, by the removal of theſe evils? Mr. Wyvill, with many other able and excellent men among us, anſwers theſe queſtions in the affirmative; and accordingly, as an honeſt and upright citizen ſhould do, he labours to correct what he deems amiſs, by pointing out a plan of eccleſiaſtical and political reform, ſo judicious and moderate, that, we ſhould think, no reaſonable objection could be urged againſt it.

So it is however, that there is always ſomething found to urge againſt every attempt at reformation. There is always ſomething wrong, either in the matter, or in the manner, of every reformer. Is he warm and zealous in his cauſe, and high in his demands? the conſtitution is in danger: "He that turneth the world upſide down is come hither alſo." Is he cool and temperate in his language, and moderate in his views? He has choſen an improper hour for his purpoſe: "Go thy way for this time; when I have a convenient ſeaſon I will call for thee."

The danger of ſuch policy, and its neceſſary tendency to create the very diſturbance and tumult which governments affect ſo much to dread, are well aſſerted, and maintained, toward the cloſe of Mr. Wyvill's defence. We recommend what is there ſaid, and indeed the whole of this excellent pamphlet, to the ſerious attention of all who truly love their country.

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# MONTHLY CATALOGUE,

## For JUNE, 1792.

### TRIAL *of* MR. HASTINGS.

Art. 24. *An Account of the Expences incurred by the Solicitors employed by the Houſe of Commons, in the Impeachment againſt Warren Haſtings, Eſq.* with Obſervations. 8vo. pp. 155. 2s. 6d. Debrett. 1792.

By this account, we learn that, to the ſeveral other extraordinary circumſtances attending the impeachment of Mr. Haſtings, muſt be added nearly 37,000l. of the public money already expended; beſide the obſtruction which it occaſions to the progreſs of the national buſineſs! To thoſe, who are fond of litigation, it may prove agreeable paſtime when others are to pay the bills: but, as no enjoyment is without its correctives in this world, the tide of popularity in this proſecution has been on the turn for ſome time, and the impeachers are themſelves boldly impeached in every ſtep which they have taken.

taken. They cannot be in better hands than they are at preſent, until the public, aſhamed of looking on any longer, undertake to drive out the mouſe with which the mountain has been groaning ſo piteouſly during the laſt five years.—This is a curious and valuable publication:—the *more* valuable, on account of the editor's explanatory notes, &c. &c.

SLAVERY *and* SUGAR COLONIES.

Art. 25. *The Caſe of the Sugar Colonies.* 8vo. pp. 97. 2s. Johnſon. 1792.

A ſhort expreſſive title is good evidence of the merit of a literary work. The makers and ſellers of books never think that they can ſufficiently blazon the contents, nor promiſe enough, in the front, to invite purchaſers; while a man, who is ſeriouſly intent on his ſubject, diſdains clumſy amplification, and contents himſelf with giving to his production a neat ſententious form without as well as within. We have received much information and ſatisfaction in the peruſal of this diſpaſſionate, cool, and argumentative performance; which ſtates the circumſtances of our Weſt Indian iſlands, our treatment of them, and the tendency of that treatment, in a clear, comprehenſive, and convincing manner. To all, therefore, who are intereſted, or who wiſh to form juſt ideas, on a very important ſubject, we can recommend this tract as containing the ſentiments of a well-informed and judicious writer.

Art. 26. *Hiſtorical Sketches of the Slave-trade*, and of its Effects in Africa. Addreſſed to the People of Great Britain. By the Right Hon. Lord Muncaſter. 8vo. pp. 100. 2s. Stockdale. 1792.

The principal object of Lord Muncaſter, in theſe ſketches, is to prove that the trade in Negroe ſlaves owed its origin to American Weſt Indian colonization;—and that the Weſt Indian plantations might be the firſt occaſion of a *naval* reſort to Africa for ſlaves, may be very true. It is no part of our province to engage in a controverſy on the ſubject, or it might not be difficult to ſhew that a regular ſlave-trade is carried on by the Moors of Barbary and their oriental neighbours, by an inland current intercourſe, to a far greater extent than ever was attempted by the Europeans on the coaſt. As this trade, however, does not come under general obſervation, the antiquity of it may not be eaſily traced: but it is probably coeval with eaſtern maxims and modes of government, which are old enough to exculpate Europeans from being the *original* contrivers of this odious article of commerce. Odious it certainly is: but we do not perceive that our noble author has thrown any new light on the ſubject; and his work is written in too confident and petulant a ſtyle to be read with pleaſure. His Lordſhip may plead an honeſt indignation at the hard fate of Negroes, yet ſurely he is not to be informed, that ſlaves are to be found in our own country, who, on his principle of *fiat juſtitia*, claim emancipation at our hands, before we become eager champions for African liberty. It is the cruel fate of every Briton, who engages in ſeafaring employment, or is known ever to have been ſo engaged, to be marked out for

for a ſlave whenever our government enters into hoſtilities with any other nation. We then, with an apathy utterly incompatible with our preſent ſenſibility, can ſee our helpleſs countrymen dragged in a moſt brutal manner from their peaceful habitations and families, by gangs of armed ruffians, and devoted to the moſt imminent perils of life both by fire and by water, as long as deſpotic power pleaſes. Under this ſpecies of ſlavery, reſiſtance or eſcape is puniſhed with various degrees of ſeverity, even to poſitive death! All this harſh treatment of our free-born countrymen we can coolly overlook, while every paſſion is rouzed, and all obſtacles are borne down, for an experimental extenſion of benevolence to men of another ſpecies. This conduct has too much reſemblance to that of a neighbouring prince, who officiouſly buſied himſelf in procuring for ſtrangers, three thouſand miles diſtant, what he withheld from his own ſubjects! He now is taſting the natural fruits of ſuch heroiſm.

We are as warm wiſhers for an abolition of the ſlave-trade, as Lord Muncaſter can poſſibly be; or, to expreſs ourſelves with more preciſion, as ardently deſire that we could *ſafely* quit all concern in it: for the powers of Europe combined are only able to ſtop the weſtern markets, and leave the Africans to their own uſages elſewhere: but, were this done, the work is but half accompliſhed; and we are *driven* into a diſguſtful dilemma; for, after renouncing this unnatural trade with ſuch ſtrong expreſſions of abhorrence, what is to be the fate of thoſe poor negroes thus procured, and in our poſſeſſion? The ſociety for the abolition of the ſlave-trade, who proteſt againſt *gradual* meaſures, have publicly advertiſed that their views have been 'induſtriouſly MISREPRESENTED, by a report that the emancipation of the negroes in the Britiſh colonies is the object of their exertions.' Can we then, after execrating, with ſo much vehemence, the practice of enſlaving the Africans, can we unbluſhingly ſtill continue to aſſert a property in the many thouſands that we have among us? can we ſtill exact their labour, and ſtill transfer them as our proper chattels? Is not this contraſt of words and actions a moſt inſulting mockery of the ſufferings which we have ſo pathetically deplored? Did this ſociety and their well-wiſhers *ſincerely* conſider the negroes as on an equality with themſelves as rational men, (and they have all along pleaded their cauſe as the cauſe of their *fellow*-creatures,) would they venture to tantalize them thus? Are they prepared for all conſequences that may enſue from inconſiſtency; or are they altogether regardleſs of the evils that may fall on *others*, by their eager activity in urging a *partial* good?—May all things be over-ruled for the beſt!

Art. 27. *Remarks on the late Deciſion of the Houſe of Commons reſpecting the Abolition of the Slave-trade.* By Thomas Giſborne, M. A. 8vo. pp. 49. 1s. White. 1792.

This is a well written and cloſe examination of the arguments urged in the debate on the ſlave-trade, which terminated in the reſolution for its *gradual* abolition; and the ingenious author preſſes home the inconſiſtency of condemning a trade as iniquitous, and allowing any farther duration of ſuch iniquity, however limited.

Art. 28. *A Letter to the Members of Parliament who have preſented Petitions to the Honourable Houſe of Commons for the Abolition of the Slave-trade.* By a Weſt India Merchant. 8vo. pp. 84. 1s. 6d. Sewel, &c. 1792.

The Weſt India merchant is, as may be ſuppoſed, an opponent to Lord Muncaſter: but as the champions confine their attention to different parts of the ſubject of ſlavery, their arguments do not come in direct conflict. Lord Muncaſter dwells principally on the cruel injuſtice of buying men for ſlaves, and on the baſe methods by which they are currently ſuppoſed to be procured for ſale, but wholly overlooks the thouſands already thus procured and in ſlavery, who are reſigned to what is underſtood to be a miſerable fate. The Weſt India merchant, on the contrary, meddles not with the trade for ſlaves, but dwells on the political circumſtances of the iſlands, and inquires how the planters and this country would be affected by its abolition. Moreover, not having read, as we ſuppoſe, the advertiſement of the Abolition Society, in which they poſitively diſclaim all views of emancipating the negroes in our poſſeſſion, he adviſes Mr. Wilberforce, with his aſſociates, to prepare the minds of the negroes for the proper enjoyment of liberty, before it is conferred on them; from fear of rouzing their paſſions to acts of barbariſm and confuſion. He enforces this advice, by ſhewing that the advances of liberty in Europe were gradual, keeping pace with the improvement of the mind. 'It is dangerous to tear away at once the bandage from eyes that have remained long in darkneſs, and at once to expoſe them to the full blaze of the meridian ſun. In order to the perfect emancipation of ſlaves, it is neceſſary, in the firſt place, that they be made capable of being good members of civil ſociety. The full tide of freedom let in upon them all of a ſudden, would only intoxicate their brain, and lead them into a courſe of vicious exceſs, that muſt involve miſery and ruin, both to themſelves and others connected with them in ſociety.'

They have heard enough at St. Domingo to anſwer this melancholy purpoſe; whether the above mentioned advertiſement, ſigned Granville Sharp, will correct what may have been agitated among the negroes in the Britiſh iſlands, when they will find themſelves cheated with a vain ſhew of liberty, which yet they may not taſte, is one of the experiments of which we are now to abide the event.

Art. 29. *A Defence of the Planters in the Weſt Indies*; comprized in Four Arguments: I. On Comparative Humanity; II. On Comparative Slavery; III. On the African Slave-trade; and IV. On the Condition of Negroes in the Weſt Indies. By Jeſſe Foot, Surgeon. 8vo. pp. 101. 2s. Debrett. 1792.

The Weſt India planters have found a judicious and able advocate in Mr. Foot, whoſe reaſoning merits the attention of every one who intereſts himſelf in the ſubject: thoſe, indeed, who read nothing but what ſtrengthens their prepoſſeſſions, are out of the queſtion. Under the firſt of his general heads, *Comparative Humanity*, Mr. Foot thinks, and with ſome reaſon, that there are occaſions enough for the exertions of humanity at home among ourſelves, many of which he points out, before we carry it abroad. He diſtinguiſhes humanity

LAW.

Art. 33. *Minutes of the Proceedings at a Court Martial held on Mr. Edward Moore*, Midſhipman of his Majeſty's Ship London, on board the Royal William in Portſmouth Harbour, Auguſt 16, 1791, and continued by Adjournment every Day, until the 20th Day of the ſame Month. 8vo. pp. 105. 2s. 6d. Bell.

Mr. Leonard, a midſhipman on board the Saturn, in Portſmouth harbour, on ſome diſagreement between him and his lieutenant, was ordered by the lieutenant to be hoiſted (or triced) up to the top-maſt head. A number of midſhipmen on board the Edgar and London, among whom was Mr. Moore, conſidered this treatment as a common cauſe that affected them all; and this idea made them, as well as the ſufferer, wiſh it might be brought to a trial, whether a lieutenant was juſtified in puniſhing and degrading a midſhipman by ſuch a diſcretionary exertion of power. Some circular letters were written on this occaſion, as well to encourage Mr. Leonard in proſecuting for redreſs, as to procure him friendly aſſiſtance; and Mr. Moore was tried as a principal agent in writing and circulating ſuch anonymous letters, as contrary to the good order and diſcipline of the fleet; though there is nothing offenſive either in the ſtyle or matter of them, excepting by inference. The facts were not *poſitively* brought home to him, and reſpectable teſtimony appeared to his profeſſional character: but the court, nevertheleſs, deemed it incumbent to ſubject him to a month's impriſonment, and to give him a ſevere reprimand.

The peculiar ſituation of ſeamen, who are cooped up by the hundred within narrow wooden hutches, requires the ſtricteſt diſcipline to effect the ſervice that calls them together. Where the lines of ſubordination are not accurately defined, much latitude is afforded to the wanton exerciſe of power; and ſuch is human nature, the beſt ſpecimens of which are not generally to be ſeen on ſhipboard, that it is not always ſafe to queſtion the extent of official authority. Hazard is alſo incurred by leaving it to operate without ſome reſtraint; for, as Mr. Moore well obſerves in his able defence, if a midſhipman, from which claſs all future commanders are to riſe, be ſubject to diſgraces that expoſe him to the deriſion of the whole ſhip's crew, 'that ſpirit and activity, which is ſo eſſential to a military character, becomes ſo far depreſſed, as never again to recover ſtrength ſufficient to diſcharge the duties of his ſtation, or to enforce that obedience and reſpect due from a ſhip's company.'

Art. 34. *Thoughts on the Propriety of fixing Eaſter Term.* 8vo. 1s. Cadell. 1792.

A report prevailed, in the beginning of this year, that a bill was to be brought into parliament to change the preſent fluctuating ſtate of Eaſter term, and to fix it to ſome preciſe period, independently of all conſideration of Eaſter-day. This, it was thought, would be a conſiderable convenience to the members of the profeſſion, to whom a long vacation in autumn would be more acceptable than a divided vacation, part in ſpring and part in autumn. The author of this eſſay reſiſts the propoſed regulation as a dangerous innovation on our

allowed to poſſeſs ſome archneſs, it will not therefore follow that the parties who are held up to ridicule, are juſt objects of deriſion.

Art. 31. *Slave-trade:* A full Account of this Species of Commerce, with Arguments againſt it. By the celebrated Philoſopher and Hiſtorian, Abbé Raynal. Tranſlated from the French. 12mo. 6d. Symonds.

The writings of the Abbé Raynal are well known: whatever objections may be advanced againſt them, it will be allowed that the cauſe of humanity and liberty receives great ſupport from his pen. Averſe from *ſlavery*, he firſt, according to the collection here made, recites briefly its hiſtory, and proceeds to propoſe ſome meaſures by which the condition of the unhappy beings in that ſtate might be ſomewhat meliorated; after which, he reprobates, entirely, the whole commerce; and, with great ardour, proves it to be utterly repugnant to humanity, reaſon, and juſtice. It is unneceſſary for us to give any extracts from his pleadings, yet we ſhall inſert a ſentence or two from his addreſs to thoſe whom he calls *ſovereigns of the earth.*—'If you do not ſport with the reſt of mortals, if you do not regard the power of kings as the right of a ſucceſsful plunder, and the obedience of ſubjects as artfully obtained from their ignorance, reflect on your own obligations. Refuſe the ſanction of your authority to the infamous and criminal traffic of men turned into ſo many herds of cattle; and this trade will ceaſe. For once unite, for the *happineſs* of the world, thoſe powers and deſigns which have been ſo often exerted for its ruin!'

Art. 32. *An Inquiry into the Cauſes of the Inſurrection of the Negroes in St. Domingo.* To which are added, Obſervations of M. Garran-Coulon, on the ſame Subject, read (in his abſence) by M. Guadet, before the National Aſſembly. 8vo. 6d. Johnſon. 1792.

This pamphlet is directed to eſtabliſh a propoſition, which, amid all the clamours of the arbitrary, the political, and the intereſted, temperate and judicious perſons have been greatly inclined to entertain, *viz.*—that the late confuſions and miſeries in the above iſland were not in the leaſt occaſioned by the meaſures that have been ſo honourably and ſtrenuouſly purſued for the abolition of the ſlave-trade.—'One thing only (ſays this writer) is wanting to charge with this criminality the *Amis des Noirs*, and this the remonſtrance does not ſupply—*the proof that they have adopted that courſe of conduct imputed to them by the Coloniſts.* This defect cannot be compenſated, either by the atrocity of the crime, or the virulence and audacity of the accuſation.'—It pretty clearly appears that the *hauteur* and inſolence of the *Whites*, particularly toward the people of colour, has been a principal cauſe, concurring probably with ſome others, of theſe dreadful calamities. Theſe deſolations are only a farther illuſtration of the Abbé Raynal's predictions, when, in the cloſe of his addreſs to the nations, he appeals to their intereſt, and adds—'Your ſlaves ſtand in no need either of your generoſity or your counſels, in order to break the ſacrilegious yoke of their oppreſſion. *Nature* ſpeaks a more powerful language than philoſophy, or intereſt.'

Art. 37. *The Barriſter:* or, Strictures on the Education proper for the Bar. 12mo. 2 Vols. 6s. ſewed. Deighton. 1792.

Theſe ſtrictures are written with the laudable deſign of recommending a liberal and enlarged plan of education for the bar. The writer appears to have formed a very high ſenſe of the proper dignity of the bar; and he wiſhes to point out the honourable line of advancement in it, in preference to the more gainful ſyſtem of courting the notice of attornies by an early application to the *artes* of practice.

The greateſt part of theſe volumes appeared occaſionally in the news-paper called "The World." The author has now added ſome others, and an Introduction.

Art. 38. *An Enquiry into the Extent of the Power of Juries* on Trials of Indictments or Informations for publiſhing ſeditious or other criminal Writings, or Libels; extracted from a miſcellaneous Collection of Papers that were publiſhed in 1776, entitled, *Additional Papers concerning the Province of Quebec.* 8vo. 1s. 6d. Debrett. 1792.

Theſe obſervations proceed from the candid and diſpaſſionate pen of Mr. Baron Maſeres. Their object is to ſhew that the jury have a right to determine all the particulars of the charge, the malicious intention of the writer, and the miſchievous tendency of the paper, as well as the more ſimple facts of the writing and publication.

Art. 39. *A Diſſertation ſhewing that the Houſe of Lords in Caſes of Judicature are bound by preciſely the ſame Rules of Evidence, as are obſerved by all other Courts;* with an Appendix, containing farther Obſervations on the Effect of a Diſſolution of Parliament on an unfiniſhed Impeachment. By Edward Chriſtian, Eſq. Barriſter, and Profeſſor of the Laws of England in the Univerſity of Cambridge. 8vo. pp. 130. 2s. 6d. Deighton, &c. 1792.

In a former publication on the ſubject of Mr. Haſtings's impeachment*, Mr. Chriſtian obſerved, that "the rules of evidence, like the rules of morality, are preſumed to be founded in the beſt ſenſe poſſible, in reaſon and wiſdom matured and confirmed by the experience of ages; and that in all criminal proceedings, both in the higheſt and loweſt courts, whether at the Quarter Seſſions or in the High Court of Parliament, and in the Court of the Lord High Steward, they are and ought to be preciſely the ſame." This poſition, it ſeems, attracted the notice and animadverſion of a gentleman of the firſt celebrity for talents in this country, who declared in the Houſe of Commons, that he could not ſuffer ſo erroneous and dangerous a doctrine to paſs unnoticed, eſpecially as it came from one whoſe duty it was to inſtruct the riſing generation in the principles of the Law and Conſtitution of England; and, in a ſpeech of conſiderable length, he endeavoured to prove that the Houſe of Lords is not bound by the laws of Evidence like other courts. Mr. Chriſtian, in the Diſſertation now before us, reaſſerts and maintains his former doctrine, with conſiderable force and ability; and produces a great variety of inſtances, before the Lords,

* See Review, *New Series*, vol. iv. p. 335.

in

in their judicial capacity, where he finds points of evidence argued and decided on the ſame principles which would have been the ground of deciſion in every inferior court.

Art. 40. *Of Exemptions from the Payment of Tithes of the Lands of the Monaſteries and Abbies diſſolved by Stat.* 31 *Hen.* 8. *Cap.* 13. as ſtated in the Arguments in the *Caſe of Devie* againſt *Lord Brownlow and others*, in the Court of Chancery 1790. With an Appendix, containing authentic Documents relative to the local Site of Farcet Fen. 8vo. pp. 136. 2s. 6d. Brooke. 1792.

In the important cauſe of Devie againſt Lord Brownlow, the law reſpecting the exemption of lands from the payment of tithes was very fully diſcuſſed; and a judicious ſummary of the arguments employed on that occaſion might be well expected to exhibit almoſt all the information that can be of uſe both to the proprietor of tithes, and to the owners of lands claimed to be tithe-free. The editor of this caſe, however, after devoting a very few pages to the general view of the ſubject, immerges into a wide ſea of facts and evidence peculiar to this cauſe, and which muſt be very unintereſting, except to the parties themſelves. In the courſe of his narration, he diſcovers a conſiderable partiality in favour of the Vicar, Devie, who does indeed appear to have been conſiderably haraſſed by his powerful and more opulent opponent.

Art. 41. *Points in Law and Equity*, ſelected for the Information and Direction of all Perſons concerned in Trade and Commerce; with References to the Statutes, Reports, and other Authorities. 8vo. pp. 208. 3s. 6d. Boards. Cadell. 1792.

The compiler of this work laments that, in the education of young men for the commercial world, the moſt obvious and material parts of thoſe laws, which muſt affect their future property and engagements, are not included. We entertain conſiderable doubts whether this publication be well calculated to ſupply its deficiency. The points of law, for there are few of equity that occur in this collection, are ſtated in too ſhort and unconnected a manner to afford much light to thoſe for whoſe direction it is profeſſedly intended.

## MEDICAL, *&c.*

Art. 42. *A Plan of a charitable Inſtitution*, intended to be eſtabliſhed upon the Sea-coaſt, for the Accommodation of Perſons afflicted with ſuch Diſeaſes as are uſually relieved by Sea-bathing. By John Latham, M. D. Fellow of the Royal College of Phyſicians, and Phyſician to the Middleſex and Magdalen Hoſpitals. 8vo. pp. 22. 6d. Longman. 1791.

Whoever reflects on the number of diſeaſes requiring ſea air and ſea bathing, will own the utility of a plan, the object of which is to enable the indigent part of the community to procure the advantages reſulting from their uſe. The difficulty is in ſelecting the moſt proper mode of conferring theſe benefits. Dr. Latham's ſcheme is, in a great meaſure, ſimilar to that of the charitable fund eſtabliſhed at Buxton, which is formed from a very ſmall contribu-

tion ſolicited by a gentleman, who acts as a ſteward, in each lodging houſe, from every viſitor who frequents the place. The Doctor propoſes that 'ſo much of the Buxton plan as reſpects the boarding of perſons amongſt the inhabitants in the vicinity of Margate, or of any other convenient place upon the ſea coaſt, be adopted.

'That a certain number of perſons who may be deemed proper objects ſhall be admitted amongſt ſuch families as are willing to accommodate them with board and lodging.

'That there ſhall be paid for each perſon, whether pauper or otherwiſe, to the managing committee, three ſhillings and ſixpence per week, towards defraying the expences of board and lodging.

'That each perſon ſhall pay always at leaſt one month in advance.

'That he ſhall have the advice of a phyſician and a ſurgeon, with all neceſſary medicines, gratis—and ſhall incur no other expences whatever, except in his conveyance to and from the ſea coaſt.'

This, he obſerves, is all that can be at preſent propoſed: but he thinks that, in a few years, a general hoſpital might be built for the reception of all the proper objects who might offer.

At the concluſion, the Doctor remarks that, ſince the writing of his pamphlet, conſiderable progreſs has been made in building an hoſpital at Margate: but, as the plan is totally different, he thinks it neceſſary to propoſe his ſcheme, though not with the leaſt intention of impeding any deſign which other gentlemen may have in contemplation.

Art. 43. *The great Importance and proper Method of cultivating and curing Rhubarb in Britain,* for medicinal Uſes; with an Appendix. By Sir William Fordyce, M. D. F. R. S. 8vo. pp. 27. 1s. Cadell. 1792.

Rhubarb is imported into this country at the annual expence of 200,000l. It is an article of the utmoſt conſequence in medicine; and its uſes are ſo many, that its price becomes an object highly intereſting to the poor. Moved by theſe conſiderations, Sir William Fordyce was ambitious of trying whether this valuable plant might not be brought within the reach of multitudes, who cannot now afford to purchaſe it, by promoting its general cultivation and cure in our own country; and thus ſupplying the market entirely, without foreign ſeed; or at leaſt by greatly reducing the price of that which is imported. His praiſe-worthy attempts have been crowned with their deſerved ſucceſs; and the Society for the Encouragement of Arts, &c. have unanimouſly voted him a gold medal, as their premium for raiſing three hundred plants of the true palmated rhubarb, in conformity to their advertiſement for the year 1791. For the benefit of his fellow-ſubjects, Sir William now lays before them ſuch facts as he has been able to collect, regarding the culture and preſervation of this admirable root; and, in an Appendix, he has explained the method of combining rhubarb with tartar under various forms, ſo as at once to enſure and increaſe its efficacy.

Sir William obſerves, that, by attentively following the rules which he has ſpecified, all who poſſeſs a garden will have it in their power

power to raiſe and prepare for themſelves, or others, one of the moſt uſeful ſimples hitherto known; and, he adds, it is pleaſing to think, that while perſons of rank and affluence are often indulging in the contents of the wine caſk, to the prejudice of their health, the pooreſt and loweſt of the people may be enabled to mend their conſtitutions when impaired by very different cauſes, by mixing rhubarb with the tartar that adheres to the empty caſk; for when this is done in due proportions, and with the neceſſary preparations, they form together ſome of the moſt ſovereign remedies for the relief and comfort of the human conſtitution.

## TRAVELS.

Art. 44. *A Tour through Italy.* Containing full Directions for travelling in that intereſting Country; with ample Catalogues of every Thing that is curious in Architecture, Painting, Sculpture, &c.; ſome Obſervations on the Natural Hiſtory, and very particular Deſcriptions of the four principal Cities, Rome, Florence, Naples, and Venice, with their Environs. With a coloured Chart. By Thomas Martyn, B. D. F. R. S. Profeſſor of Botany in the Univerſity of Cambridge. 8vo. pp. 480. 7s. Boards. Kearſley. 1791.

The ſubject of this work is ſo fully explained in the title-page, that we need only ſay that the performance does not fall ſhort of the promiſe. In a narrow compaſs, Mr. Martyn has compreſſed the moſt material information contained in the voluminous works of Richard and De la Lande. His ſtyle is eaſy and perſpicuous, and his information as accurate as the fluctuating nature of his ſubject can well admit. He ſeldom indulges himſelf in the privilege of making reflections: but when he does, they are pertinent, and ſatisfactory.

We would gladly have given ſome extracts from this work: but the overflow of our materials, at this ſeaſon, is ſo great, that we are conſtrained to refer many articles to the *Catalogue* part of our Journal, which may, intrinſically, merit a larger diſplay of their contents. We cannot, however, overlook the author's very ſtriking remark on the popular fondneſs of the Romans [the *modern* Romans!] for that infamous, gambling ſpecies of taxation, the *ſtate lottery*. 'The common people' (of Rome) ſays Mr. M. 'are in a ferment during all the time of the lottery, which is drawn eight times a year. Such is the rage for it, that the quantity of bread baked in the city is at theſe ſeaſons conſiderably leſs than uſual *: in ſhort, it is the locuſt which conſumes what the caterpillar had left.'—By the caterpillar, Mr. M. no doubt, alludes to the miſerable government of that country,—once the miſtreſs, now the contempt, of the world.

* Is it through *expectation*, or *diſappointment*, that the people loſe their appetite? Perhaps *both* concur to produce this effect. In our own country, much worſe conſequences have followed.

Art.

## POETRY.

Art. 45. *An Elegiac Ode to the Memory of Sir Joſhua Reynolds*, late Preſident of the Royal Academy. By the Rev. John Whitehouſe, Curate of Houghton-Conqueſt, Bedfordſhire. 4to. 2s. Cadell.

Conſidering the peculiarly intimate connection now ſubſiſting between painting and poetry, it was to be expected that Sir Joſhua Reynolds would ſoon obtain the *meed of ſome melodious ſtrain*. Mr. Whitehouſe's elegiac tribute to the memory of this moſt celebrated painter, is written in a manner which evinces the aſſiſtance that Poetry and her ſiſter art can render to each other. With conſiderable ſpirit, ſeveral of Sir Joſhua's principal pictures are deſcribed; after which, the painter is thus apoſtrophized:

'Hail, Reynolds, to thy juſt deſign,
The grace, the grandeur of thy line!
Whoſe daring energy of ſoul,
Juſt glanc'd on parts, to catch the whole.
The many-coloured Muſe whoſe power
Preſided o'er thy natal hour,
On thee, with partial fondneſs ſmiled;
And laid thee oft in holy trance,
And bade Perfection's train advance,
And breathed around thy head her viſions wild.
Thy rapt ear drank the lore ſhe taught,
Her hues divine thy pencil caught,
With her thou oft with muſing ſtep haſt ſtrayed,
Or with the ſhadowy tribes of fairy fiction played.'

His diſtinguiſhed genius as a portrait-painter is thus juſtly delineated:

'In Nature's living ſemblance fair,
As if her very ſelf was there,
The faithful PORTRAIT long ſhall ſtand
A witneſs of the Maſter's hand;
Who knew, with ſkill ſublime, to trace
Expreſſion's ſoul, and Beauty's grace;
The undaunted Warrior's fix'd regard,
The Sage, the Patriot, and the Bard,
Youth's vivid bluſh, impaſſion'd, warm,
And Innocence in Childhood's form.
Paſſing the common bounds of Art,
Each Character his pencil took;
Delineated the air, the look,
And imaged to the eye the language of the heart;
To diſtant times tranſmitting down
Thoſe whom moſt Albion boaſts to own,
The honoured ſons of Science, Valour, Worth,
Patrons of human kind, and ornaments of earth.'

To the dead, could they hear it, ſuch well-deſerved praiſe would, no doubt, be highly grateful.

Art.

1792. 46. *Poetical Thoughts, and Views, on the Banks of the Wear.* By Percival Stockdale. 4to. 2s. 6d. Clarke, Bond-ſtreet.

*Supremely bleſt the poet in his Muſe!*—So Mr. Percival Stockdale ems to be. Under the various misfortunes and diſcouraging cir-ıſtances which have marked his life, he derives ſolace from the les of the Muſe, and deems 'nothing on earth more glorious n poetical genius, except the virtues of a Socrates and a Cato.' : congratulate him on being able to ſay,

'A feeling mind, though oft depreſs'd with pains,
Hath ſeiz'd bright moments for poetic ſtrains;
Shut out a world, diſtreſſing and diſtreſs'd,
In it's own orb, it's own Elyſium, bleſt.'

Ie complains that poverty ſhould ſo generally attach itſelf to try: but, according to his account of the poetic race, they are ly much better qualified for enduring poverty, than any of the rivileged and unendowed multitude;

'And did not Bards peculiar tranſports know,
How "could" they "ſuffer being here below!"
To *them* a ſtrange myſterious frame is giv'n,
Too fine for earth, not pure enough for heav'n;
Plac'd betwixt angels, in the middle way,
And common maſſes of enlivened clay;
The true, the ardent votaries of the Muſe,
To mind from matter ſublimate their views.'

Mr. Stockdale, whom we muſt rank among the *ſemi-angelic* vo-es of the Nine, pours forth his ſong 'beneath the claſſic AR's romantic ſhades,' and exhibits, in eaſy verſe, his *thoughts*, *views*, and *encomiums* *. His poetry derives a ſombre caſt from misfortunes; and we, who admire his independent ſpirit, the ılineſs with which he acknowleges his errors, and his perſevering rtions, hope that every part of the following prayer will be an-red:

'Maker of heaven, and earth!—of human kind!
*Of Univerſe* the Parent, Source of Mind!
Hence may my eye expunge the faults of youth,
Devoted firmly to the cauſe of truth!
Not to thoſe truths alone, which lead to fame,
To write ſtrong verſe; to argue; to declaim;
But to that truth, by which, in life we ſhew
Thy beauteous moral government, below.

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Theſe are laviſhed on ſeveral perſons, but Lord L— is not of the praiſed. P. Pindar would not have been more ſevere on nobleman than is Mr. Stockdale. He ſays,

'For, ſure, Omniſcient Heaven the life approves
Of him, whom L —— hates.'——

ye, fye, Mr. Stockdale! Calumny is not ſatire. Lord L— have his failings, but he has his virtues too.

That

That government, by whoſe benign controul,
We keep the body ſubject to the ſoul;
Beneath whoſe power, our happineſs is wrought
By virtuous action and exalted thought.
' May I, by temp'rance live exempt from pain,
And health, vivacity and glory gain.
And while the Muſe's pure, ethereal ray,
My night illumines and adorns my day;
And while the ſocial hour, propitious, blends
A few ſelect and literary friends,
Or by the influence of the virtuous fair,
Breathes through my verſes a diviner air,
Content ſhall ſoothe me.'——

We muſt object to the omiſſion of the ſmalleſt word for the ſake of the poetry; we cannot therefore approve *Of Univerſe*, for *Of the Univerſe*, which is not the way to write ' ſtrong verſe.' This poem is not correctly printed; and we requeſt Mr. Stockdale to conſider whether he could not have choſen a better title.

Art. 47. *An Epiſtle of Condolence and Exhortation*, addreſſed to General Gunning. By Benjamin Banter, Eſq. To which is added, An Elegy written before the Ruins of the Pantheon, ſhortly after the Burning of that ſtately Edifice. 4to. pp. 26. 2s. Stalker, &c. 1792.

Why will B. Banter condeſcend to be a poetical ſcavenger and night-man, to rake in the dirty kennel, and to make the car of the Muſes a vehicle for filth and indecency? Surely, Benjamin, thou couldſt have employed thyſelf better than in *doing into verſe* a *crim. con.* trial, and in tracing Gen. Gunning's *ſportive footſteps to a taylor's bed.* Becauſe " an hoary lecher" has won to his palſied arms a blooming dame, thou takeſt occaſion to ſay,

' Such is the taſte in this enlighten'd age—
Such now in love is the prevailing rage,
That in each ſex the old attract the young;
The darts of Cupid from grey hairs have ſprung;
The leering ſnuffy dame, almoſt threeſcore,
Enchants the gallant youth of twenty-four.
While old debilitated debauchees
The youthful ſprightly nymphs can charm and pleaſe.'

For the honour of the ladies and gentlemen of Great Britain, we pronounce this a libel. They continue to make diſtinctions where *there are* differences.

If in the epiſtle, B. B. gives to the age a *bad taſte*,—in the Elegy on the Ruins of the Pantheon, he, for the ſake of obtaining a rhime to *roof*, gives Veſtris *a hoof*.

Art. 48. *A New Tranſlation of Telemachus*, in Engliſh Verſe. By Gibbons Bagnal, A. M. Vicar of Home-Lacy, Herefordſhire. 8vo. 2 Vols. 12s. ſewed. Printed at Hereford; and ſold by Stalker, London. 1791.

This work has been publiſhed in periodical numbers; and of the firſt number ſome account appeared in the 15th vol. of our Review,

p. 82, &c. As nothing ſeems neceſſary to be now added to the account there given, let it ſuffice that we here inform the public, that Mr. Bagnal has at length completed his undertaking.

Art. 49. *Winter, or Howard in the Shades*; an Elegy, addreſſed to Humanity. To which is added, an Ode to Eternity. By George Paſmore, Schoolmaſter at Kenſington. 8vo. pp. 23. 6d. Bourne. 1792.

Mr. Paſmore's intentions appear to be good: but we can ſay little in favour of his poetry.

Art. 50. *The Female Geniad*, a Poem, inſcribed to Mrs. Creſpigny. By Elizabeth Ogilvy Benger, of Portſmouth, written at the Age of Thirteen. 4to. pp. 55. 3s. Hookham. 1791.

Forbid it, all ye powers preſiding over polite criticiſm, that we ſhould attempt *to cruſh a* female *bard juſt burſting from the ſhell*, by applying, to ſo juvenile a poem, the ſtrictures of a ſevere and corrected taſte. The poem before us is a proof of genius in the author, and evinces what the celebrated Dr. Johnſon would have called "the latent poſſibilities of excellence:" but Miſs Benger's friends, by whom it is ſaid to have been corrected, ſhould have known that it was not ſufficiently finiſhed for publication. She will allow us to inform her, that, though Nature beſtows genius, art and diligence muſt give perfection; that poetry ſhould always, by tranſpoſition, make good proſe; and that a poem, like a ſtatue, ſhould, to give exquiſite pleaſure, be finiſhed to a hair.

## IRELAND.

Art. 51. *A ſhort Account of the Affairs of Ireland*, during the Years 1783, 1784, and Part of 1785. In a Letter from a Clergyman in Ireland to his Friend in America. 8vo. pp. 82. 2s. Debrett. 1792.

The political ſtate of Ireland, during the period of this narrative, was pregnant with intereſting events: the principal circumſtances of which are here related with every appearance of impartiality. Among other public tranſactions, of which an account is given in this letter, are, the quarrel between Mr. Grattan and Mr. Flood; the military aſſembly at Dungannon; the grand national convention of volunteer delegates held in Dublin; the ſubſequent national congreſs, the ſtruggles of the Iriſh nation in theſe meetings to obtain a reformation in parliament; and the endeavours of certain perſons to procure for the Iriſh catholics the right of voting at elections. The writer of this account appears to be capable of continuing an agreeable ſketch of Iriſh affairs to the preſent time.

## POLITICS *and* POLICE.

Art. 52. *A Proteſt againſt T. Paine's Rights of Man*; addreſſed to the Members of the Book Society of ———, in conſequence of the Vote of their Committee for including the above Work in a Liſt of new Publications reſolved to be purchaſed for the Uſe of the Society. 8vo. pp. 37. 1s. Longman. 1792.

Mere declamation! written, however, in ſimpler and better language, and in rather more civil terms, than declamation ſometimes is:—but whatever tone, or appearance of argument, may be aſ-

ſumed,

ſumed, there never can be any real argument where there is ſo much prepoſſeſſion in favour of our own opinions. This writer would not, if he could have had his will, have ſuffered the Members of his Book Club to judge as well as himſelf, and to form their own ſentiments of Mr. Paine's work. They muſt take his *ipſe dixit*; and yet he calls himſelf a real friend to fair and candid diſcuſſion!

Oh! 'but the diſquiſitions of Mr. Paine are by no means of a ſpeculative kind. Under the maſk of diſcuſſion, they really point to action—they lead to turbulence and general commotion—they are the efforts of an incendiary aiming at conflagration—they are groſsly and deſtructively vicious and immoral, tending to withdraw the reſpect which both reaſon and religion preſcribe as due to the ruling powers.'

That is, this gentleman *thinks* ſo: but is it therefore ſo abſolutely certain, that nobody muſt examine nor inquire any farther? It cannot be denied, that many perſons of fair character and good abilities have warmly praiſed Mr. Paine's book; and the majority of this very committee, (who, we are told, would ſpurn at the idea of introducing an immoral and diſſolute work to the Society, and would ſcorn to aſſiſt in propagating the deteſtable ſchemes of an incendiary,) have given their votes for purchaſing the Rights of Man. From all this, a modeſt man would have inferred that he might poſſibly be miſtaken; and that the work might not be ſo *very* bad and immoral as he ſuppoſed. If, after reviewing his ſentiments, he ſtill continued in the ſame mind, and thought himſelf obliged to defend his opinion, he would probably deem it more decent to deſcend to particulars, and calmly to inveſtigate ſome ſpecific point, than to deal thus in vague and general terms, and peremptory aſſertions.

We have ſaid thus much on this Proteſt, not becauſe we think it deſerving of any great notice, nor for the ſake of the proteſter merely, but rather for the uſe of declamatory authors in general, who are a numerous claſs. We wiſh them to recollect, *practically*, what few of them are hardy enough to deny *in theory*, that a man may think differently from themſelves, on any point of politics or religion, without being, for that reaſon, a ſcoundrel. Why may not an American prefer a republic, or a Turk like deſpotiſm better than a mixed monarchy? or why may not either of them recommend to other nations what he himſelf thinks right and good, without being ſtigmatized as a vicious and immoral incendiary?

Art. 53. *Curſory Remarks on Paine's Rights of Man.* 8vo. 6d. Parſons. 1792.

A plague take them! Why will theſe ſcribblers force us to read what is never read by any body but ourſelves?

Art. 54. *An Anſwer to the Second Part of Rights of Man.* In Two Letters to the Author. 8vo. pp. 60 1s. Rivingtons. 1792.

What is here ſaid on the general principles of government does not appear to us to be of any great importance. The author's obſervations on commerce and finance ſeem more deſerving of notice. Theſe laſt are at leaſt equal in value to Mr. Paine's remarks on the

ſame

ſame ſubjects: but, perhaps, that is ſaying no great deal in their favour. At all events, the general good temper with which this Anſwer is written merits approbation.

Art. 55. *A Letter to Mr. Paine on his late Publication.* 8vo. pp. 31. 1s. Stockdale. 1792.

'You need not be told,' ſays this gentleman to his correſpondent, 'that every man in this country reflects as he reads.' We are ſometimes accuſed of the horrid ſin of holding latitudinarian or liberal principles: but this is too free to make any part of our creed. It ſurely cannot be a doctrine of the true catholic faith. At any rate, whether it be ſo or not, the preſent author would do well to perſuade as many as he can to abjure it: for if every one do keep this faith whole and undefiled, without doubt he himſelf ſhall periſh everlaſtingly.

Art. 56. *Crowns and Sceptres, uſeleſs Baubles.* A Political Dialogue. By Signor Paſquinello. 8vo. pp. 59. 1s. 6d. Brewman. 1792.

The title of this ſhrewd performance is, confeſſedly, (p. 51.) 'a take-in,'—'a little authorſhip,'—'a *manœuvre*,' but, the author truſts, 'not a cenſurable one:' his aim being merely to attract, by an innocent ſtroke of policy, 'the notice of thoſe who are diſſatisfied, they know not why: in hopes that ſome may benefit by what is here ſaid, and content themſelves with living under the eaſieſt government to be met with.'

After this expoſition of the title-page, it ſeems almoſt needleſs to add, that the author of this pamphlet is an enemy both to the French revolution, and to the abettors of its principles on this ſide of the water. His mode of diſcuſſing the queſtion is in the Socratic form: a dialogue between Mr. Growler, a violent advocate for political reformation and democracy,—and Mr. Honeſtus, a warm ariſtocratic. The latter gains an eaſy and complete victory over poor Growler, who is but a *man of ſtraw*, ſet up merely to be knocked down. Sig. Paſquinello, however, manifeſts conſiderable ability as a writer, and wields the political quarter-ſtaff with dexterity.

Art. 57. *The Queſtion conſidered*, how far the preſent flouriſhing State of the Nation is to be aſcribed to the Conduct of the Miniſter. 8vo. 1s. 6d. Ridgway. 1792.

For the preſent flouriſhing ſtate of the nation, this writer gives the miniſter little credit; and in nurſing his darling child *Revenue*, he thinks him entitled to a very ſcanty portion of praiſe. 'The proſperous ſtate of the country, (he aſſerts,) is chiefly aſcribeable, not only to our being at peace with all the world, but to the want of peace in all the world beſides.' Aſſured of this, he obſerves that 'the maintenance of peace ſhould have been the invariable and unremitting concern of adminiſtration. Preſerve peace, ſhould have been the grace to their meals, the toaſt to their glaſſes, and the prayer of their ſolitude.'

How far this writer's low eſtimate of our obligations to the preſent miniſter is juſt, we ſhall not turn aſide from our literary purſuits

ſuits minutely to inquire: but, confident that the nation can gain nothing by war, we hope Mr. Pitt will ſo far in future ſhew himſelf the true friend of the public, as to make the preſervation of peace the great object of his adminiſtration. Without this, all ſchemes to liquidate, or even to diminiſh, the public debt, muſt prove abortive. This writer thus concludes:

'PEACE, not PITT; trade, not tax; commerce, not revenue; tranquillity, not negotiation; improvement, not regulation; are the only real cauſes that have brought this country to its preſent unexpected and unparalleled ſtate of proſperity.'

Art. 58. *Thoughts on the Manifeſto of the French to all States and Nations.* By the Rev. Richard Worthington, Clergyman of the Church. 8vo. pp. 49. 1s. Debrett. 1792.

This manifeſto is, indeed, as Mr. Worthington ſays, an occurrence in the political world unparalleled in any age or nation. It deſerves all the applauſe which he beſtows on it. The pacific and truly Chriſtian ſentiments, which it breathes, cannot be too highly extolled, nor too widely diſſeminated. We are happy to ſecond his benevolent efforts to recommend it to public notice.

"Peace is our dear delight, not Fleury's more."

Art. 59. *The Speech of Henry Grattan, Eſq;* on the Addreſs to his Majeſty at the Opening of the Iriſh Parliament 1792. With an Appendix, containing the public Papers and Reſolutions of the United Iriſh, the Committee of Delegates for the Roman Catholics, &c. 8vo. 1s. 6d. Ridgway.

Mr. Grattan's ſpeech is a bold Philippic againſt influence, or what he calls *the trade of parliament*; and if what he aſſerts be true, *There's ſomething rotten in the ſtate of Denmark.*

The Appendix contains the Declaration, Reſolutions, and Circular Letters, of the SOCIETY OF UNITED IRISHMEN, *for an equal Repreſentation of all the People in Parliament*; *and of the Catholic Society of Dublin.*

Theſe papers are drawn up with great ſpirit and liberality, and record ideas important to the cauſe of freedom.

Art. 60. *Fragments of the Hiſtory of John Bull.* By Sir Humphry Poleſworth, Bart. Small 8vo. pp. 65. 2s. 6d. Hookham. 1792.

John Bull here quarrels with his daughter Mary, who, at breakfaſt, flung the tea-pot at his head: he went to law with her, and loſt his cauſe. Lewis Baboon's affairs going to rack, the management of them is undertaken by his ſervants, with a mob of chimney-ſweepers and lamp-lighters. It is altogether a flimſy attempt, being given in imperfect and unconnected ſcraps, which ſaved abundance of contrivance. The humour, two or three paſſages excepted, will not remind us of Swift to the credit of his imitator.

Art. 61. *Corruption expoſed:* being Remarks on the Trial of Geo. Roſe, Eſq. one of the Secretaries of the Treaſury. 8vo. 1s. Johnſon. 1792.

Art. 62. *A Refutation of factious Calumnies on the Character of Geo. Roſe, Eſq.* Secretary to the Treaſury, &c. in a Publication con-

concerning an Action brought againſt him in June 1791, by Mr. Smith, reſpecting a late Weſtminſter Election. To which are prefixed Obſervations on the general Conduct of Miniſtry. 8vo. 1s. 6d. Bell. 1792.

The firſt of theſe pamphlets is a ſevere invective, the ſecond a laviſh panegyric, on the conduct of Mr. Roſe and his coadjutors in office; in whom the writer of the firſt can find no good quality, and the ſecond will admit no imperfection. *Non noſtrum eſt inter vos tantas componere lites.*

## MISCELLANEOUS.

Art. 63. *Gibbon's Hiſtory of the Decline and Fall of the Roman Empire in Vols. IV. V. and VI. 4to. Reviewed.* By the Rev. John Whitaker, B. D. Rector of Ruan-Lanyhorne, Cornwall. 8vo. pp. 258. 4s. Boards. Murray. 1791.

As we have never preſumed to call our brother Reviewers before *our* board, we cannot, with propriety, take farther notice of this volume, than to announce it as a *republication*. The author's reaſons for reprinting his critique are thus ſtated in an advertiſement prefixed to the work:

'I am no reviewer by profeſſion. I became one in this inſtance, from a deſire of ſerving the cauſe of religion.—A little time afterwards, I was adviſed by a nobleman of the firſt rank in reſpectability, and nearly the firſt in reality, to republiſh them in the preſent form. I propoſed the plan to my bookſeller the proprietor of the Review, and he demurred upon it. He found however afterwards, that the remarks were called for when the Reviews were no longer to be had. He now urged me himſelf, therefore, to an immediate republication of them. I reſolved to reviſe them for the purpoſe, and waited for an hour of leiſure to do ſo. That hour was long in coming. The republication has thus been delayed to the preſent moment. And I now prefix my name to the whole, in order to ſerve the ſame cauſe for which the whole was originally written. Religion (to uſe the alluſion, which I once heard from a witty man of genius) I hope, I ſhall always conſider as the 'Sanctum Punctum,' and learning only as the 'Glory' ſurrounding it.'

Art. 64. *Poetical Eſſays* on the following ſubjects, viz. The principal Errors and Corruptions of Men. The Excellency of Reaſon and of Virtue. The Freedom and other Powers of the Human Mind. The Spiritual Nature of the Soul. The Foundation and Reality of Human Knowledge, and of Human Happineſs. With a Preliminary Eſſay, in Proſe: containing a Summary of the Author's principal Tenets, and of thoſe which he condemns: with Notes Explanatory, &c. 8vo. pp. 194. 3s. ſewed. Debrett. 1791.

Although this writer has exhibited his ideas both in proſe and verſe, we cannot honeſtly ſay that we have received much illumination from his work. In his proſe eſſay, (which occupies more than the half of the volume,) after a conſiderable parade of poſtulates, axioms, and corollaries, we find little that can deſerve the name of demonſtration, or that may be called cloſe and legitimate

reaſoning. The author contradicts many opinions of Locke, Hartley, Prieſtley, and other modern philoſophers, particularly the doctrines of Aſſociation, of Neceſſity, of Materialiſm, and of Ideas: but his method of diſcourſing on theſe ſubjects ſeems too vague and deſultory to amount to what men of learning will deem a ſatisfactory refutation of the tenets of theſe writers. On the topic of neceſſity, in particular, this author declaims with vehemence: but he at laſt checks his indignation, by indulging a hope, that the very ſtrange things, which the advocates for neceſſity frequently utter, are the effect of a partial inſanity, a derangement of mind *quoad hoc.*—We take an abrupt leave of this proſe eſſay, from an utter deſpair of being able to elicit from it, in the way of abſtract, any clear train of thought.

With reſpect to the poetical eſſays, the ſubjects of which are expreſſed in the title, we cannot give a better apology for not entering on a minute examination of their poetical and philoſophical merit, than by the following ſhort extract, relative to the doctrine of neceſſity:

' ——— Such is our wiſe men's creed!
Who reaſon, nature, all good ſenſe abuſe,
And bring for ev'ry deed a full excuſe;
For ev'ry curſed *act* which man can frame,
Such as our nature trembles but to name!
Theſe are all neceſſary, all decreed
By him who made us, tho' a parent bleed;
E'en when ſome wiſemen all their pow'rs employ
Our univerſal parent to deſtroy,
Thro' hate and fear inſult in ev'ry word,
And ridicule his eſſence as abſurd!
Thus all foul guilt, mad folly, monſtrous lies,
Are charged on him who rules the earth and ſkies;
And man's rudeſt log e'er made by heav'n
Quite motionleſs if not by vi'lence driv'n;
Like wrecks which ev'ry wind and wave impel:
Such *wiſdom*, ſure, is too abſurd for hell!
Such groundleſs errors all but men muſt ſee
Who quit the truth for blind philoſophy.'

The author promiſes to proſecute his ſpeculations in ſome future eſſays, in which he encourages his readers to expect 'that other *comfortable things* may with the bleſſing of heaven be ſhewn him, not in a dubious and dark manner, but in a clear light.' Of what nature theſe 'comfortable things' may be, and how clearly they will be ſhewn, time may diſcover.

Art. 65. *Theological, Philoſophical, and Moral Eſſays.* By the Rev. Edward Barry, M. D. 8vo. pp. 320. 5s. Boards. Symonds.

The ſubjects of this volume are, Celibacy, Wedlock, Education, Pride, Duelling, Self-murder, Lying, Detraction, Duplicity, Avarice, Generoſity, Temperance, Exceſs, Proſperity, Adverſity, Juſtice, Mercy, Death, Judgment: together with a letter on the *brutal practice* of boxing: this letter has been before pub-

ished and reviewed, and is addreſſed to the King, Lords, and Commons. On theſe ſeveral ſubjects, the reader will find a number of pertinent and uſeful reflections. If, at any time, he ſhould mark ſomething peculiar in the author's manner or expreſſion, he will be more than repaid by juſt reaſoning, and ſolid truth, interixed with hiſtorical illuſtrations.

Art. 66. *Free Maſonry for the Ladies*; or the Grand Secret Diſcovered. 12mo. pp. 50. 1s. Thiſſelton.

A ridiculous farrago, calculated to impoſe on curioſity and credulity.

## THEOLOGY *and* POLEMICS.

Art. 67. *A Charge intended to have been delivered to the Clergy of Norwich*, at the Primary Viſitation of George [Horne], Lord Biſhop of that Dioceſe. 4to. pp. 40. 1s. Robinſons. 1791.

In this charge (which, on account of the Biſhop's infirm ſtate of health, was not delivered,) the author laments the decay of good doctrines, and the diſſemination of evil opinions, and calls on his clergy to adopt every meaſure, which prudence and piety ſuggeſt, for the preſervation of the common faith. He particularly laments the general diſbelief of the doctrine of the Trinity, and imputes it, in a great meaſure, to an abuſe of abſtract reaſoning, by preſuming on an analogy, which does not exiſt, between mathematical truth and all other truth.

'We have ſeen it argued, ſeriouſly in appearance, that three cannot be one in divinity, becauſe it is not ſo in arithmetic. But we are here to diſtinguiſh: the mathematical ſciences give us rules by which all *quantities* are to be meaſured; but when thoſe rules are applied by analogy to the *qualities* of things, they muſt fail us, and the experiment is always hazardous. The ſpecific difference between gold and lead, with the reſpective value of each, is an object of mathematical conſideration; but the difference between good and evil is not; for theſe latter are to be compared and eſtimated as qualities. God in his nature and his perfections can never be conſidered under any idea we have of quantity. We know him and deſcribe him by his attributes; all of which are qualities; original in Him, and infinite in themſelves. It muſt therefore be extremely dangerous to ſpeak of God, and borrow our ideas from terms applied to quantity of any kind.

'It may be hazardous to aſſign the cauſes of error upon ſpeculation; but facts will ſpeak for themſelves. It is well known that moſt of our enlightened reaſoners, who take the higheſt liberties with the Faith of a Trinity in Unity, have been bred in thoſe ſchools where the ſciences which are converſant about quantities claim a ſuperior, if not an excluſive excellence. In their place they are excellent, and give abſolute certainty; but in religion, being out of their place, they muſt of courſe turn into vain deceit. Let us therefore moſt humbly wiſh it to be well conſidered by thoſe whom it may concern, that mathematicians, merely as ſuch, have in religion no pre-eminence above other men; that mathematical analogies are not transferrable to morality, theology, politics; nor

to any ſcience which is converſant ſolely with the qualities of things.'

We know not how this cenſure of one of our univerſities, by a ſon of the other, will be received: but it ſeems clear, that there is very little ground for the diſtinction by which the good Biſhop attempts to obviate the conſequence of the application of mathematical principles to theology. Moſt certainly, when the queſtion is, whether there be three divine perſons or one, it is a queſtion of *quantity*, and not of *quality*; for to whatever ſubſtance the axiom be applied, it muſt always be true, that *one, three times taken*, is more in quantity than *one*.—The corrupt nature of man; the ſaving power of faith; the eſſential difference between morality and religion; and the divine authority of epiſcopal and of civil government; are the principal points diſcuſſed in this charge; in which, with the fulleſt perſuaſion of the good intentions of the writer, (whoſe worldly cares and labours are now ended,) we muſt confeſs that we do not find much ſtrength nor concluſiveneſs of reaſoning.

Art. 68. *Remarks on Mr. Wakefield's Inquiry into the Expediency and Propriety of Public or Social Worſhip.* By a Layman. 8vo. 6d. Stockdale. 1792.

Little addition is made by this publication to the argument in reply to Mr. Wakefield's objections againſt public worſhip. The following remark may perhaps be thought worth tranſcribing:

'Our Lord found ſocial worſhip eſtabliſhed in principle, though wretchedly corrupted in practice, among the Jews. It was not therefore neceſſary for him to inſtitute, but to reform it: and if we can find him actually doing ſo, the obligation to public worſhip will be as completely authorized by him, as any poſitive inſtitution whatever. Let his declaration, "God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth;" let the form, or model of prayer preſcribed by him to his diſciples, and their ſubſequent practice, be duly conſidered, and it will appear, that the reformation, and not the abolition, of public worſhip was intended.

Art. 69. *Two Sermons*: the firſt addreſſed to Seamen: the ſecond to the Britiſh Weſt India Slaves. By a Phyſician, Author of Unanſwerable Arguments againſt the Abolition of the Slave-trade, &c. To which are ſubjoined, Remarks on Female Infidelity, and a Plan of Platonic Matrimony; by which that Evil may be leſſened, or totally prevented. By F. G. Publiſhed for the Benefit of the Tin-miners in Cornwall. 8vo. pp. 66. 1s. Ridgway. 1791.

This benevolent writer offers very good advice to ſeamen and ſlaves. The firſt of theſe ſermons was rather haſtily compoſed during a voyage from the Weſt Indies to Britain. It was well received by the audience to whom it was delivered. 'The honeſt Tars were ſo pleaſed with the diſcourſe, that they aſked permiſſion to tranſcribe it.' The ſecond ſermon was delivered to a number of ſlaves, on a plantation which had been the property of the author. His aim, in both, is to render them what he juſtly ſtyles *practical* Chriſtians; whereas, he obſerves, ſome perſons ſeem to conſider morality as no

part;

part of the Chriſtian religion. Our author, whom we ſtill regard as a philanthropiſt, is well known, ſtrange as it may appear, to be wholly adverſe to the abolition of the traffic in his fellow-creatures. His reaſons, without doubt, appear valid to himſelf. We will not enter into any debate with him on the ſubject. We ſuppoſe that ſlaves may meet with milder treatment in the *Grenades*, or in thoſe parts with which he was connected, than in ſome other places. Yet, allowing that this may be true, it enters but little into the main argument.

The latter part of this pamphlet ſtands rather in odd connection with the former. It is of the *ſerio-comic* kind, intermixed with grave and ſenſible reflections:—'There is (ſays the author,) a radical defect in the management of young people of both ſexes. By being too early introduced into the world, they are taught to conſider themſelves as men and women before their time. They remark in their parents an inſatiable attachment to pleaſure and diſſipation, and a total inattention to religious duties: from the examples perpetually before their eyes, the boys become complete coxcombs, and the girls finiſhed coquettes: another ſource of corruption is the general peruſal of novels.'—*Unequal matches* the author numbers among the cauſes of that *female infidelity* which he attacks; as one means of its cure, he ſelects three claſſes of each ſex, as fitted for what he calls *Platonic love*; and, with a degree of humour and drollery, furniſhes the parties with their *Platonic* adverti ſements! All the reſt we commit to the reader's own examination and criticiſm.

Art. 70. *Forms of Prayer for Public Worſhip.* 12mo. pp. 144. 2 s. Johnſon. 1791.

This compilation has been formed, we are told, for the uſe of an evening lecture, ſupported during the ſix months of winter, by Proteſtant Diſſenters at Portſmouth. By a variety of *ſervices*, it is ſaid to be their wiſh to obviate, in ſome degree, the objections to a ſtated form. Theſe *ſervices* are five in number, collected chiefly from the Common Prayer reformed by Dr. Samuel Clarke; from the Liverpool form; from prayers publiſhed by the Rev. Mr. J. Palmer; and from others, by a *friend to family devotion*. Some, it may be ſuppoſed, have received alterations and additions; and the miniſter is left at liberty to introduce ſuch prayers of his own as may accord with the occaſion. The editor aſſumes no particular name but that of Proteſtant Diſſenter; it may, however, be readily inferred that theſe *ſervices* are not formed on a Calviniſtical or what is termed an *orthodox* plan. The doxologies, as, according to the editor's proper expreſſion, they *undoubtedly ought to be*, are from the Scriptures. We have only to add that theſe forms ſeem to be very well adapted to anſwer the propoſed intention.

## SINGLE SERMONS.

Art. 71. *The Rights of Government not compatible with the Rights of Man.* Preached at the Aſſize, held at Chelmsford, in the County of Eſſex, before the Hon. Mr. Juſtice Gould, and Mr.

Mr. Juſtice Wilſon, Aug. 1, 1791. 4to. pp. 16. 1s. 6d. Kearſleys. 1791.

The objects, which this preacher profeſſes to have in view, are to condemn the abject doctrine of paſſive obedience, to repreſs the intemperate zeal of licentious innovation, and to enforce the duty of obedience to rulers whoſe chief care is the public ſafety. He would be thought to preſerve a middle courſe, between the Scylla of Republicaniſm and the Charybdis of Deſpotiſm: but, at the ſame time, he maintains the abſurd and ſlaviſh doctrine, that the preſent generation has a right to bind the next to certain forms of government, and he rejects the only true foundation of political liberty, that the ſovereign will of the people is the ſtandard of human government. How far ſuch doctrines are conſiſtent with that air of moderation which the preacher aſſumes, we leave the public to determine.

Art. 72. *Cruelty the natural and inſeparable Conſequence of Slavery*, and both diametrically oppoſite to the Doctrine and Spirit of the Chriſtian Religion; preached March 11, 1792, at Hemel-Hempſtead, Herts. By John Liddon. 8vo. 6d. Dilly.

An ingenious, ſenſible, and ſpirited diſcourſe, from *Pſalm* lxxii. 14. The author does not fail to recommend the practice, adopted, it is ſaid, by many thouſands in the kingdom, of diſuſing the Weſt India produce.—'Every Chriſtian, (it is obſerved,) is here of importance. They may prevent the wounds of many by rendering their labour uſeleſs. Avarice will then leave the trade, from the ſame principle from which it firſt engaged in it.'—This ſermon will probably contribute its *mite* toward increaſing that deſire of immediately aboliſhing our ſlave-trade, which appears to be *almoſt* general throughout the kingdom. How far the nation, in general, are competent to judge, on a ſubject attended with ſo many difficulties, is a point on which we dare not preſume to determine.

Art. 73. *The Principles of Proteſtant Diſſenters ſtated.* Preached at Fairford, Auguſt 28, 1791. By Joſiah Townſend. 8vo. 6d. Johnſon. 1791.

It appears to be the principal deſign of this diſcourſe, to remove the odium which has fallen on the Diſſenters, as enemies to the State and Church, by proving that their principles are pacific, and that the general tenor of their conduct entitled them to the confidence of their fellow-citizens. The ſpirit, with which it is written, is candid, and the language is conciliating.

Art. 74. Preached by the Rev. Dr. Huſſey, at the Opening of the Spaniſh Chapel, on the 8th of December 1791. Taken in Short Hand by a Gentleman preſent. 8vo. 1s. Ridgway. 1792.

We deſire to exerciſe candor, and we wiſh every man to enjoy his opinion *at eaſe*; yet we can perceive but little reaſon for the labour that has been uſed to communicate this diſcourſe to the public. There are, no doubt, ſeveral pertinent and good obſervations in

in it: but, at the ſame time, there are expreſſions, ſuch as *myſtic ſacrifice, ſymbolic ornaments, ſacred robes*, &c. which *we* cannot approve, beſide the frequent ſound of THE CHURCH! THE CHURCH! ſounds which tend to impoſe on, delude, and miſlead, the ignorant and unwary; of which, it is plain, to our grief, there are great numbers, of all ranks, in this Proteſtant, and [ſuppoſed to be] enlightened country.—Some parts of the ſermon, however, are ſenſible, and calculated to promote real religion. We cannot much applaud this ſhort-hand manner of obtaining publications of this kind.

Art. 75. *Youth reminded of a Future Judgment*; in a Diſcourſe occaſioned by the Death of Mr. John Vowel, who died at Hackney, Dec. 24, 1790; in the twenty-ſecond Year of his Age. By William Bennett. 8vo. pp. 52. 1s. Dilly.

The ſubject and the occaſion of this diſcourſe are too ſerious and affecting to admit of criticiſm. It is very well written, and urges with energy an early and conſtant regard to the *great concerns* of human life. There are indeed phraſes and expreſſions of a Calviniſtical kind, which *we* cannot approve; to ſome other readers they may be acceptable, and poſſibly of ſervice: but the event itſelf is powerfully inſtructive, and the preacher's remarks farther recommend it to regard. The youth, whom the ſermon commemorates, appears to have been amiable and promiſing, in an eminent degree, and to have met his early diſmiſſion with a cheerful reſignation and Chriſtian hope. Some account is added of his ſiſter, who, with ſimilar diſpoſitions, died a ſhort time before him, in the ſixteenth year of her age.

Art. 76. *Reflections on the Character and State of departed Chriſtians:* occaſioned by the Deceaſe of the Rev. Caleb Evans, D. D. Paſtor of the Baptiſt Congregation meeting in Broadmead, Briſtol, and Senior Tutor to the Academy in that City. Preached in Cannon-ſtreet, Birmingham, Sept. 4, 1791. By Samuel Pearce. 8vo. 6d. Knott.

A proper tribute of reſpect is here paid to the memory of a worthy man; who, for many years, filled the offices of a miniſter and a tutor with great reſpectability among the independent claſs of Diſſenters.

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## CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IN your Review for December laſt, p. 431, you have committed a miſtake, which I have no doubt of your correcting as ſoon as it is pointed out. Having mentioned a caſe of inverted uterus by Dr. R. Cleghorn of Glaſgow, you ſubjoin: "To this caſe are added ſome judicious remarks by Dr. Garthſhore." Now, Gentlemen, I ſaw the paper before publication, and I aſſure you, that every part of it was written

written by Dr. Cleghorn himſelf, without the ſmalleſt aſſiſtance from Dr. G. This information being anonymous can occaſion no ſcruple on your part; for, by looking at the paper itſelf, you will ſee that it was only *communicated* by Dr. G.

'Permit me to ſay one word more concerning the title given to this paper by the Society. It is "A Caſe of Inverſion of the Uterus;" it ought to have been, "The Hiſtory of a Woman who ſurvived a continued Inverſion of the Uterus." Caſes of inverted uterus are ſo common as hardly to be worth recording; but inſtances of women living with their uterus inverted are very rare, and muſt, in the preſent ſtate of our knowledge, be regarded as objects of curioſity.

'With great reſpect, I am, Gentlemen,

'Your moſt obedient ſervant,

'LUCIUS.'

We are obliged to this Correſpondent for pointing out an overſight in our account of Dr. Cleghorn's paper. The remarks in queſtion we find, on farther inſpection, to be written by that gentleman: we were miſled by the manner in which they are printed; namely, at ſome diſtance and apart from the caſe which they were intended to accompany. This, at firſt view, gives an appearance of their being the production of the gentleman who *communicated* Dr. Cleghorn's caſe.

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*** A Correſpondent in the country begs leave, through the channel of the Monthly Review, to requeſt the publiſhers of *ſingle ſermons*, not to ſell them at ſo high a price as one ſhilling, which greatly hinders the ſale of them, and thus leſſens their uſefulneſs. Where one is ſold at one ſhilling, he ſays three would be ſold at ſix pence.—The bookſellers, however, are the beſt judges of this matter.

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†*† Our female Correſpondent, who dates from *Layton*, May 23d, is informed that we have not reviewed the *novels* which ſhe mentions. Publications of this claſs are become ſo numerous, and are, in general, ſo trifling and inſipid, that we do not chuſe to torment ourſelves, and to diſguſt our readers, by noticing *every* work of this deſcription.

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‡‡‡ CELADON's Verſes, entitled, "Farewell to the Muſes," and addreſſed to the Monthly Reviewers, have ſufficient pathos to make us regret the haſty reſolution formed by the ingenious and ingenuous young writer. Why ſhould he be thus *early* diſcouraged?

This gentleman, we underſtand, is the author of *An Epiſtle to W. Wilberforce, Eſquire,* (ſee p. 104.) written when under the age of twenty. At that age, even the great Dryden was not ſo good a writer, if we may judge from his juvenile productions.

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‡‡‡ We cannot at preſent find the little work called "The Blind Child;" it is miſlaid: but we will look farther for it.

# THE

# MONTHLY REVIEW,

## For JULY, 1792.

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ART. I. *A Tranſlation of the New Teſtament.* By Gilbert Wakefield, B. A. Late Fellow of Jeſus College, Cambridge. 8vo. 3 Vols. 1l. 1s. Boards. Deighton. 1791.

OF Mr. Wakefield's qualifications for the important taſk which he has here undertaken, his various writings may enable the public in ſome meaſure to form a judgment. That he poſſeſſes a competent knowlege of the ancient languages, the firſt requiſite in a tranſlator of the New Teſtament, will not be queſtioned by thoſe who have read his *Silva Critica*, and his Commentary on St. Matthew. That he is capable of writing the Engliſh language with ſtrength and elegance, his former publications abundantly prove; and that he is not deſtitute of taſte, ſufficiently cultivated and chaſtiſed to enable him to reliſh that ſimplicity of ſtyle, which is alone ſuited to the dignity of the Chriſtian Scriptures, may be reaſonably preſumed from his intimate acquaintance with the ancient models of good writing. A favourable expectation may alſo be formed concerning this work, from the juſt conceptions which the author appears to have entertained of the nature of his deſign, and from the judicious rules which he has preſcribed to himſelf in the execution. We ſhall give Mr. W.'s ideas on this ſubject in his own words:

'The chief rules, which I preſcribed to myſelf in the execution of this work, were: To adopt the received verſion upon all poſſible occaſions, and never to ſuperſede it, unleſs ſome low obſolete or obſcure word, ſome vulgar idiom, ſome coarſe or uncouth phraſe, ſome intricate conſtruction, ſome harſh combination of terms, or ſome miſrepreſentation of the ſenſe, demanded an alteration. To aim at an entirely *new tranſlation*, or to admit *any* variation, but for the reaſons now alledged, always appeared to me equally unneceſſary and unwiſe. But a very ſmall ſhare of magnanimity was required to reſiſt any temptation to innovate, that might ariſe from aſpiring to the character of ſuperiour learning, diſcernment, and taſte, by finding fault at every ſtep, and faſtidiouſly ſubſtituting *alteration* only without *amendment*. If I have ever incurred this

cenſure *eventually* myſelf, the motive was of another kind; and I have not altered in a ſingle inſtance from caprice or vanity, but ſimply from an intention to improve. *Uſe* has ſo far ſanctified, if I may employ the term, our received verſion, that no tranſlation, I am perſuaded, eſſentially different from it, can ever be cordially reliſhed, I do not ſay by the *generality*, but by readers of *exact taſte* and *poliſhed underſtandings*. Nor have I ever yet converſed with a ſingle perſon, whoſe approbation I could wiſh to ſecure, of a different opinion in this reſpect.

'Another rule, which I laid down for myſelf, was: To make my tranſlation as completely *vernacular* without vulgarity, as was conſiſtent with thoſe inducements to variation ſpecified above; that it might be rendered as perfect a ſpecimen as I could make it, of pure unaffected *Engliſh* diction. This object, upon a ſuperficial view, may appear to ſome, perhaps, of no difficult accompliſhment: the uniform preſervation, however, of ſimplicity, harmony, and fidelity, in the verſion of ſuch plain compoſitions, as the ſcriptures of the *New Teſtament*, would be found by any one, inclined to make the experiment, a very ſerious and, in ſome caſes, an inſuperable difficulty. There is, and ever will be, much diverſity of opinion on theſe points, nor am I by any means ſo unexperienced as to expect *univerſal* approbation: nay, it is very probable, that, where I have thought myſelf moſt dextrous, a judicious examiner will with reaſon think me the moſt unhappily unſucceſsful. The poſſibility alſo of the reverſe of this ſtatement, ſhould incline every reader to candour and moderation in his deciſions. With this view to purity of *Engliſh* ſtile, I have, in ſome inſtances, ſubſtituted a word of our own growth for it's equivalent from a *Roman* origin: though I may alſo have adopted ſometimes a method directly contrary, where the *Engliſh* word produced a harſh or abrupt termination of the ſentence: for to the modulation of the periods I have carefully attended, in imitation of our old tranſlators, who, for the moſt part, purſued this object with admirable ſucceſs. I could wiſh to ſee an *Engliſh* verſion of the ſcriptures in ſuch a *phraſeology* as ſhould make it "an everlaſting poſſeſſion" for our countrymen. And, if good *Engliſh* expreſſions were to be rejected merely for their ſimplicity, every generation would require a tranſlation altogether new in this reſpect. I cannot admire the prevailing practice of baniſhing ſignificant and native phraſes from our compoſitions, to make room for a pompous verboſity from the vocabulary of *Rome*. This innovating propenſity contributes to ſet a mark of diſrepute on expreſſions of ſterling worth; and to diminiſh even the copiouſneſs and ſtrength, as well as the purity of our language. If this affected and pedantic humour had prevailed with the *Greeks*, thoſe parents of all ſcience, and the great inſtructors of mankind! their incomparable language could never have preſerved it's propriety and uniformity for two thouſand years.'

With reſpect to our received tranſlation, Mr. Wakefield allows that it is, eſpecially in point of ſimplicity, worthy of the higheſt commendation: but he adds that the authors of it,

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at ſo early a period after the revival of letters, had acquired a leſs competent knowlege of the original language than many, ſince that time, have been able to attain. He undertakes to correct the miſtakes which have ariſen from this cauſe, and to bring to view many elegances depending on an accurate perception of the Grecian and Oriental phraſeology. Simplicity he profeſſes to be his chief object; and he declares his entire diſapprobation of what are called liberal tranſlations of the ſcriptures, conſidering them as too much calculated to weaken the dignity and efficacy of the ſacred writings, and to expoſe them to ridicule and contempt:

'The admirable ſimplicity of the goſpel-narratives is ſo exactly ſuited to the characters of the reputed authors, that with the annihilation of this excellence, a ſtriking criterion of authenticity is deſtroyed; and it ſeemed to me a moſt ignoble ambition to court the fickly taſtes of thoſe readers, to whom the native plainneſs of the goſpels has no reliſh. While *Xenophon* and *Luke* make themſelves intelligible to all, they abound in elegancies, that can engage the attention of the profoundeſt ſcholars and give an exquiſite delight to the moſt refined critics.'

The principles of biblical tranſlation, which Mr. W. lays down, he appears to us to have very diligently, and, in the main, very ſucceſsfully, followed. In a work of this kind, however, it is impoſſible that there ſhould not be many things liable to objection; and it is our duty briefly to notice ſome of the principal defects which we have remarked in this tranſlation.

Sometimes, too cloſe an adherence to the original produces a ſingularity of expreſſion ſcarcely admiſſible; for example, Matth. xxi. 18. 'A certain man had two ſons, and he came up to the firſt, and ſaid: *Child*, go work to day in my vineyard.' Mark, v. 31. 'Thou ſeeſt the multitude *ſqueezing* thee.' Acts, vi. 7. 'And the word of God was *thriving*,' &c. Philippians, ii. 15. 'Children amidſt a crooked and *twiſted* race.'

Some interpretations of the original are given, which will generally be thought forced or fanciful; as Matth. xxiii. 14. 'Ye devour widows' houſes, though ye pray at the ſame time *with a long preamble*.' John, iii. 8. 'The *breath breathes* in whom it liſteth, and thou heareſt its voice.' Romans, xv. 13. 'Now may the God of this hope fill you with all joy and peace through the faith, that ye may abound in this hope under the *influence of an unſpotted mind*.' verſe 16. 'that this oblation of the Gentiles may be acceptable, ſanctified by *holineſs of ſpirit*.' Titus, iii. 8. 'According to his own mercy did he deliver us by a waſhing of *another birth*, with *a renewal of holy breath*.' James, i. 17. 'Every good gift and every perfect kindneſs

cometh down from above, from the Father of lights, with whom is *no parallax nor tropical ſhadow.*'

In ſome caſes, a method of ſpelling, which is now become obſolete, is inelegantly retained, as *toucht, lockt, daſht, waſht, puſht, ruſht, flaſht, ſutten.*

Unwarrantable freedoms are ſometimes taken in omitting paſſages, or in altering the original text. In Matthew, xvii. 21. Mark, xi. 26. and in other places, entire verſes are omitted, we think, without ſufficient authority. There are numerous ſmaller omiſſions or alterations, which appear to us unneceſſary or ill-ſupported; among which are Luke, ii. 14. 'Glory be to God in the higheſt heavens, and *the peace of his good-will to men on earth.*' Luke, xxiii. 25. 'When once the maſter of the houſe hath *compoſed himſelf.*' 1 Corinthians, xiii. 3. 'Though I give up my body ſo *as to have cauſe of boaſting*,' &c.

There are alſo inſtances in which the tranſlation aſſumes too much of a paraphraſtic air; as John, xi. 33. 'He earneſtly conſtrained himſelf and ſtruggled with his feelings and ſaid,' &c. Acts, x. 36. 'That doctrine which God ſent to the children of Iſrael, when he delivered to them a goſpel of peace by Jeſus Chriſt, belongeth equally to all.' Romans, i. 17. 'For thereby a pardon from God is proclaimed to a reliance upon faith; as it is written, he that truſteth to faith for pardon will ſave his life.' Liberties of this kind are frequently taken in the Epiſtles, for which we can by no means think that the tranſlator ſufficiently juſtifies himſelf by ſaying, 'I expreſs myſelf with all poſſible ſimplicity, as I ſuppoſe the Apoſtle himſelf would have delivered his meaning in my ſituation, and in our language.' This is certainly to become a commentator on the Apoſtle's ſenſe; and is not very conſiſtent with the cenſure which the author, in his preface, paſſes on liberal tranſlations.

The exceptions, which may be made to this work, are not, however, either ſo numerous or ſo important as materially to affect its merit, which is unqueſtionably great. While it corrects many inaccuracies, inelegancies, and obſolete phraſes, which are to be found in the common verſion, it retains its general character of ſimplicity. While it abounds with proofs of critical acumen, which will be diſcovered by the learned, it is ſufficiently plain and intelligible to be uſed with advantage by the illiterate. Many paſſages, erroneouſly rendered, or left in obſcurity, in the common tranſlations, are here given with great correctneſs and perſpicuity. Of theſe, we tranſcribe the following paſſages as examples: Mark, iii. 21. 'And when his own family heard of it they went out to ſecure him; for ſome had told them, that he was gone out.' John, xiv. 30, 31. 'I will not ſay much more unto you now: for the ruler of

this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me.' Acts, xx. 28. 'As for yourſelves, therefore, and all that flock, of which the Holy Spirit made you overſeers, take care to tend the church of God which he gained for himſelf by his *own Son.*' Of the tranſlation of this laſt paſſage we ſhall quote the author's juſtification, in the following note, vol. iii. p. 147.

'V. 28. *take care to feed*—προσεχετε ποιμαινειν: I judge this to be the true conſtruction. So Eur. Iph. Taur. 113. Ορα δομας καθεναι. See Matt. vi. 1. Prov. iv. 1. LXX.

'—*the church of God*—την εκκλησιαν του θεου: I have altered my opinion of this paſſage, and have determined for this reading from the ſame conſiderations, that would have influenced me in the caſe of any indifferent and uncontroverted text. It is the reading of the *Æthiopic* verſion, whoſe authority is with me irreſiſtible on this occaſion: ſee note xvi. 7. and moſt unjuſtifiable is this aſſertion of *Grieſbach, Æthiops habet vocabulum quo ſemper utitur, ſive* θεος *in græcâ veritate legatur, ſive* κυριος: *neutri igitur lectioni favet:* which is infamouſly falſe. On the contrary, as far as my recollection will carry me, this tranſlator NEVER employs the word here introduced, but to ſignify the SUPREME GOD ALONE. See *Caſtell's Lexicon* in the word בחר. This was my firſt inducement to retain this reading. My next was, the variation between the *Syriac* and *Coptic* verſions; the former of which has *the church of the* MESSIAH; and the latter, *the church of the* LORD: and this want of uniformity excites in me a ſtrong ſuſpicion of interpolation in conſequence of the peculiar ſentiments of the tranſlators or the authors of thoſe MSS. which they followed.

'—*his own ſon*—του ιδιου αιματος: literally *his own blood:* but, as this expreſſion could anſwer no good purpoſe, and would unavoidably lead thoſe unacquainted with the *phraſeology* of theſe languages into erroneous doctrines and impious conceptions of the deity, I could not juſtify myſelf in employing it in this place. So *blood* is uſed for *man* in xvii. 26. and Matt. xxvii. 4. So *Homer* Il. Z. 211.

Ταυτης τοι γενεης τε και ΑΙΜΑΤΟΣ ευχομαι ειναι.
ΑΙΜΑ σοφου Φοιβοιο και ευπαλαμοιο Κυρητος.

Add *Nonnus* D. lib. v. p. 152.

'And the *ſcholiaſt* on Eur. Oreſt. 1239. ſays: ΑΙΜΑ δε οι ΠΑΙΔΕΣ, γενος οι αδελφοι, συγγενεια οι γαμβροι. And *Virgil* Æn. vi. 836.

'*Projice tela manu,* SANGUIS MEUS!

This is well known, and ſupplies the moſt eaſy and obvious interpretation of this moſt diſputed paſſage. See alſo *Mr. Henley's* note in the *appendix* to *Bowyer's Criticiſms,* who firſt excited in my mind the idea of this acceptation, and to whom therefore the entire applauſe, juſtly due to this excellent ſolution of ſo great a difficulty, ought in all reaſon to be given. If no paſſage of the N. T. quite parallel can be found, we ſhould recollect, that *Luke* is an elegant writer,

and does not confine himſelf to the narrow limits of *Hebrew phraſeology*, as might be ſhewn by many inſtances.'

A ſtrict attention to ſeveral minute points of grammatical accuracy has very much contributed to the merit of this tranſlation; particularly the preſerving a proper diſtinction in the uſe of the definite and indefinite articles, as Matt. x. 24. 'A diſciple is not above his teacher, nor a ſervant above his maſter;' the not making uſe of the auxiliary *ſhall*, where a ſimple future time is expreſſed, as John, vii. 34. 'Ye *will* ſeek me, but *will* not find me;'—the preſerving the true power of the imperfect tenſe, as Matt. xxvi. 16. 'And from that time he *was ſeeking* a good opportunity to deliver him up.' Perhaps Mr. W. too cloſely adheres to this point; particularly in the too frequent introduction of the colloquial Engliſh phraſe *to keep doing*, as Mark, ii. 13. 'And all the multitude kept coming to him.

As general ſpecimens of the work, we ſhall make the two following extracts:

'Luke, x. 25. And behold! a teacher of the law roſe up to try him,
26. ſaying; Teacher, what muſt I do to inherit eternal life? *Jeſus* ſaid unto him: How is it written in the law? What readeſt
27. thou *there*? He anſwered: *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind: and thy neighbour as thyſelf.*
28. *Jeſus* ſaid unto him: Thou haſt anſwered rightly: do this,
29. and thou ſhalt live. But he, wiſhing to juſtify himſelf, ſaid
30. unto Jeſus: And who is my neighbour? Then Jeſus took him up, and ſaid: A man of Jeruſalem, on his way to Jericho, fell among murderers, who ſtript and beat him, and left him
31. half dead. And a prieſt happened to be going down the ſame
32. road; who ſaw him, but paſſed by on the further ſide. And in the ſame manner a Levite alſo came to the place as he went
33. along, and ſaw him, but paſſed by on the further ſide. But a Samaritan on his journey came to the place, and, when he ſaw
34. him, took pity on *him*, and went up to *him*, and bound up his wounds, pouring upon *them* oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of
35. him; and, on the morrow, when he went away, he took out two pence, and gave them to the hoſt, and ſaid: Take care of him; and whatſoever thou ſhalt ſpend beſides, at my return I
36. will repay thee. Which now of theſe three thinkeſt thou, was
37. neighbour unto him, that fell among thoſe murderers? And *the teacher of the law* ſaid; He that had ſo much pity for him. Then ſaid Jeſus unto him: Go, and do thou likewiſe.'

'Philippians, ii. 1. Therefore, if encouragemnt in Chriſt, if the comfort of love, if a ſpiritual union, if affection and compaſſion
2. *have* any *power*; fill ye up my joy by having the ſame diſpoſi-
3. tions, the ſame love, the ſame ſoul, the ſame mind. Let there *be* no quarrel or vain-glorying, but with *all* humility give the
4. preference to each other. Let each conſider, not himſelf only, but

5. but others alſo. Let the ſame diſpoſition be in you, which *was*
6. alſo in Chriſt Jeſus; who, though in a divine form, did not
7. think of eagerly retaining this divine likeneſs; but emptied
8. himſelf *of it*, by taking a ſervant's form: and, being made like *other* men, with the diſpoſitions of a man, he became ſo obedient as to humble himſelf unto death, and death upon a
9. croſs. And, for this reaſon, God highly exalted him, and
10. kindly beſtowed on him a name above every name: that be-fore the name of Jeſus every knee ſhould bend, in heaven and
11. upon earth and beneath the earth; and every tongue ſhould confeſs Jeſus Chriſt to be Lord, to *the* glory of God *the* father.'

If any part of the phraſeology in theſe paſſages ſhould appear ſtrange, the influence of habit in favour of the old tranſlation ought to be recollected. 'Many alterations,' as our author remarks in one of his notes, 'which, at firſt ſight, will be hardly ſuffered, would have appeared infinitely preferable, had they been original, to the preſent tranſlation.'

To the tranſlation, is added, in the third volume, notes, chiefly intended to juſtify the variations of the preſent from the commonly received verſion. Theſe notes, as uſual, abound with proofs of the author's learning and ingenuity: but we are of opinion, that this ſupplement would have been much more uſeful, had it contained a greater number of paraphraſtical elucidations of difficult paſſages, and of illuſtrations of the ſacred writings from Jewiſh antiquity. We muſt add, too, that, in a general work of this kind, the polemical ſtrictures introduced in the preface, on the learned Mr. Burgeſs's diſcourſe in defence of the Trinity, have no peculiar propriety.

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ART. II. *Intereſting Anecdotes of Henry* IV. of France. Containing ſublime Traits and lively Sallies of Wit of that Monarch; digeſted into Chronological Order, and forming a complete Picture of the Life of that amiable and illuſtrious Hero. Tranſlated from the French. Crown 8vo. 2 Vols. 6s. Boards. Debrett. 1792.

THE editor of theſe anecdotes profeſſes to have arranged them in ſuch order, as to preſent to the reader the ſubſtance of the hiſtory of that great perſonage to whom they relate. He ſpeaks of the collection as the chain of the important acts of his life, diſencumbered from the details, the connections, and the tediouſneſs, of narration. Thoſe details, and that connection, which, in the judgment of this writer, form the tediouſneſs of narration, appear to us to be the very circumſtances which conſtitute the chain of hiſtory, and render it intereſting. Perſonal anecdotes are moſt pleaſing, when introduced in their proper place by a ſkilful biographer. Jewels never appear ſo ſplendid, as when ſet in the crown to which

they belong. However, when thrown in confuſion, on the table, they are ſtill jewels, and therefore worth gathering up. From theſe brilliants, we ſhall make up a ſmall *bouquet*, for the gratification of our readers:

'The King had a mind to ſhew, in a moment, the different tempers of his Miniſters to a foreign Ambaſſador. He ſent for them, one after another, and ſaid to them; *Here is a beam that threatens to fall.* Villeroy, without even looking up at it, adviſed the King to have it changed immediately. Jenin, after ſurveying it attentively, confeſſed that he did not perceive any fault in it; but that, to prevent accidents, it ought to be examined by perſons ſkilled in ſuch matters. Sully anſwered abruptly, "Sire, who is it that could have put you in this flurry? the beam will laſt longer than either you or I."—'

'Henry always ſhewed great intrepidity and generoſity towards his enemies, even to thoſe who, ſtimulated by a fanatic zeal, wiſhed to take away his life. The hiſtorian Le Grain records an adventure which happened to this Monarch with one Captain Michau, who had pretended to deſert from the Spaniſh ſervice, and go over to that of Henry, in order to find an opportunity of aſſaſſinating him. One day, ſays that hiſtorian, as Henry was hunting in the foreſt of Ailas, he perceives Captain Michau at his heels, well mounted, and with a couple of piſtols cocked and primed: the King was alone, no aſſiſtance was at hand, as it is the cuſtom of hunters to be ſcattered from one another. Henry, ſeeing Michau approach, ſaid, in a bold and determined manner, *Captain Michau, alight; I want to try whether your horſe be as good a one as you ſay he is.* Michau obeyed; the King mounted his horſe, and, taking the two piſtols, ſaid, *Haſt thou a mind to kill any one? I have been told that thou hadſt a deſign to kill me; but it is in my power to kill thee, if I chooſe.* As he ſaid this, he fired the two piſtols into the air, and ordered Michau to follow him. The Captain, after many excuſes, took his leave in two days after, and never again made his appearance.—'

'When Henry was only yet King of Navarre and Duke of Albert, he reſided at Nerac, a little town in Gaſcony. He lived like a plain gentleman, and hunted often in the Landes, a diſtrict abounding in all ſorts of game. In the midſt of the diverſion, he frequently went to reſt himſelf, and take ſome refreſhment, at the cottage of a *Berret*; (this is a name given to the peaſants of Béran, from a woollen bonnet of a particular ſhape, which they generally wear.) No ſooner did this new *Philemon* and his wife perceive the King coming at a diſtance, than they haſtened forward to meet him; and, each taking one of his hands, repeated, in their *Patois**, with ſatisfaction pictured in their countenances, *Good morrow, my Henry; good morrow, my Henry.* They led him in triumph into their cot, and made him ſit down on a bench. The Berret went to draw ſome of his beſt wine, his wife brought in her wooden tray ſome bread and cheeſe. Henry, more pleaſed with the good-will

'* The low dialect of the country.'

and

and the ſimplicity of his hoſts, than he would have been with the moſt delicate entertainment, ate with a good appetite, and converſed with them familiarly upon matters ſuited to their capacity. When this meal was at an end, he took leave of the good couple, promiſing to come to them as often as the chace ſhould lead him to that quarter; which frequently was the caſe. After he had obtained peaceable poſſeſſion of the throne of France, the Berret and his wife heard the event with a degree of joy which is not eaſy to expreſs. They recollected that he had eaten of their cheeſes with pleaſure; and, as that was the only preſent in their power to offer him, they packed up two dozen of the beſt in a pannier. The Berret determined to be the carrier himſelf, embraced his wife, and departed. At the end of three weeks he arrived in Paris, ran directly to the Louvre, ſaid to the centinel in his dialect, *I want to ſee our Henry, our wife ſends him ſome fromages de vache* *. The centinel, ſurprized at the ſtrange dreſs, and ſtill more at the jargon of the man, which he did not underſtand, ſuppoſed he was a fool, and puſhed him back, giving him ſome knocks with his fuſil. The Berret, in great trouble, and already repenting of his journey, goes down into the court-yard, and aſks himſelf what could have drawn upon him ſo unpleaſant a reception, when he was come with a preſent to the King? After conſidering a long time, it at laſt came into his head, that it was becauſe he ſaid *fromages de vache*; and he was determined to correct his miſtake. While the good man is occupied in theſe reflections, Henry, happening to look through the window, ſees the Berret walking in the court. His dreſs, which was known to him, ſtruck him immediately; and, yielding to his curioſity, he ordered the peaſant to be called up. The latter throws himſelf at the King's feet, embraced his knees, and ſays to him affectionately, *Good morrow, my Henry, our wife ſends you ſome fromages de bœuf* †. The King, aſhamed that one of his countrymen ſhould make ſo groſs a blunder in the preſence of the whole Court, ſtooped down, and ſaid to him in a low voice, *Say, fromages de vache.* The peaſant, ſtill thinking of the treatment he had received, made anſwer in his Patois; "I would not adviſe you, my Henry, to ſay *fromages de vache*; for I made uſe of that mode of ſpeaking at the door of your chamber, and a great wag, dreſſed in blue, gave me a ſcore of knocks with his fuſil, and the like might happen to you." The King laughed exceedingly at the ſimplicity of the good man, accepted his cheeſes, loaded him with favours, and made his fortune, and that of all his family.'—

'Henry, paſſing through a little town, ſaw ſeveral deputies coming up to harangue him. One of them having commenced his diſcourſe, was interrupted by an aſs, who began to bray. "Gentlemen," cried the King, "one at a time, if you pleaſe."—

'When Henry was entreated to take more care of his perſon than he had done, and not to go ſo often alone or ill-attended, he anſwered, "Fear ought never to find admiſſion into a royal breaſt.

'* Cheeſe made of Cow's milk.'

'† Ox cheeſe.'

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The man who dreads death will make no attempt upon me; the man who deſpiſes life will be always maſter of mine, though I were encompaſſed with a hoſt of guards. I recommend myſelf to God when I riſe and when I lie down; I am in his hands; and, after all, the tenor of my life is ſuch, as to leave me no juſt cauſe for diſtruſt: it belongs only to tyrants to live in perpetual terror."

Many of the beſt paſſages in theſe volumes it is unneceſſary to tranſcribe, as they are taken from the Memoirs of Sully; a work in almoſt every perſon's poſſeſſion.

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ART. III. *Sketches chiefly relating to the Hiſtory, Religion, Learning, and Manners, of the Hindoos.* With a conciſe Account of the preſent State of the Native Powers of Hindoſtan. The Second Edition enlarged. 8vo. 2 Vols. pp. 350. 10s. Boards. Cadell. 1792.

THIS enlarged edition of a work, of which we have already expreſſed our approbation *, contains ſeveral important additions. Of theſe, the moſt conſiderable are in the firſt ſketch on the hiſtory and religion of mankind; in the ſeventh, on the mythology, and in the eleventh, on the aſtronomy, of the Brahmans; and two ſketches, entirely new, on the affinity between the religion of Siam, China, Japan, and Thibet, and that of Hindoſtan; and on the affinity between the inhabitants of Hindoſtan and thoſe of ancient Egypt. Among other articles of curious information contained in this edition, is an account of Thibet, drawn up from the papers of Mr. Bogle, who travelled thither on an embaſſy from Mr. Haſtings, then Governor General of Bengal. Mr. Bogle gives the following deſcription of his firſt interview with the Rajah of Boutan, a country tributary to a Lama. (See Rev. vol. lviii. p. 460.)

"If there is any ſatisfaction in being gazed at, I had enough of it. I dare to ſay, there were 3000 ſpectators. I was led through three courts, and after climbing the iron-plated ladders which ſerve for ſtairs in this part of the world, I arrived in an anti-chamber hung round with arms. Here I waited ſome time, before I was conducted into the preſence chamber, through a dark entry, and down two ſteps. The Rajah was ſeated on a throne, or pulpit, (for that is what it was like,) raiſed about two feet above the floor. He was dreſſed in the feſtival habit of a *gylong* or prieſt; being covered with a ſcarlet ſattin cloak, with a gilded mitre upon his head. A man kept twirling an umbrella over him. The pulpit was gilded, and ſurrounded with ſilver ewers and vaſes, and the floor was entirely covered with carpets. His officers, to the number of twelve, were ſeated on cuſhions cloſe to the wall. After making my bows, (which, according to the cuſtom of the country, ought to

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* See Rev. New Series, vol. iv. p. 141.

have

e been proſtrations,) and laying my preſents before him, I was
ſted to a cuſhion prepared for me in the middle of the apart-
t. Several copper platters filled with rice, butter, treacle, tea,
nuts, caſhmerean dates, apricots, cucumbers, and other fruits,
re ſet before me, together with a little wooden ſtool. All this
ed in ſilence. Then a man entered with a ſilver kettle full of
ered tea, and having poured a little into his palm, he drank it
, filled a diſh to the Rajah, and went round to all his officers.
ery Boutean carries for theſe occaſions, a little black wooden cup,
ed in the inſide, wrapped in a bit of cloth, and lodged within
e tunick oppoſite to his heart, and next the ſkin: but not being
well provided, I got a china cup. After all the diſhes were
ed, the Debe Rajah ſaid a grace, in which he was joined by all
e company, and then opened his mouth and ſpoke to me. When
e had finiſhed our tea, and every man had licked his cup, and
turned it into his boſom, a flowered ſattin gown, with well-
aited ſkirts, was brought. I was dreſſed in it, as in a *Khellaut* *,
ed pillon handkerchief was tied round me for a girdle, and I was
tried to the Rajah, who bound my head with another, and
eezing my temples, put ſomething on my head, which I after-
rds found to be the image of the god Sandia, and muttered ſome
yers over me. He then tied two ſilk handerchiefs together,
d threw them over my ſhoulders. I was re-conducted to my
ſhion; we had two or three more diſhes of tea, as many graces,
cup or two of whiſky, and beetle-nut. I then retired.

"The walls of the preſence chamber are hung round with
ineſe landſcapes, mixed with deities painted on ſattin. The
iling and pillars are covered with the ſame furniture, and at the
wer end of the room, are three or four images placed in niches.
efore them are cenſors burning with incenſe, lamps fed by butter,
ttle ſilver pagodas and urns, elephants teeth, flowers, &c. the
hole ornamented with ſilks, ribbons, and other gew-gaws.

"The palace is a very large building, and contains near 3000
en, but not one woman. Of theſe, above 1000 may be *gylongs*;
hers are adherents of the former Rajahs, who are kept in a kind
imprifonment; and the reſt are Officers of the Rajah and Lama,
th all their train of ſervants. A tower of about five or ſix ſtories
gh riſes in the middle, and is appropriated to the Lama Rambo-
y†; he dwells near the top, and his apartments are furniſhed in
e ſame ſtile with the Rajah's, but better. In the former chief's
ne, nobody could ſee him; but times are altered. We were
ceived by him as by the Rajah, excepting the ceremony of the
*hellaut*, and the whiſky. After the firſt viſits, he uſed to receive

* A Khellaut is a dreſs of honour preſented in Hindoſtan, by
n of rank, to viſitors of diſtinction, but it is generally in pieces,
l not made up. The number of pieces, and their quality, are
proportion to the rank of the perſons to whom they are pre-
ted.'

† This is, I preſume, the chief prieſt of Boutan.'

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us without ceremony, and appears to have more curioſity than any man I have ſeen in this country.

" This palace is in the higheſt degree monkiſh. The Rajah, his prieſts, his officers and ſervants, are all immured like ſtate priſoners in an immenſely large building, and there are not above a dozen other houſes in the town.

" The palace gates are ſhut when it grows dark, and no one is allowed to go in or out till morning. The inhabitants of it ſeldom ſtir abroad more than once in ten or twelve days, when they go in a ſtring of 500 or 600 to bathe in the Tſchinlehoo. They ſeem to lead a joyleſs, and I think, idle life; for ſo much authority is given to the provincial governors, that not much buſineſs is done here. The court has little connexion with foreign powers, unleſs it be with the Teſhoo Lama, and ſtill leſs intercourſe with ſtrangers. All thoſe who live in the palace, are dreſſed in a dark red woollen cloth."

Many other curious particulars reſpecting the Lamas, and the religion of the country, will be found in this ſketch. The additions made to this work are ſo valuable, that it was very deſirable that they ſhould have been printed ſeparately, for the accommodation of the purchaſers of the firſt edition. The author, (who, as we learn from the advertiſement, is Mr. Quintin Crauſurd,) expreſſes his regret that this was rendered impoſſible, by the neceſſity of intermixing much of the new matter with what was before publiſhed.

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ART. IV. *Travelling Memorandums*, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788; by the Honourable Lord Gardenſtone. Small 8vo. pp. 266. 3s. ſewed. Nicol. 1791.

IF the reader ſhould take up this volume with the moderate expectation of being agreeably amuſed, rather than of receiving any very important information, he will ſuffer no diſappointment. It is pleaſing to accompany a *good-humoured** and intelligent traveller through the ſeveral ſtages of his journey, and to liſten to a detail of particulars, which become intereſting as part of the general narrative. This noble traveller relates, with the eaſe of a gentleman, ſuch occurrences as, in the courſe of his tour, he thought worthy of a place in his memorandum-book. He perhaps details the ordinary incidents of travelling more minutely than ſome readers might wiſh: but theſe particulars may be found very uſeful to the traveller; and

* We meet with nothing in theſe Memorandums to prevent our applying this epithet to the author, except a peeviſh, and, as far as we know, unprovoked cenſure of profeſſional critics, as 'for the moſt part neither wiſe nor impartial judges.'

they

y are mixed with facts and remarks of a more general ure, ſufficient to make the book, on the whole, very enter- ing. From theſe miſcellaneous obſervations, we ſhall ſelect w paſſages.

The tour commenced in September 1786. Lord Garden- e firſt viſited Paris, where the narrative furniſhes nothing thy of ſelection. At Lyons, he met with an agreeable ac- intance, M. Clair, of whom he relates the following par- lars:

M. Clair is a French gentleman advanced in years, but, in it, perfectly youthful, and in character, he appears a true phi- pher.—I have occaſion to obſerve and to know, that he delights ices of kindneſs and humanity, without any object of intereſt. hough his incomes, from a ſmall eſtate in the neighbourhood, very moderate, his habits of life are correſponding, frugal, ple, and genteel;—and he often ſays, I believe ſincerely, ive me a ducal fortune, I will not, I cannot, alter my mode living in any one article,—ſo I have no motive of diſcontent, deſire for more than I poſſeſs."—His opinions are ſenſible, liberal, untainted by any ſort of prejudice, and improved by ies of literature.—He prognoſticates great changes in France. —With generous fervour, he often ſaid nearly theſe words, which all not forget:—"The lights of human reaſon derived from d himſelf, are now generally propagated in this country, and we piſe the ſuperſtition of Papal power;—ſo that in ten years time, may have *Catholics*;—but we ſhall not have one diſintereſted iſh in France."

It ſhould be recollected, that this converſation paſſed before commencement of the French revolution.

Lord C. is frequently very particular in relating circum- ices concerning his regimen, and the means which he uſes the preſervation of his health, which was his principal mo- for undertaking this tour. At Aix in Provence, after tioning that there were only three cows to ſupply the ole town with milk, and that he paid one ſhilling ſterling an Engliſh quart, he adds:

I have for many years been in the practice, almoſt every morn- , in bed, of drinking about an Engliſh pint of warm milk from cow, mixed with a little ſugar, and a table-ſpoonful of good ; the ſtrength and ſpirit of which is extinguiſhed, and you taſte r its cordial flavour.—In place of the ſugar I have long uſed a e-ſpoonful of honey;—it is a moſt delicious, nouriſhing, and tary doſe.—I have often been thanked for this preſcription, :h I had at ſecond hand from the great Dr. Mead, who found iany caſes that it was ſucceſsful, when the milk of aſſes, or s, and even of women, had failed: I now therefore ſet it a for the benefit of others, to uſe the words, without the infin- y of quacks.'

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In the country of Provence, he found a long-eſtabliſhed uſage, ſimilar to the cuſtoms and manners of the Highlands of Scotland:

'During the ſeaſon of harveſt, and their vintages, the inhabitants of the mountainous parts of this country, and of their adjoining villages, aſſemble in bodies or hordes, and paſſing through the low countries, and fertile diſtricts, they perform vintage and harveſt work for very moderate wages.—Many of them continue to be employed, in the induſtrious towns and villages, during winter, and return home when the ſpring advances.—If we form our opinion of theſe vagrant ſocieties from their innocence and jollity, they ſay, and I believe juſtly, that we muſt rank them among the happieſt of mankind, for this is the life of nature.—They laugh and ſing, and dance, without vice, exceſs of any kind, or irregular gratifications.—Though they lye promiſcuouſly for moſt part in barns and outhouſes, the chaſtity of their wives and young girls is leſs ſuſpected than in the ranks of affluent and indolent life, with all the reſtraints of pious or polite education.'

The inhabitants of Marſeilles our traveller deſcribes as a people enjoying an extraordinary and enviable meaſure of public proſperity and private happineſs:

'They reckon above two hundred thouſand inhabitants;—yet the progreſs of building and population goes on rapidly.—Though the Old Town is ill built, and indeed very naſty, it is moſtly inhabited by a numerous, uſeful, and uncorrupted body of people;—fiſhermen, and their families.—They ſtill preſerve the ſimple manners, induſtry, and frugality of their remote anceſtors.—Strangers may eaſily diſtinguiſh them from the reſt of the people by their dreſs;—the ruddy freſhneſs of their complexions, and by the appearance of their perſons, which are viſibly more hardy and robuſt.—They have been for ages paſt all memory an incorporated body, and have enjoyed certain privileges, which are regularly confirmed by letters patent from every king after his acceſſion.—In particular, they chuſe their own judges, who are four in number, and are called *Les prudes hommes.*

'The charge of a law-ſuit before them, by regulation ſtrictly obſerved, cannot exceed two-pence halfpenny ſterling to each party, and this ſum is conſigned when they enter the court.—Thoſe ruſtic natural judges, ſelected by the people ſubject to their juriſdiction, have maintained an uniform reputation for the good ſenſe and integrity of their determinations.'——

'On the Sabbath-day, after divine ſervice is over, they, it is thought very properly, hold their courts of juſtice here. This day, with my uſual companion, I attended two of them; firſt, in the town hall, where I ſaw the Echevins, or magiſtrates, and their aſſeſſors, ſitting in judgment. They tried and determined, both with proper deliberation and diſpatch, ſeveral cauſes relative to the peace, good order, and police. I was next conducted to the *ſalle*, or chamber, where thoſe remarkable judges, called *les prudes hommes*, hold their courts.—All the four judges were preſent.—I was really charmed

ith the artleſs manner, the ſimple dignity, and the unemnity of their appearance. I verily thought I ſaw in ices a great degree of natural ſagacity and integrity;—bted not that their community had ſelected their fitteſt ey have no dreſs or robe of diſtinction.—Shakeſpear ſays, and furr'd gowns hide all defects."—Theſe artificial of power and office are unneceſſary, when natural merit y in public ſervice command reſpect.—They obſerve no ey admit no pleaders;—but they hear and interrogate , and, if neceſſary, examine witneſſes; like the Roman *ſi*, they determine in the moſt ſummary manner, and generally ſatisfied. Theſe judges had antiently a juriſtry criminal caſes, and even to inflict capital puniſh- their power has for a long time been limited to the pre- f the peace among fiſhers, and to all civil queſtions conieries within a certain territory.—In all competent caſes, minations are final, and without any appeal.—My cod- them that I was a judge in a far diſtant country;—upon y all paid reſpects to me, in a very obliging manner.—em attended me, to ſhow and deſcribe ſome ornaments s in their hall, which I did not admire.—He was the ſe- and an excellent looking man; but he ſpoke a ſort of guage, which I did not underſtand without my inter-

aveller purſued his route from Marſeilles to Toulon, upts his narrative, to introduce ſundry critical reworks which he read during his tour, particularly thoſe on, Moliere, and Voltaire: but as we do not think his particularly ſucceſsful in the character of a critic, we theſe ſtrictures, to leave room for another extract, rving of attention; namely, an account of the great nary at Geneva:

granary is a very large old building of ſix ſtories.—Every one apartment for grain ungrinded only,—becauſe meal l grain can by no means be long preſerved.—The di- of each apartment are the ſame—in length about thirty- paces by twenty four in breadth—and about nine feet in o ſupport the great extent of floor, and ſuch a weight of re are very large and ſolid wooden pillars, through every from top to bottom.—There are ſix rows of theſe pillars, illars in every row; the diſtance of one pillar from another y paces.—The grain is moſtly wheat purchaſed ſometimes ent parts of France, very much from Franch County, a fery not very far diſtant. They alſo import, occaſionally, large from Barbary, and from Sardinia. The loweſt flat of this ſtored with as much grain as can be packed or heaped in it, uantity is gradually diminiſhed as they riſe to the upper the obvious purpoſe of ſaving labour and expence.—Every has many windows which are opened in dry weather, for of ventilation.—before they lodge the grain, it is mo-

derately and ſkilfully kiln-dried, yet while it continues new, it muſt be turned over at leaſt once in twenty days.—When this practice has been continued, till the grain becomes ſufficiently firm and quite dry, generally in two years, it is rarely neceſſary to turn it any more.—By this method of management, they have experience of preſerving the grain in perfect ſoundneſs for many years, and they have no doubt that it may be ſo preſerved even for a century.—When I ſaw this granary, the loweſt apartment was full of wheat from Barbary.—It is a very fine large grain, and they ſay it makes excellent bread.—I had hopes of obtaining a collection of the laws, regulations, and œconomy, by which the public granaries are here rendered effectual means of reſtraining monopolies, moderating the markets, and preventing the calamities of ſcarcity, or exceſſive prices for bread.—But in this I was diſappointed by my ſhort ſtay at Geneva.—I have been as much as I was able attentive and elaborate on this article, becauſe I am convinced that ſuch granaries, wiſely regulated and well managed, would be greatly beneficial to our burghs in Scotland, and will probably be adopted, if ever the adminiſtration of their revenues ſhall be eſtabliſhed on a proper plan of integrity and public intereſt.'

At the cloſe of the work is given a pleaſing account of the riſe and progreſs of the village of Lawrencekirk *, between Perth and Aberdeen, raiſed by the generoſity and public ſpirit of Lord Gardenſtone. Concerning this uſeful project, he ſays, 'I have tried, in ſome meaſure, a variety of the pleaſures which mankind purſue, but never reliſhed any ſo much as the pleaſure ariſing from the progreſs of my village.'

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ART. V. *Memoirs of the Life of Mr. Nicholas Ferrar.* By P. Peckard, D. D. Maſter of Magdalen College, Cambridge. 8vo. pp. 332. 5s. ſewed. Payne. 1790.

MR. Ferrar, the ſubject of theſe memoirs, is now almoſt forgotten: although his connection with the well-known Herbert, rector of Bemerton, and formerly known by the appellation of the *divine* Herbert, may, in ſome degree, have preſerved his memory.—He was indeed a ſingular and very remarkable man; a devotee, a recluſe almoſt to *monachiſm*; yet, under the guidance of reaſon and virtue, firmly fixed as to the foundations of religious and Chriſtian truth, but miſled in the application by enthuſiaſtic and romantic notions, together with a mixture of ſuperſtition:—yet, though he gave into practices which well deſerve the epithet *ſuperſtitious*, his great mind could never allow him to conſider piety as conſiſting in forms and geſtures, nor to reverence a *bigotted* zeal about them, however he might regard them as ſubſervient to practical de-

* See Rev. vol. lxiii. p. 145.

votion.

votion. It is impoſſible not to regret, in peruſing theſe memoirs, that ſo much wiſdom, learning, and integrity, ſhould not have been better employed; and that a man of ſuch abilities, both natural and acquired, ſhould have allowed himſelf, on ſome ſubjects, to be ſo confined and partial. He lived, indeed, at a time when reformation had produced a wonderful change as to eccleſiaſtical affairs, but in which the ſpirit of inquiry was ſtill greatly checked and reſtrained; in which, knowlege was with difficulty attained; in which, ſubjects of truth and liberty were imperfectly underſtood; and in which, the divine right of kings, paſſive obedience, the inherent ſanctity of prieſts, buildings, veſtments, tables, times, &c. &c. were conſidered by numbers as topics concerning which it was deemed impious and profane to entertain any doubt, or to employ any reſearch. Such notions were, indeed, very convenient and pleaſant to the abettors of prieſt-craft and arbitrary power; though founded on principles which reaſon and religion, when guided by real Chriſtianity, will effectually overthrow: but which, nevertheleſs, ſeem to have gotten a ſtrong and laſting hold of a mind, in other reſpects, ſo ſagacious and praiſe-worthy as that of Nicholas Ferrar.

The learned editor of this work, Dr. Peckard, (who, by marriage, is nearly connected with the family,) informs us of the difficulty and diſappointment which he has experienced, and which have prevented his publiſhing the volume ſooner. A manuſcript life of Mr. Ferrar, fairly written, and prepared for the preſs, by Mr. Francis Peck, was bequeathed, among other books and papers, to the Doctor. This manuſcript he had been ſolicited, and intended, to make public: but having lent it to a friend who died ſoon afterward, he has never been able to regain it. 'Having now, (he ſays,) after near twenty years' fruitleſs inquiry, given up all hopes of recovering his property, he is nevertheleſs determined, as far as it is in his power, to gratify the ſolicitations of his friends.' This he does, by means of the *original* manuſcript from which Mr. Peck's work was compoſed. In a very fair and ſatisfactory manner, he ſpeaks of ſome alterations which are made, and of ſome reflections which he has occaſionally interſperſed: leaving no room to doubt that the preſent production is faithful, in every thing of moment, to the original. Mr. Gough, in his Britiſh Topography *, publiſhed ſeveral years ago, mentions Mr. Ferrar; and 'it is to be wiſhed, (ſays the preſent writer,) that the author had expreſſed himſelf with leſs diſreſpect of a family, every way worthy of his admiration, though perhaps far above

* See Review, vol. xl. p. 455.

modern imitation.' Mr. Gough may poſſibly be too harſh when he ſtyles Mr. Ferrar a uſeleſs enthuſiaſt, and in ſome other reflections which he makes on the family; yet ſuch exceſs of auſterity and appearances of ſuperſtition will excite ridicule or pity,—even when united, which is far from being always the caſe, though it was in the preſent inſtance, with real piety and virtue.

Mr. Nicholas Ferrar was the third ſon of an eminent merchant of the ſame name in London; his family was reſpectable, not merely for opulence, in which it was not deficient, but for what is infinitely ſuperior to wealth or rank, for truth, probity, and goodneſs, to which they were all early and conſtantly trained. He was born on the 23d of February 1592. His childhood and youth were diſtinguiſhed by little incidents, and by the conſiderable advancement which he made in ſcience and other accompliſhments. At the univerſity, he was conſpicuous for virtuous and amiable manners, and for great proficiency in different parts of learning. He left the college-life with many teſtimonies of applauſe and eſteem; and, under the ſame advantage, he ſeems to have purſued his travels into different parts of Europe; for every where he gained reſpect, which even his endeavours for concealment could not prevent. Concerning this part of his hiſtory, we ſhall inſert the teſtimony that was given of him after his decaſe, by Dr. Robert Byng, one of his contemporaries at college:—"So well did he improve the time, that beſide the knowledge which he had gained in the principal of the Weſtern languages, Low and High Dutch, Italian, French, and Spaniſh, he was able to make relation obſervable of the moſt remarkable paſſages which had been incident to any of thoſe places where he had made any conſiderable abode; as myſelf, with many others who had the happineſs to hear him diſcourſe thereof, can give due teſtimony." Beſide the languages in which he had ſo well qualified himſelf both for writing and diſcourſe, his attentive mind was directed with aſſiduity to laws, manners, cuſtoms, doctrines; practices, civil, eccleſiaſtical, and medical; trades, arts, military and naval affairs, revolutions, &c. Thus was travelling, by Mr. Ferrar, directed to much wiſer and better purpoſes, than it has been by the far greater part of thoſe who, in theſe days, make what is called the Tour of Europe.

Mr. Ferrar appears to have been always determined for the Chriſtian miniſtry, and probably alſo for celibacy and the aſcetic life: but when he returned to England, with his mind cultivated and improved, he met with very particular engagements of a domeſtic, and alſo of a public nature, requiring that aſſiſtance which he was able to give, and which he was willing to beſtow.

beſtow *. His family ſtood high in the mercantile line, and were connected with affairs of great importance to the nation. His father died in a year or two after his arrival, having appointed his ſon Nicholas his ſole executor.—'This (ſays his biographer,) was a great addition to the buſineſs already lying on him: but he had abilities equal to any thing, with firmneſs of mind and integrity equal to his ability.' The great public concern which employed him, was the Virginia company, in which ſeveral adventurers, under the protection of government, were embarked. This is an informing and inſtructive part of the volume, diſplaying, to much advantage, the abilities of Mr. Ferrar, natural and acquired, and alſo his fidelity and rectitude of mind; and it diſcovers, as true hiſtory always does, the chicanery and knavery of courts and ſtateſmen: yet this gentleman, wiſe and well-inſtructed as he was in other reſpects, though he could perceive the fraud and injuſtice, was much infatuated by the notions of *paſſive* ſubmiſſion to crowned heads. Mr. Ferrar was ſoon afterward called to parliament, and ſtill purſued the object which he had undertaken for the Virginia company; for though inclined to be tamely acquieſcent in the deciſions of ſovereignty, he was inflexible in his attachment to truth and rectitude of conduct. His labours were indefatigable; one proof of which, among others, was his having ſecured atteſted copies, tranſcribed at his own expence, of the original papers which had been all violently ſeized by the order of a capricious and ſelfiſh monarch. Theſe tranſcripts were carefully preſerved: but whether they are *now* in being, appears uncertain.

The diſſolution of the company ſeems to have been regarded by Mr. Ferrar as the proper hint for diſengaging himſelf from ſociety: he now 'determined to carry into execution the plan on which he had long ſet his heart, to bid farewell to the buſy world, and ſpend the remainder of his days in religious retirement, and a ſtrict courſe of devotion.' He ſettled with his mother and other branches of the numerous family, at Little Gidding in the county of Huntingdon, in the year 1625, where he continued to the time of his death, which was in 1637. The regulations of this houſehold, their obſervances, ceremonials, proceſſions, different employments, &c. occupy the remainder of the volume; to which we muſt refer the reader for farther particulars.

Some part of the time, in this retreat, was allotted to ſurgery and medicine, of which the neighbourhood occaſionally received the benefit. Mr. Ferrar alſo compoſed diſcourſes on

* He returned A. D. 1618, being twenty-ſix years old.

different ſubjects, together with dialogues, hiſtories, fables, and eſſays, for the uſe of the family: but one principal occupation of the gentlemen, and ſometimes of the ladies alſo, was forming harmonies of the ſcriptures, in Engliſh, and in ſeveral other languages. Dr. Peckard gives a particular relation of the manner in which they were formed; and, by way of compariſon, adds an account of the method which Dr. Prieſtley purſued for the ſame purpoſe, correſponding very remarkably with the other.—'The exact agreement, (ſays this writer,) between two men of uncommon genius and abilities, with reſpect both to the plan and conduct of the work, men living at one hundred and ſixty years difference of time, men too, in learning, penetration, and judgment, perfectly qualified for ſo arduous an undertaking, affords the ſtrongeſt preſumptive proof of the excellence of the method, and at the ſame time the higheſt recommendation of it to the obſervation and practice of all who are engaged in a ſimilar courſe of ſtudy.'—This paſſage indicates candour and liberality in the editor of this volume; and we have remarked other ſimilar inſtances in the courſe of our peruſal of theſe Memoirs.

It ought again to be obſerved, in reſpect to Mr. Ferrar, (and we ſuppoſe alſo to the other members of the family,) that, though ſurrounded by objects and practices of a ſuperſtitious or fanciful kind, which he had himſelf inſtituted, and accuſtomed to auſtere ſeverities, he does not appear to have been bigotted, nor uncharitable, nor to have placed religion in any exteriors. He conſidered ſuch obſervances as matters of propriety and decency; and, poſſibly, to him, and to thoſe connected with him, they might yield ſome ſort of ſervice; though there is great danger of their having a different, and indeed an oppoſite effect. To ignorant minds, nothing is more prejudicial; fiery zealots and perſecutors are thus produced; immorality is often conſiſtent with this kind of religion, which indeed contradicts and overthrows the whole purpoſe of Chriſtianity. Mr. Ferrar's devotion, though miſtaken, was not of this baſe and illiberal kind; it breathed good will to *all* men. We conſider it as a proof of his mild and candid piety, that, among many other books which he tranſlated, one was *The one hundred and ten Conſiderations of Valdeſſo*, a noble Spaniard, who was thought to lean to the doctrines of the Unitarians, in oppoſition to the Trinitarian ſyſtem; and there are ſaid to be ſome paſſages in the work, which even ſeem to depreciate the authority of the ſcriptures.

After all that may be alleged in vindication of Mr. Ferrar, whoſe ability, acquirements, and worth, we eſtimate as of a ſuperior kind, we can never concur in the views which he

entertained of religion, nor in what he and ſome others (much inferior indeed in all reſpects to him,) call *ſerving God*; which numbers regard as conſiſting in certain mere forms and notions, that have no uſeful influence on the heart. True and rational piety is an excellent principle, which, in proportion to its prevalence, extends to every part of our conduct, forming the ſoul to virtue, and the life to all that is amiable and uſeful. Righteous, benevolent, and upright practice, is the ſure effect and evidence of real religion. Such efficacy it had with Mr. Ferrar, though he eſſentially miſtook as to the peculiar modes by which he contrived to expreſs or thought to improve it. Poſſibly, that knowlege which he had attained of the world, and that inconſiſtency which he obſerved between the dictates of truth and virtue and the cuſtoms of public life, eſpecially in what are called its higher ranks, might incline him to that recluſe, auſtere, and ſuperſtitious line, which was the object of his choice. To this alſo his own natural diſpoſition, aſſiſted by the prejudices and erroneous opinions which prevailed at that time, might greatly contribute.

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ART. VI. *The Hiſtory of the Town of Taunton*, in the County of Somerſet. By Joſhua Toulmin, A. M. 4to. pp. 196. 7s. 6d. Boards. Johnſon. 1791.

A VARIETY of ſmaller tracts and ſermons, publiſhed by this reſpectable writer, have, at ſeveral times, fallen under our notice. He now offers himſelf to the public in ſomewhat of a different line from that in which he has hitherto appeared; and we think he acquits himſelf in an agreeable and inſtructive manner.

Concerning *Taunton*, our author obſerves,—'Few towns in this kingdom have had a larger ſhare in events of national importance; or can furniſh a detail of tranſactions of which it has been the theatre, more adapted to give leſſons on liberty and virtue to the riſing generation.'—About ten years ago, Mr. Locke of Burnham made an attempt toward writing its hiſtory, which he ſoon relinquiſhed; his materials proved of ſome uſe to Mr. Toulmin: but we are not ſurprized to hear him add, concerning this and every other aſſiſtance, that the work has 'required more induſtry in collecting, and more labour in compoſing, than he at firſt conceived would be neceſſary.' He expreſſes a warm ſenſe of the encouragement which he has received, and of the aids of different kinds which have been afforded to his undertaking by ſeveral gentlemen; among whom Sir Benjamin Hammet, a great benefactor to the town of Taunton, is particularly diſtinguiſhed. Yet whatever may

be the countenance which he has obtained, or the attention which he has exerted, he acknowleges himſelf not diveſted of all timidity and diffidence, though accompanied with hope, in preſenting this volume to the world.

'He truſts, (and we think with great juſtice,) that he has not given his attention to uſeleſs trifles, nor directed his thoughts to ſubjects totally foreign from the nature of the profeſſion in which he appears. He has brought forward ſome curious particulars, which in a few years more, for want of being recorded, would be irrecoverably loſt. His work will hold up many inſtances of exertion directed to the benefit of the town, as domeſtic examples, to awaken a ſpirit of emulation. And it will diſplay before the reader a ſcene, which muſt inſtruct and affect every one who has any idea what *liberty*, civil or religious, means: LIBERTY, that beſt birthright of Engliſhmen, and next to Chriſtianity, the moſt precious gift of Heaven.'

This volume is divided into ſix chapters: the firſt treats of the ancient ſtate of Taunton, its ſituation, manor, and religious foundations: the ſecond gives a deſcription of the town, and of its principal public ſtructures of every kind: the third conſiders its civil conſtitution, repreſentatives in parliament, conteſted elections, &c.: the fourth is employed on trade, manufactures, navigation, ſilk-mills, &c.: the fifth contains political tranſactions and revolutions, and is indeed a very *intereſting* chapter: the laſt acquaints us with the preſent ſtate of the town, modern improvements, population, &c. All theſe books are attended with notes, which add conſiderably to the value of the volume.

Selections from a work of this nature may be made with eaſe: but our limits confine us to a few curſory obſervations. —Among the edifices of a charitable kind, we read, with ſome concern, the account given of the *hoſpital*, ſaid to be the *moſt capital* in the county of Somerſet:—'With great and pleaſing expectation, (we are told,) was the ſtructure ſeen to riſe; and in the year 1774 was the building covered in. Here the pen muſt ſtop; it can carry the hiſtory of the noble inſtitution, to which the ſtructure was deſtined, no farther. It wiſhes to record, that its apartments were finiſhed, and that its doors were opened to afford relief to pain and ſickneſs. But for many years has it now ſtood a monument of what the humanity of the county once felt; of what its charity once planned. Some fatal accident has blaſted the hope of the afflicted.'—P. 42.

In the hiſtorical account of *elections* for the town of Taunton, among other obſervations, we find the following:

'It would be the dignity of all bodies corporate to confine themſelves within their peculiar province, which is the adminiſtration of juſtice, and the maintenance of a good police. Neither the conſtitution

tation of the nation, nor that of ſuch a borough as Taunton, inveſts them with any ſpecific prerogatives in elections: but they are on a level with any other townſmen and fellow-citizens. As to the interference of the miniſter at an election, inſtead of being ſought to give weight to a party, it ought to be rejected and oppoſed, as inimical to our conſtitution and liberties, as tranſgreſſing the bounds of his province, and converting the power which the people poſſeſs in the right of election, to controul the crown, into an engine of effecting the views and ſpreading the influence of the crown to their own injury, if not ruin. Yet the writer of this has heard a new-elected repreſentative, led away by grounded eſteem and partial friendſhip, addreſs the court after the cloſe of a poll, in a panegyric on the miniſter of the times, as if he had been elected to act as *his* ſervant, rather than the *deputy of the people*, to watch and protect *their* rights.'

The town of Taunton made a conſiderable figure during the civil wars in the reign of Charles I. It was alſo diſtinguiſhed in the attempt for the crown by the Duke of Monmouth, and, in connection with other parts of the Weſt, by the atrocious barbarity and wickedneſs of Jefferies and Kirk, under the direction of a gloomy and inſolent tyrant, James II.; for each of the former afterward acknowleged, that every cruelty was inflicted by the king's expreſs order; and that their commiſſion went farther. It is ſaid that James related with pleaſure, in the drawing-room, the barbarities of his two villanous emiſſaries, and at his table talked with ſome merriment of "Jeffries' campaign."—'As much as theſe imputations on the king may ſhock the mind,' ſays Mr. Toulmin, 'they are naturally reſolved into the deſpotic aims which directed his government. James was a *tyrant*, and all *tyrants* are *cruel*; and it is a maxim which regulates their councils, "That as to the quantity of blood it may coſt, to complete their deſigns, it ought not to be taken at all into the account, or conſidered as of any conſequence *." To ſuch ſanguinary ſentiments are the hearts of deſpots reconciled, nay, familiarized.'—To a people oppreſſed by ſuch a wretch, how welcome and pleaſant muſt have been the Revolution! The conduct of numbers who ſuffered under the iron hand of implacable and wicked oppreſſion, was indeed noble and edifying. Several anecdotes of this and other kinds are here, with great propriety, exhibited to public notice and inſtruction. This chapter concludes with theſe words: 'There has ever ſince been in this town a large party attached to the principles of the Revolution; and from this town there went up an addreſs from the grand jury, (a copy of which is

* Said to have been the language of Joſeph II. late Emperor of Germany.

given in the notes,) animated with the ſpirit of liberty, on the acceſſion of George I. when, in his perſon, "the preſent royal family *were called by the nation* to the throne of theſe kingdoms, to defend and ſupport our religion and liberties and laws."

The chapters concerning the trade of the town, &c. and its preſent ſtate, modern improvements, &c. furniſh ſeveral pertinent and uſeful reflections. We ſhall merely ſelect the following lines, which immediately ſucceed to the account of the great alterations which Taunton has latterly received, for rendering it more healthful, commodious, and beautiful:—'We only regret, that the liberal undertaking was not left wholly to be ſupported by the voluntary contributions of its friends, who were many, and by the funds ariſing from the market, totally independent of the iſſue of an *election*, which, to be *conſtitutional*, and an efficient benefit to the *nation*, muſt be free from every ſpecies and appearance of bribery, and of a ſale of the moſt valuable franchiſe.'

We are rather concerned to learn, that this handſome and pleaſant town has been, and is, ſomewhat on the decreaſe, as to trade and population. We hope it does not decreaſe in the love of liberty, truth, and virtue, for which it appears to have been eminent. The former defect is in a degree ſupplied, by its becoming, of late years, the reſort of perſons of independent fortunes.

We have peruſed this volume with much ſatisfaction. It does not enter into all the *minutiæ* which have been eſteemed eſſential to works of this kind; nor does it weary us with a dry detail of particulars, acceptable to very few: but it proceeds in a rational, ſenſible, and informing manner, and directs the whole to moral and beneficial purpoſes. We find that the expence having exceeded the calculation which had been made for the work, Mr. Toulmin has been obliged to omit ſome particulars: but he gives notice that he has ſufficient materials for an *Appendix*, containing liſts and memoirs of lords of the manor, and other perſons—biography of eminent natives—epitaphs—a view of the neighbourhood, &c.; which, if the ſubſcribers approve it, will ſpeedily follow this publication, together with an engraving of the market-houſe.

We may farther obſerve, that the work is embelliſhed with plates: one is, a view of the country ſeven miles round Taunton; another, the hoſpital; a third, the caſtle; and another, a view of the tower of St. Magdalen's church and church-yard.

A. F.

ART. VII. *Tracts on different Subjects*, in Four Volumes. By William Lewelyn, Miniſter of the Goſpel. 8vo. pp. 934. 10s. 6d. ſewed. Leominſter, printed; London, ſold by Evans. 1791.

WHETHER this gentleman be a Behmeniſt, a Hutchinſonian, a Swedenborgian, a Sandimanian, or all of them in parts, and none of them altogether,—is a point which we do not preſume to determine: we truſt, we are not miſtaken, when we regard him as an honeſt, well-meaning, worthy man, and we may add, alſo, a man of intelligence and inquiry, though miſled by *noſtrums* and *conceits*.—We have peruſed the whole of his four volumes, in which we find a ſtrange mixture of good ſenſe, learning, and ability, with fancy, whim, myſticiſm, and rhapſody. He writes with freedom, vivacity, and occaſionally with humour, by which we have been amuſed and diverted; at the ſame time he is diffuſe, poſitive, and, while he pleads for benevolence, ſomewhat intemperate in his zeal and in his reſentment reſpecting thoſe who differ from him,—provocation to which, it ſeems, has not been entirely wanting. He is no Calviniſt,—at leaſt he rejects ſome of its peculiarities, even with diſdain and hatred:—but he is a firm Trinitarian, though in what claſs to place him in this reſpect is not eaſy to ſay.—Truth, he thinks, he has diſcovered; and to truth he is a friend; and therefore, we apprehend, is prepared to relinquiſh any point that he embraces, as he has already done, when convinced that he has been miſtaken.

The firſt of theſe volumes contains an *Expoſition of the Three Firſt Chapters of Geneſis*. The author's philoſophy is of the *Hutchinſonian* kind; yet let it not be thought that he is deſtitute of ingenuity or acuteneſs; both are diſplayed; and ſeveral pertinent reflections are intermingled with his deſcriptions:—concerning the creation of the *heavens*, in particular, he ſays,

'If I had not the great *Elohadai* to guide me, who made the whole, I would not try to form any ideas of them, nor liſten to any man who would offer to teach me.—The wiſe and great men of the earth perſuaded me once, that we common people have nothing to do with theſe great ſubjects, becauſe our capacities are not equal to them; and therefore ſhould be left to them who can handle them. But God has handled them on purpoſe for us that we might know them; has ſaid a great deal on the ſubject throughout the whole ſcripture; yea, his book is fuller and larger on the ſubject than all the books in the world. To ſay then that we cannot underſtand it, is reviling and blaſpheming him as unable to teach, or ſomewhat worſe.'

Mr. Lewelyn does not deal greatly in verbal criticiſm; in *a few* inſtances, he alters the text to render it, as he thinks, more

more conformable to the original, which we conclude he underſtands, but he does not add the reaſons by which his *alterations* are ſupported. It may be ſuppoſed that his comments are not wholly confined to the firſt three chapters of Geneſis,—he proceeds to the flood, and to the tower of Babel; and, among other ſubjects, inſiſts on the great and ſuperior learning of the world at that period, which, after the *confuſion of tongues*, ſoon diſappeared. We ſhall inſert one ſhort paſſage intended for the Newtonian philoſophers:

—'We cannot ſuppoſe, they ſay, that ſo many globes ſuperior in magnitude, can be all in ſervice to one only, and that one much ſmaller than themſelves. With equal reaſon might they ſay, that all people of great bulk and ſtature ought to be maſters, and never ſerve little thin people, who are ſo much leſs than themſelves; and that no man ſhould make a horſe, and eſpecially a camel, his ſervant, becauſe the man is ſo inferior in ſize. Such miſtakes have been made now and then as to bow to the ſervants and overlook the lord or ſovereign, becauſe they were in lace, and he without; and ſo it happened here.—But ſome of the fixed ſtars are ſo far off, that we cannot deviſe what ſervice they can be of to the earth,—and what if we cannot? If he that made both can, who ſays that he made them all for the earth, that is enough to ſettle the point.' P. 153.

The ſecond volume is an *Expoſition of the Epiſtle to the Romans:* Paul of Tarſus is eminently high in our author's favour. Thus he breaks forth: 'O admirable caſuiſt! thy wiſdom has raviſhed my ſoul, and made her the captive of thy tongue! My ſoul thanks thee!—may the city of Tarſus be ever in remembrance for thy ſake!—Great diſſenter! ſon of Abraham the Separatiſt; the father and pattern of all true Nonconformiſts: I go after thee: I follow thy footſteps, and am a Diſſenter ſeparated from all unto thy goſpel!—' Though we do not always accord with Mr. Lewelyn in his explication, and though we think he ſometimes fails as an expoſitor through want of a due examination of his ſubject, we cannot but approve of the fervor with which he pleads for the rectitude of the Divine government: in doing which, he finds that the Calviniſtical ſcheme of theology ſtands much in his way: this, therefore, he freely cenſures, and he expoſes it with irony and ſeverity, as irrational and unchriſtian.—After repreſenting the doctrine in its horrid, and, we think, its true colours, (for all attempts to modify it appear to have been of a deceitful kind,) he thus exclaims:

'I challenge the whole body and being of moral evil itſelf to invent, or inſpire, or whiſper any thing blacker or more wicked: yea, if ſin itſelf had all the wit, the tongues and pens, of all men and angels to all eternity, I defy the whole to ſay any thing of God worſe

worſe than this. O ſin, thou haſt ſpent and emptied thyſelf in the doctrine of John Calvin! And here, I rejoice, that I have heard the utmoſt that malevolence itſelf ſhall ever be able to ſay againſt infinite benignity!—I was myſelf brought up and tutored in it, and being delivered and brought to ſee the evil and danger, am bound, by my obligations to God, angels, and men, to warn my fellow-ſinners; I, therefore, here before God and the whole univerſe, recal and condemn every word I have ſpoken in favour of it. I thus renounce the doctrine as the rancour of devils; a doctrine, the preaching of which is babbling and mocking, its prayers blaſphemies, and whoſe praiſes are the horrible yellings of ſin and hell. And this I do, becauſe I know and believe, that God is love; and therefore his decrees, works, and ways, are alſo love, and cannot be otherwiſe.' P. 292.

The ſubject of this writer's third volume is the *Doctrine of Baptiſm.* 'The Baptiſts (he ſays,) have been for many years perſuading ſome of thoſe among whom I officiate, that in heart I am a Baptiſt, only I will not openly confeſs it. To leave them under the apprehenſion that in me they have a ſecret friend to their cauſe, while I know myſelf to be a real enemy, would be injurious. I am therefore under obligations to friends and foes to declare my mind freely.'—Should our readers think that Mr. Lewelyn's honeſt zeal might have been more correct and moderate in the paſſage above quoted, and in ſome others, they will find farther reaſon for a ſimilar ſentiment in peruſing this volume.—He is, at times, much too warm: his facetious ſpirit ſtill attends him alſo, and not without his peculiar notions:—but amid his ſallies, he ſhews that he can reaſon coolly and fairly. His view of baptiſm, in ſome reſpects, is too high and myſtic for our apprehenſion; yet he ſeems to think that *any* perſon may, and, in ſome caſes, ſhould, adminiſter it.—He offers, as it appears to us, very ſatisfactory arguments to juſtify the baptizing of infants by ſprinkling. He ſeems to think that our *baptiſtical* brethren may be reduced to the dilemma of ſuppoſing, that the *jailor and his houſehold* were all baptized in a *jug*,—and even concludes with ſaying, that he, who is immerſed, is *not* baptized!

The fourth volume is entitled, ΜΟΡΦΗ ΘΕΟΥ, or the *Form of God.* It contains ſome odd and unaccountable aſſertions, and yet the author ſhews that the power of reaſoning has not forſaken him. One idea runs through his works, which is here more directly conſidered, and maintained as of eſſential moment; it is this;—that God is literally a *man*, the *Eternal Man*, or *Eternal Humanity*, conſiſting of a plurality of perſons.—Moſt writers on the ſubject of the *Trinity* are unintelligible;—not unfrequently, abſurd and contradictory:—Mr. Lewelyn alſo ſoars or ſinks beyond our comprehenſion.—He

oppoſes

oppoſes Athanaſians equally with Arians and Unitarians.—If this volume be leſs amuſing than ſome parts of the former, it ſeems at leaſt equally ſevere.

The aſperity with which our author diſcards ſome diſtinguiſhing tenets of the Calviniſtical doctrine, reminds us of a paſſage in the works of Count Swedenborg, who tells us, that, in one of his journies to the other world, he met with John Calvin, whom he repreſents, if we remember right, in a very ſhabby and pitiful plight, ſuffering for his unrighteous poſitions concerning predeſtination.

We have nothing farther to add concerning this publication, than to direct the reader to the Review for June 1783, vol. lxviii. p. 548, where he will find an account of a treatiſe on the Sabbath, by this author. The obſervations, which are there advanced, apply very well to the preſent performances.

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Art. VIII. *Letter from Lady W—ll—ce, to Captain ——.* 8vo. pp. 223. 5s. Couch and Laking, Curzon Street.

However diſſipated and frivolous the preſent generation may be, we ſtill hope that the tender feelings of human nature are not quite diſcarded; and that there are yet to be found ſome women who are not *too genteel* to fulfil their maternal duties during infancy, as well as to ſupply the opening minds of their offspring with good principles;—but, ſtill keeping in our eye the general objects of modiſh attentions, it is not every good mother whoſe intellectual acquirements and liberal ſentiments enable her, like Lady Wallace, to extend maternal kindneſs to the cultivation of a ſon's underſtanding on a large ſcale, and to adviſe him in his general conduct through public life. Some mental compenſation, indeed, often reſults from our interruptions in the career of worldly proſperity, by calling home our ſtray thoughts; which, without wholeſome checks, are too apt to wander till they loſe themſelves: though ſuch advantages are certainly received on compulſion.

The powers of Lady Wallace's imagination, as a poet, are already known *; in this didactic compoſition, addreſſed to her ſon in the Eaſt Indies, ſhe diſplays the more valuable properties of her mind, which are unfolded on a variety of religious, moral, and political ſubjects; and it is very ſeldom that her opinions on any point are open to objection. An uniform ſteady courſe of virtue is thus forcibly recommended by an appeal to conſcience:

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* See Rev. vol. lxxvii. p. 78. and vol. lxxviii. p. 351. and 437.

'An undefinable ſomething, placed in every man's breaſt, will ever direct him right—if he has firmneſs enough to conſult it, upon his firſt entering upon life, but if once you give way to paſſion, this good Genius will fly you—it is true, we often ſee the moſt profligate turn from the moſt deſtructive path; and in the Laws of God, and Man, find the road to duty, but no longer can the uncorrupted voice of Purity, and Integrity, ſpeak in his heart—no longer Peace ſmile upon his ſolitude;—and the moſt delicious moments which a reflecting mind can enjoy, *is* when retired from the toils and diſappointments of life, ſeated in ſome ſolitary, tranquil ſpot, where the Sun, hiding himſelf behind the mountain, leaves the penſive looking Moon to aſcend with a rapid motion—which tempts us to reflect on our ſhort paſſage to Eternity.—Then the memory of paſt ſcenes, which the heart approves, exulting in acts of generoſity—or even ſufferings, which probity made *one* a prey to—then, and only then, can any *one* truly ſay, *they* are happy.'

This argument is ſtill farther purſued in the following ſhort ſummary view of human life, which reminds us of the plaintive Dr. Young, and of what every thinking perſon will find frequently obtruded on his mind, as well by his feelings as by his obſervation:

'Every thing in nature ſeems created for toil, change, and deſtruction; deſolation and death is the goal of all creation!—to man alone the Hope is given to live beyond the Grave, where his conſcience muſt make his bliſs or torment!—the greateſt and beſt of mankind we often find ſuffer the moſt in this world of woe!—every amiable feeling gives a thouſand pangs for one ſenſation of joy. What anxieties prey upon our ſenſibility for objects worthy our benevolence, in every ſorrow or misfortune of thoſe we love;—our boſom is torn, and our fondeſt—faireſt wiſhes are almoſt for ever diſappointed!—we have no good which we can call our own, ſave Immortal Fame, which our own good conduct can alone ſecure.

'How momentary Life ſeems to the moſt aged;—how few, if any, of its pleaſures that do not leave ſome ſting in reflection:—how mournful is the retroſpect of paſt joys—loſt friends—or confidence miſplaced.—Even our griefs ſeem leſs painful than our pleaſures on reflection—we at leaſt feel ſome ſatisfaction in thinking that they are paſt.

'What then is worth the toils of life, were it not for hopes of Eternal Exiſtence?—Infancy paſſes helpleſs and unnoticed—and then comes manhood, the conflict of paſſions—feeling—and diſappointment. Finally, before we are aware, *old* age and infirmity teach*es* us the fleeting nothingneſs of that life, to which in childhood we looked up as wonderous long! How mortifying a ſtate, if unaccompanied with ſelf-approbation, or undiſtinguiſhed by virtue.—Pains of body, and anxiety of mind beſet us from every quarter, and hurry our forms ſo cheriſhed and vaunted to furniſh materials for unceaſing creation.

'What

'What ſignifies then the continuance of what at beſt, on retroſpect, ſeems a momentary exiſtence, except from the deſire of gaining Glory?—What is fortune—power—or enjoyments which only ſurvive in reproach. Epictetus in ſlavery—Socrates in priſon—and Cato ſeeking death to rob his enemies of their triumph, are objects far more enviable than the man crowned with empire and ſurrounded by ſlaves, and whoſe peace is corroded by a ſenſe of Guilt:—amidſt ſickneſs and contempt his ſoul ſinks friendleſs to a World dreaded and unknown. Death ſeems in every ſtep—in every tolling bell, like a criminal, he thinks he hears his ſummons.—He lives loſt to friends—none ſeek to ſoothe his griefs—he remains an object of horror amidſt unthinking fools like himſelf;—yet indulging in jollity and diſſipation—laying up a ſtore of regrets in thoſe ſcenes which *has* filled his ſoul with Remorſe, and his body with Diſeaſe. On that bed—once that of guilty tranſport, or undiſturbed repoſe—he trembling yields a ſoul which never lived to Virtue or to Glory!—What but a guilty conſcience could tempt one thus wretched to wiſh to live?'

In the courſe of her recommendation of the ſtudy of hiſtory, Lady W. takes occaſion to give her ſentiments at large on the recent revolution in France; in which even thoſe, who may not agree with her, will find no opportunity to cenſure her for venturing beyond her ſphere of comprehenſion.

We have pointed out ſome inſtances of the general incorrectneſs of this fair writer's language, by the ſilent criticiſm of *Italics*.

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ART. IX. *The French Conſtitution*; with Remarks on ſome of its principal Articles; in which their Importance in a Political, Moral, and Religious Point of View, is illuſtrated; and the Neceſſity of a Reformation in Church and State in Great Britain enforced. By Benjamin Flower. 8vo. pp. 501. 6s. Boards. Robinſons. 1792.

IN reviewing a work, like the preſent, abounding with evident marks of good intention, replete with ſound argument, and written in a clear and manly ſtyle, it would be ſomething worſe than ſuperfluous, it would be unjuſt, both to the public and the author, to encroach on our narrow limits by launching forth in praiſe of a publication, whoſe praiſe will be more unequivocally and more effectually ſecured, by bringing forward as much of it as our ſpace will permit, to ſpeak for itſelf. We ſhall therefore only detain our readers, while we inform them, that, beſide a copy of the French Conſtitution *, and ſome introductory obſervations, Mr. Flower's book contains five

* Taken from Mr. Chriſtie's tranſlation, which, as we obſerved in our Review for March laſt, p. 326, is the beſt extant.

chapters.

chapters. In the firſt two, the author vindicates thoſe general fundamental principles of government on which the French legiſlators proceeded; and points out ſuch of their *civil* regulations, more eſpecially on the ſubject of popular repreſentation, as he thinks chiefly merit the notice of his countrymen, and furniſh matter for their inſtruction and improvement. In the next two, he illuſtrates the excellence of ſeveral *eccleſiaſtical* regulations made by the French Aſſembly, and contraſts them with thoſe defects in our own religious eſtabliſhment which have been long acknowleged, and lamented, by many worthy men, both in and out of the church; he juſtly extols the noble and liberal ſyſtem of toleration adopted in France; and he gives ſome inſtances of the good effects with which it has been already attended. In the remaining chapter, Mr. Flower makes a few general remarks on the proceedings of the French Aſſembly, and on the writings of Mr. Burke; and concludes with an earneſt and affectionate call to his countrymen, to exert themſelves in obtaining a *Reformation*, as the only effectual ſtep to prevent and keep off a *Revolution*; into all the horrors of which 'the intemperate zeal of republicaniſm on the one hand, and the obſtinate depravity of the legiſlature [our author's words,] on the other, ſeem equally deſirous to drive us.

After expatiating on many of thoſe advantages which reſult from the new plan of repreſentation adopted in France, Mr. Flower thus proceeds:

'The laſt excellence which I ſhall notice in the French repreſentation is, the means made uſe of to preſerve the legiſlative body pure, and free from corruption. I ſhall only mention the principal, which is, the excluſion of thoſe perſons who are in poſſeſſion of places and employments under the crown; who receive penſions, and who are ſuppoſed to poſſeſs ſuch influence, or to be under the power of influence, ſo that the virtue of the legiſlature may be endangered. "Miniſters, and other agents of the executive power, removable at pleaſure; commiſſioners of the national treaſury; collectors and receivers of direct contributions; ſuperintendants of the collection, or management of indirect contributions and national domains, and thoſe who, under any denomination whatever, are attached to the employs of the military or civil houſehold of the king"—are not ſuffered, while holding ſuch employments, to be members of the legiſlature *. "The members of the preſent national aſſembly, and ſucceeding legiſlatures,—cannot be advanced to the miniſtry, nor receive any offices, gifts, penſions, ſalaries, or commiſſions from the executive power, or its agents, during the continuance of their functions, nor during two years after having finiſhed the exerciſe of them †." Concerning theſe articles, I think it muſt ſtrike every one, that they are moſt

* Conſtitution, p. 36. † Ibid. p. 53.'

admirably calculated to prevent undue influence, and to preſerve the legiſlature pure and uncorrupt. The king's miniſters, although they have admiſſion into the national aſſembly, have places aſſigned them, and are always to be heard when they demand it on objects relative to their adminiſtration, or when they ſhall be required to give information, or even on objects foreign to their adminiſtration, if the aſſembly thinks fit *, have no farther buſineſs with that body. The members are left to their own free choice to determine on all matters as their conſciences may direct. National affairs are neither forwarded, ſuſpended, or negatived in the legiſlative body, by the miniſters of the crown, who have the buſineſs of their own proper departments to attend to, and to which, by the conſtitution, they are to confine themſelves. Their time is employed, as it ought to be, in the fulfilling the duties of their office, and their abilities are without interruption devoted to the moſt honourable ſervice, to which thoſe of miniſters can poſſibly be, the ſervice of their country.

'If from the French, we now turn our attention to the Britiſh legiſlature, what do we there behold? The firſt object which ſtrikes a ſpectator is, that famous place in the Houſe of Commons, called the Treaſury Bench. Here we ſee ſeated, the firſt lord of the treaſury and chancellor of his majeſty's exchequer, with a band of placemen, his chief ſupporters, on each ſide. All public buſineſs of importance is ſuſpended, until this great man makes his entrance. He is the grand ſuperintendant and director of the houſe, and the buſineſs of his chief treaſury ſecretary (among other *important* objects) is to watch, and to take care that his maſter has a proper majority to ſupport his meaſures. That miniſter is reckoned the compleateſt ſtateſman, who by any means whatever can beſt manage the houſe, and have the largeſt majority of its members at his diſpoſal. If we look a little farther into the Houſe of Commons, we ſhall ſee an hoſt of placemen and penſioners; of dependants on the crown, and on the miniſters. All theſe men, from the higheſt to the loweſt, are allowed not only ſeats, but votes on every occaſion; they are ſo numerous, ſo connected, and ſo united, that any attempt to enforce meaſures which do not meet with their approbation, is almoſt always fruſtrated. A ſecret hiſtory of the adminiſtrations of this country, for a century paſt, and of the means the major part of them have uſed to preſerve the Houſe of Commons in due order, would be a great curioſity, and might tend to open the eyes of the public more than a thouſand arguments. It is a pity we have not a few more ſuch inſtructive publications, as the Diary of the late Lord Melcombe. In this celebrated performance, we have courtiers and miniſters, and their various ſchemes fairly and impartially expoſed to view. We there find what conſiſtutes merit with a miniſter; and are ſhewn the methods by which men may reach the pinnacle of miniſterial ambition. His Lordſhip was himſelf a courtier and a ſtateſman, and he lets us occaſionally into the receſſes of his own heart. He informs us of the terms he made with the miniſter of that day. When reſigning a place, he took care to

* Conſtitution, p. 20.'

remind

remind him repeatedly, that "He could give his majeſty ſix members for nothing," truſting that the miniſter would not forget his generoſity in "offering boroughs *for nothing*, when they were a commodity ſo particularly marketable:" at the ſame time, he gives us in part to underſtand the meaning of ſuch an expreſſion. "I ſaw (ſays his Lordſhip) the Duke of Newcaſtle, and told him that in theſe matters [elections] thoſe who would take money I would pay, and not bring him a bill; *thoſe that would not take money, he muſt pay*, and I recommended my two parſons of Bridgewater and Weymouth, *Burroughs* and *Franklin*. He entered into my views very cordially, and aſſured me that they ſhould have the firſt crown livings that ſhould be vacant in their parts, if we would look out and ſend him the firſt intelligence.'

In a note, Mr. Flower obſerves that the above quotations from Lord Melcombe fully explain the meaning of the phraſe, *alliance between church and ſtate*. At the cloſe of his compariſon between the French and Engliſh repreſentation, he draws the following parallel between the mode of conducting general elections in the two countries:

'From the compariſon which I have drawn between the French and the Engliſh repreſentation, I have little doubt but every impartial reader will ſee the neceſſity of adopting, at leaſt, ſome of the principles of the former, in the latter. Should any one heſitate on the ſubject, I muſt requeſt his attention, while I conſider the nature of a general election in one country, and in the other. Some of the enemies of a parliamentary reform, have objected to the extending the right of voting, becauſe of the riot and confuſion which may attend popular elections. The ſame objection might with the ſame propriety be urged againſt every popular election. But we may be aſſured, that where any riot or confuſion takes place, it is owing to the want of a proper mode, by which electors, however numerous, might freely, and yet peaceably give their ſuffrages. I was lately at a general election at Paris, at a time when confuſion of ſome ſort might have been expected, government being in a ſtate of derangement, and the conſtitution not being finiſhed. Upwards of ſeventy thouſand citizens exerciſed the right of voting *. By dividing the city into ſections, and by various excellent regulations, notwithſtanding the election laſted upwards of a month, all was peace; and order reigned univerſally. So far from rioting and drunkenneſs, there was not even that conviviality, without which we know not how to conduct an election in England. My good ſocial friends, with whom I have canvaſſed in this country, will pity me when I inform them, that although I was a little active in my enquiries with the citizens and electors of Paris; although there

* Theſe ſeventy thouſand active citizens chuſe nine hundred electors; who elect twenty-four deputies to the aſſembly, as repreſentatives for the city. The number of ſections into which the city is divided, and into which the primary voters are diſtributed when they exerciſe their functions, is forty-eight. *Rev.*

were twenty-four deputies elected, I could not find one who gave an election dinner; nor was I able to diſcover one open houſe, where I could mingle with the citizens, and ſit down to a bottle of wine, to drink ſucceſs to a favourite candidate. The truth is, the French are not fond of their repreſentatives purchaſing their ſeats, for fear they ſhould afterwards reimburſe themſelves, by ſelling their conſtituents. A general election is therefore begun, carried on and completed, without expence, throughout the kingdom.

'It is with reluctance that I now turn to a general election in England; where, all circumſtances conſidered, it is a matter of doubt, whether the ſeptennial exerciſe of our rights is a curſe, or a bleſſing. Every one muſt agree, that in a moral point of view, nothing can be more alarming, or more diſgraceful, than the conduct of candidates and electors, at ſuch a period. That corruption, which during the continuance of the Houſe of Commons is a ſtanding pool, now ſwells and ruſhes forth, in a mighty, reſiſtleſs, overflowing torrent. Miniſters, and candidates, and voters, are bought and ſold, as truly, and as literally, as horſes, oxen, and ſwine, in Smithfield market. Thoſe perſons who have purchaſed eſtates (ſold ſometimes by public auction) with valuable contingencies, *alias* boroughs, annexed to them, now riſe into importance. The grand buſineſs of the miniſter of the crown, and his agents, is to ſecure as many boroughs as poſſible; and if a borough-holder will ſell himſelf to advantage, now is the time. There are certain perſons, called jobbers, whoſe buſineſs it is to watch the market, and to give information accordingly. The prices are various, according to the parties, or ſituations of the different traders. The late Lord Cheſterfield having met with a diſappointment from ſome *Great man*, who had promiſed him a ſeat for his ſon Mr. Stanhope, writes to the latter as follows: "Since that (diſappointment) I have heard no more of it; which made me look out for ſome venal borough: and I ſpoke to a borough-jobber, and offered five and twenty hundred pounds for a ſecure ſeat in parliament; but he laughed at my offer; and ſaid, that there was no ſuch thing as a borough to be had now; for that the rich Eaſt and Weſt Indians had ſecured them all, at the rate of three thouſand pounds at leaſt; but many at four thouſand; and two or three that he knew at five thouſand."—

'In another letter his Lordſhip writes, "Elections here have been carried to a degree of frenzy hitherto unheard of; that for the town of Northampton has coſt the contending parties at leaſt thirty thouſand pounds a ſide, and —— ——— has ſold his borough of ——— to two members for nine thouſand pounds." As to our corporations, where the choice is made by twenty or thirty perſons, the buſineſs is generally ſettled in a pretty, ſnug, quiet manner. There are generally two or three active perſons (the clergy are clever men at electioneering of all kinds—church and ſtate!) who ſettle the buſineſs for the reſt. The majority of the members of theſe corporations are commonly purchaſed before hand. Thoſe gentlemen, who by perſonal favours, or by favours to ſome brother, or couſin, or relation of the electors, can oblige the moſt extenſively, are ſure of their ſeats without farther trouble. Some of

theſe

theſe corporations barter their independence, as much as they poſſibly can, by chooſing their repreſentatives for corporators; although there are reſpectable inhabitants much better qualified to manage the affairs of the town, than men who have no connection with it, but what is diſgraceful; and who only viſit it twice or thrice in ſeven years, juſt to keep up a proper acquaintance with their *worthy* and *independent* conſtituents. As to our popular elections for towns, cities, and counties, when a conteſt takes place, what ſcenes do they generally preſent? Candidates degrading themſelves by practiſing all ſorts of meanneſs, and electors equally degrading themſelves by practiſing all ſorts of vice; the former often ruin their fortunes, the latter their virtue, and both their characters. Canvaſſing, carouſing, intoxication, rioting, bribery, lying, and perjury, deprave and debauch the morals of the community. Here we behold Britons transformed into brutes, or rather into ſomething worſe than brutes: men endowed with reaſon, underſtanding, and conſcience, and profeſſing Chriſtianity, ſinking below the beaſts that periſh. The worthieſt part of the community are often contaminated. Inflamed by party heat; family feuds, and almoſt irreconcilable differences are engendered between thoſe who once lived in harmony, friendſhip, and affection, the one with the other. Theſe circumſtances conſidered, it is not ſurprizing, that the inhabitants of ſome of our largeſt towns ſhould quietly acquieſce in the deprivation of their right of chooſing repreſentatives, or, that in other towns where a conteſted election, on account of its complicated evils, is deprecated as much almoſt as the peſtilence: the people ſhould leave their repreſentatives to be choſen by the leaders of parties only; gentlemen who have not property and who feele the higheſt poſſible intereſt themſelves [illegible] people remain, in fact, without any choice at all. [illegible] Weſtminſter, as the laſt election affords a ſtriking [illegible] this ſubject. In order to avoid a ſimilar [illegible] ceding year, in which the different candidates [illegible] had ſpent upwards of eight thouſand pounds [illegible] in number; a compromiſe was agreed [illegible] which might be termed diſgraceful [illegible] graceful election. Compromiſes [illegible] ſeldom do the ſubſtantial intereſts [illegible] the people are right in [illegible] are in a ſtate to determine.

We ſhould [illegible] trade from this [illegible] be [illegible] quote what [illegible] ſtanding [illegible] repreſentation [illegible] more diffi[illegible] that it may [illegible] be [illegible] the [illegible]

contains a moſt able vindication of the proceedings of the French legiſlators, and a clear and ſtriking diſplay of the many benefits derived from the new ſyſtem; eſpecially in what concerns the method of appointing and paying the miniſters of the church; the abolition of tithes; the equitable diſtribution of the revenues among the different orders of the clergy; the care taken to enforce reſidence; and the terms of admiſſion into the church.

In diſcuſſing the queſtion, whether eccleſiaſtical revenues are public property, which Mr. F. decides in the affirmative, he makes an ingenious remark, that we think well deſerves the attention of all who are intereſted in the deciſion:

'It is unneceſſary to revert to the diſtinctions I have pointed out in eccleſiaſtical property; let me aſk a few queſtions reſpecting the whole. Has not the Proteſtant church of England, for upwards of two centuries paſt, held in poſſeſſion property, the greater part of which was expreſsly deſigned for the maintainance of a Popiſh church? This is ſuch a ſerious matter, that it ſurely muſt ſtrike home to the boſoms, more particularly of our dignified clergy. How is it poſſible that the mitres of our prelates ſhould ſit eaſy on their moſt reverend, and right reverend heads, or the different orders of the clergy ſhould, with ſuch ſcrupulous conſciences as they are well known to poſſeſs, enjoy their various preferments, unleſs it is upon theſe general principles, that the ſtate has the undoubted right to regulate, change, alter, or model the church; and to apply its property as in its wiſdom it may ſee fit? If this is not admitted, an interference, which ſome men would do well to conſider, is unaccountable: our clergy, one and all, from the Archbiſhop of Canterbury through the different ranks, are ſpiritual uſurpers, in poſſeſſion of property originally deſigned for other perſons, and for different purpoſes.'

Of the good effects which have attended the abolition of tithes in France, Mr. F. produces a proof which will give pleaſure to every benevolent and religious mind, duly ſenſible how much the efficacy of a clergyman's inſtructions depends on harmony and good-will between him and his pariſhioners.*

'In France, the impoſition of tithes is for ever aboliſhed; the people have already experienced the happy effects of being relieved from the oppreſſion. During the laſt autumn, the huſbandmen in ſeveral pariſhes began their harveſt in a manner expreſſive of their gratitude both to God and to the National Aſſembly. Their paſtors accompanied them to the field. Te Deum and other an-

* Another ſignal inſtance of the tendency of the French revolution to promote peace and good-will among mankind, appears in civil matters alſo. The conciliatory tribunals, or courts of arbitration, for Paris, lately reported that, out of eight thouſand and ſix cauſes ſubmitted to their juriſdiction, they had accommodated four thouſand two hundred and fifty-nine.

theſe were performed, and the grateful effuſions of the heart aſcended to heaven in praiſes and thankſgivings. The moſt thankful acknowledgments were made to their legiſlators, by whoſe wiſe and merciful decrees every one was about to reap the fruits of his labour, happy that he could now call the whole produce of his field his own. Muſic, and dancing, and innocent feſtivity, diſplayed through the pariſh the felicity of the inhabitants. Is there an Engliſhman who reads this account but muſt earneſtly hope that the period is not far diſtant, when *his* countrymen ſhall enjoy ſimilar felicity, and expreſs their feelings in the ſame grateful and devotional manner!'

To the plain and ſimple conditions required of thoſe who are candidates for admiſſion, or for benefices in the French church, Mr. Flower oppoſes the terms exacted by our own "operoſe eccleſiaſtical eſtabliſhment*," viz. ſubſcription to the thirty-nine articles and to the book of common prayer. He demonſtrates at ſome length, and by the moſt forcible arguments, the evil tendency of this practice, and its abſolute nullity to anſwer the end originally intended. Inſtead of the one Calviniſtical ſenſe, in which the articles were originally compiled, they have been ſince ſubſcribed in no leſs than *thirteen* different ſenſes. 'Strange as it may ſeem, a Calviniſtic clergyman is now a rarity in the church; and though every biſhop muſt have ſubſcribed ſeveral times before his conſecration, we have had Arminians, and Arians if not Socinians, but not *one* Calviniſt on the Epiſcopal bench ſince the days of good biſhop Beveridge.' The weakneſs and duplicity of ſome of the equivocations, and mental reſervations, uſed by the different claſſes of ſubſcribers, are here ably expoſed. Speaking of one of theſe ingenious refinements, by which it has been diſcovered that the articles were not intended to exclude all thoſe who do not literally believe every propoſition contained in them, but only to keep out of the church, papiſts, anabaptiſts, puritans, and the enemies to epiſcopacy, Mr. Flower remarks:

'Upon theſe principles, Dr. Prieſtley himſelf has only to overcome his averſion to the epiſcopal part of the conſtitution, and he may, notwithſtanding his rooted diſbelief of almoſt every article the church inculcates, ſubſcribe to all, and be one of her very orthodox members. What we ſhould think of the Doctor in ſuch a caſe, I will not pretend to ſay, but what he has given us leave to think of him, we may ſee by referring to the 13th of his letters to the inhabitants of Birmingham, in which he makes uſe of a word which I do not think proper to repeat.'

On one of the leading doctrines, which conſtitutes a diſtin-

* So it is ſtyled by Mr. Burke. See our Review for April laſt, p. 445.

guiſhed part of this ſubſcription, we meet with ſome juſt and lively ſtrictures:

'Leaving this point,' (viz. the diſpute whether the articles are to be underſtood in a Calviniſtical or Arminian ſenſe,) 'I muſt advert to another, which has been attended with many difficulties among thoſe who are otherwiſe agreed; I mean the doctrine of the Trinity as explained, I ſhould have ſaid perplexed, in the two creeds; the Nicene and the Athanaſian, and in which ſkilful diſputants have found direct contradictions. It is to the latter of thoſe creeds I ſhall confine my remarks.

'With reſpect to the creed itſelf, its very appearance is in a moſt "queſtionable ſhape." If we believe the generality of learned men, it bears a falſehood on the face of it: they inform us it was never written by S. Athanaſius, and ſurely they are right, for no *Saint* could ever have preſumed to explain a myſterious doctrine in ſuch a manner as only to involve it in "darkneſs viſible;" and enjoin the unwavering belief of ſuch an explanation, under the moſt dreadful denunciations of everlaſting damnation. It is not to be wondered at, that our great men in the church have been alarmed at ſubſcribing the creed, and that their conſciences have ſet their ingenuity to work to help them out of the dilemma of damning thoſe who, in their better judgments, they believe are ſaved.

'Amongſt the various champions of orthodoxy in the preſent day, I believe no one will diſpute the zeal of Dr. Horſley, Biſhop of St. David's (Dr. Prieſtley's Biſhop). In the former part of a controverſy which has lately engaged the attention of the public, it muſt be acknowledged, that amidſt the hard blows which the prelate gave the philoſopher, he ſtill diſplayed an unuſual degree of candour, in expreſſing his firm opinion that his opponent would finally be ſaved. This appeared rather extraordinary, as ſuch a declaration was ſo different from that which he had repeatedly ſubſcribed. He was charged with the inconſiſtency. His Lordſhip waxed warm; but after all his epiſcopal airs, the heretical Doctor at laſt compelled him to confeſs, that he diſapproved of the damnatory clauſes of the Athanaſian creed, and that he only ſubſcribed to the doctrine contained in it. In other words, as a divine of his own church will inform him, "By ſubſcribing the whole creed he meant only the *middle* and not *both ends*." To which the ſame Divine adds, "By parity of reaſon, other men may ſubſcribe to *both ends*, and not to the *middle*." Well might a noble author obſerve, reſpecting the biſhop's prevarication; "No impoſition on the underſtanding can appear to me to be more groſs, than to pretend to ſupport ſuch an extravagance."

'As to the uncharitable clauſes of the creed, they ſeem to have been reprobated by the moſt eminent men in the church. Chillingworth obſerves, "That the damning ſentences in St. Athanaſius's creed, (as we are made to ſubſcribe it,) are falſe; and alſo in a high degree preſumptuous and ſchiſmatical." "Indeed," ſays Biſhop Taylor, "it ſeems to me very hard, to put uncharitableneſs into the creed, and ſo to make it become as an article of faith; though

though perhaps this very thing was no faith of Athanaſius." Archbiſhop Tillotſon wiſhed the church was well rid of the creed *. Many of our modern dignitaries, it is well known, diſlike every part of it, and I believe there is hardly a clergyman to be found, who will be bold enough to attempt a vindication of its damnatory ſentences: and yet all theſe men have ſolemnly ſubſcribed the whole of it, and it is ſtill ordered to be read, thirteen times every year, in every pariſh church in England and Ireland.'

Out of *fifty thouſand* of the clergy, who are ſuppoſed to have ſubſcribed the articles ſince the paſſing of the act of Uniformity †, Mr. Flower, by a computation grounded on the authority of Biſhop Burnet, calculates that not more than *two thouſand* have ſubſcribed in the genuine original meaning of the compilers; and from the manner in which he addreſſes them, he ſeems to think that even the clergy of this claſs, the Calviniſtical, cannot, in the preſent day, ſubſcribe with a perfectly ſafe conſcience:

'But, gentlemen, the queſtion at preſent is not, what were the ſentiments of the reformers, but what are your own ſentiments concerning your ſubſcription? You have ſolemnly, in the preſence of that God, who ſearches the heart, and who abhors all prevarication—in the preſence of his holy angels—in the face of the church—declared your "unfeigned aſſent and conſent to *all* and *every thing*

* Hints, &c. ſubmitted to the ſerious attention of the clergy, nobility, and gentry, newly aſſociated; ſaid to be written by his Grace the Duke of Grafton, p. 33, 34.' For our account of this publication, ſee vol. ii. p. 343. New Series.

† Of the indecent precipitation with which this act, (the baſis and authority on which ſubſcription is founded,) was carried into execution, Mr. Flower gives a ſtriking picture from Biſhop Burnet's hiſtory of his own times; and he cloſes the account with the following ſhort obſervations from the great and good Mr. Locke: "Bartholomew day was fatal to our church and religion, by throwing out a very great number of worthy, learned, pious, orthodox divines. So great was the zeal in carrying on this *church affair*, and ſo blind the obedience required, that if you compute the time of paſſing this act, with that allowed for the clergy to ſubſcribe the book of *common-prayer* thereby eſtabliſhed, you will find it could not be printed and diſtributed, ſo as that *one* man in forty could have *ſeen* and *read* the book they did ſo perfectly aſſent and conſent to."

The unrelenting cruelty with which the act was afterward enforced, forms a perfect contraſt to the conduct of the French legiſlators. In England, the ejected miniſters, to the number of two thouſand, were left without a ſhilling, and were even prevented, by farther perſecution, from procuring a ſubſiſtence for themſelves by their own labours out of the church. In France, the legiſlators have not only charged the nation with the debts of the clergy, amounting to four millions ſterling, but have appropriated the ſum of three millions ſterling for their penſions.

contained in the articles and in the book of common-prayer.'' For-give me for preſuming to aſk you, (or rather for requeſting you to aſk yourſelves,) on ſo very important a ſubject—Do you unfeignedly give this aſſent and conſent to *all* and *every thing?* What, is there *not one* propoſition in all the thirty-nine articles—Not *one thing* in the whole book of common-prayer—Not *one ſentiment* either in the office of baptiſm, or in that of viſiting the ſick, or in the burial ſervice, as it is indiſcriminately uſed—Not *one* apocryphal leſſon which you are ordered to read—Not a *ſingle thing* in the whole liturgy which you diſapprove, and to which you do not give this aſſent and conſent? Impoſſible! You muſt diſſent from and diſapprove of many things, becauſe you are poſſeſſed of common ſenſe, common honeſty, and common chriſtianity.'

Mr. Flower thus cloſes his arguments againſt this unwiſe, pernicious, and diſhonourable practice.

'Let us now draw the neceſſary concluſion from the evidence we have produced; and ſhocking as it muſt be to the feelings of every friend to truth or virtue, the fact muſt be declared, that the heavy charge, groſs prevarication, lies on the whole body of the clergy. Yes, gentlemen, whatever office you may hold in the church, from an archbiſhop to a curate—whatever you call yourſelves; Calviniſts or Arminians, Arians or Socinians, Trinitarians or Unitarians—High churchmen or Low churchmen; Methodiſts, Awakened clergy, Goſpel preachers, or Rational preachers—If you have declared that you unfeignedly believe what you do not unfeignedly believe, there is one indictment to which you muſt all plead guilty; you have entered into the church at that door by which Ananias and Sapphira were turned out; you are prevaricators in the ſight of God; and as long as you continue in the church, holding any office or emolument whatever, by virtue of a declaration which you do not fully aſſent to, religious prevarication reſts upon your ſouls!!!'

When Mr. F. comes to treat of the extenſion of religious liberty in France, he apprehends that his own words would convey but a feeble idea of the admiration and gratitude due to 'that aſſembly, which has exalted toleration to its preſent height of glory.'

'Upon ſuch a topic, I lament I cannot ſufficiently expreſs my feelings: I muſt borrow the language of one of thoſe extraordinary men, who ſeems to have been endowed with an Angelic intelligence, who in proſe as well as in poetry ranged "beyond the viſible diurnal ſphere;" and who one would imagine foreſaw not only the revolution which has recently taken place, but the ſurprize and diſmay which it excites in ſurrounding nations. "Methinks (ſays the great Milton) I ſee in my mind a noble and puiſſant nation rouſing herſelf like a ſtrong man after ſleep, and ſhaking her invincible locks: methinks I ſee her as an eagle mueing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; unſcaling her long abuſed ſight at the fountain itſelf of heavenly radiance; while the whole noiſe of timorous and flocking

birds, with thoſe alſo that love the twilight, flutter about amazed at what ſhe means, and in their envious gabble, prognoſticate nothing but ſects and ſchiſms."

The pleaſing account of the happy effects produced by this liberal and enlarged ſyſtem of toleration, muſt be peruſed with ſatisfaction and joy by every one who values the name and privilege of a Proteſtant:

'The firſt privilege which the diſſenters from the eſtabliſhed church have been eager to embrace is, The public profeſſion of their religion. In the growing neglect of public worſhip in this country, proceeding from a variety of unhappy cauſes, this privilege may, by many, be lightly eſteemed. Thoſe alſo, who attend divine ſervice principally from education or cuſtom, cannot form any proper eſtimation of what affords them ſo little pleaſure. But thoſe happy few, who find in the ſervice of their God, duty and privilege equally united, need not to be told how great the bleſſing is of religious aſſemblies. To ſuch perſons I ſhall make no apology for giving rather a minute account of the opening of one or two places of worſhip in a country, which, previous to the revolution, ſuffered no religion but what was eſtabliſhed.

'The firſt church which I ſhall notice, is that which was opened at Dunkirk; an account of which, although it has already appeared in one of our public prints, is too valuable, not to be ſtill more extenſively circulated. The writer thus expreſſes himſelf: "We now begin to enjoy the beſt benefits of the new conſtitution, in the exerciſe of our own worſhip. On Sunday laſt an Engliſh Proteſtant church was opened here, an object that has been long in contemplation, but never before accompliſhed. The number of Proteſtants in this place is very great; the church was ſo full, that many ſtood in the paſſage throughout the ſervice, while others returned for want of room. We have every appearance of forming a large and reſpectable ſociety, for the plan that is adopted has in view the union of all Proteſtants; Epiſcopalian, Preſbyterians, or other diſſenters. The church of England ſervice is made uſe of, reformed upon the plan of the late Dr. Clarke, Rector of St. James's, in which the exceptionable paſſages of the common-prayer are omitted. It is a plan that gives general ſatisfaction, and many of all parties intereſt themſelves greatly in the cauſe. The National Aſſembly has provided very generouſly for thoſe who diſſent from the eſtabliſhed church. All ſects have the liberty of conducting baptiſms, marriages, and burials, according to their own forms, and a regiſter of them is kept in the chamber of the tribunal *."

'In the ſame town another church has been opened by a clergyman of the church of England, in which the common ſervice is uſed. A miſtake was, however, made, which, as it was the firſt of the kind in France, I wiſh it may be the laſt. The miniſter, unluckily, brought over ſome of his high church prejudices with him, and attempted to ſow his tares amongſt the wheat, by urging ſome

'* Extract of a Letter from Dunkirk, dated Auguſt 10, 1791.

of

of the congregation not to be married by their own miniſter, *becauſe he was not ordained by a biſhop*. This *wiſe* admonition was treated as it deſerved, and ſerved only to create a ſmile. I have thought it right to mention this circumſtance, as I am a moſt ſincere friend to the ſpread of Chriſtianity, under any of its forms. Any thing of religion is better than indolence, vice, and that ſtupideſt of all ſtupid ignorance, attachment to prejudices *becauſe* they are prejudices. With my beſt wiſhes, therefore, of ſucceſs to any of the clergy of the church of England, who may endeavour to ſpread the reformed religion in France, I have only to expreſs my hope, that they will carefully avoid the blunder of their *Dunkirk* brother.

'In the ſame town there are a number of Quakers, who have lately opened a place for religious worſhip, which I am informed is reſpectably attended.

'At Bologne *ſur la mer*, an Engliſh church has lately been opened: the miniſter preached his firſt ſermon from thoſe appoſite words in Revelations, chapter iii. verſe 8. "Behold I have ſet before thee an open door, and no man can ſhut it."

To the foregoing ſpecimen of the indulgence granted to Engliſh proteſtants in the provinces, we ſhall add Mr. Flower's account of the opening of one of the French proteſtant churches in the capital, of which he himſelf was a witneſs:

'Amongſt the various reforms which have been made in the religious eſtabliſhment, is that of reducing the number of pariſhes, conſequently of churches. Every body knows that in the Catholic countries, there are numbers of churches more than are neceſſary. At Paris, there are eighteen which have been ſhut up, and advertiſed either for ſale, or hire, to any religious community. The Proteſtants at Paris, as ſoon as toleration was granted them, loſt no time in aſſembling themſelves together; their firſt meetings were held in a ſpacious room in one of the hotels; this was found too ſmall; as ſoon therefore as the churches were to be diſpoſed of, they hired one for their greater convenience, and for conducting their worſhip in a more public manner. The church fixed upon, was that of *St. Louis de Louvre*, a handſome oval building, formerly uſed by Louis the Fourteenth, and ſituated cloſe to the palace of the Thuilleries, as well as to that of which it bears the name. A few days previous to its being opened, notice was given to the department, who iſſued proclamations to the people, exhorting them to conduct themſelves like citizens of a free and enlightened nation. In this proclamation it was aſſerted, that the liberty now granted to the Proteſtants was not a matter of favour, it was only the reſtoration of a right of which they had been long deprived. As this, however, was the firſt time of an aſſembly of Proteſtants meeting for public worſhip, for this century paſt, and as their place of meeting was a church which had been uniformly devoted to the eſtabliſhed ſervice, it was thought proper to order a detachment of the national guards to prevent any diſturbance; a precaution,

which though prudent, was afterwards found unneceſſary *. It was Sunday the twenty-ſecond of May, which was devoted to the triumph of reaſon, philoſophy, liberty, and religion.

'Previous to my entering the church, I obſerved the following inſcriptions on the front of it:

*L'an de Jeſus Chriſt* 1791. *Le ſecond de la liberté.*
*Edifice conſacré à un culte religieux, par un accord particulier.*
PAIX ET LIBERTÉ †.

'On entering the church, I perceived that piety and prudence had united to prepare the place ſuitable for the audience. The pictures, with other inſtruments of idolatry, had been removed, but their vacancies were all filled with ſomething uſeful and edifying. Over the main altar were placed *The ten commandments of God*; and in different parts the *Lord's prayer*, the *Apoſtle's creed*, the *Declaration of the rights of man*, and the *Duties of the citizen*. I had taken my ſtation only a few minutes, before the church (which conveniently holds about ſeven hundred people) was completely crouded. I was afterwards informed, many hundreds went away, who were not able to gain admittance.

'It may not, perhaps, be uſeleſs to inform ſome of my readers, that the manner in which the French Proteſtants conduct their worſhip, is ſomething between that of the members of the eſtabliſhment, and the diſſenters in this country, and what ſome may think an improvement on both. They have their liturgy, containing ſervices for the offices of baptiſm, marriage, &c. and various forms of prayer, but they are by no means confined to them. Their confeſſion of faith and catechiſm are calviniſtical, and the French Proteſtants have in general been, what are called *moderate Calviniſts*. The firſt part of the ſervice (performed by the clerk) conſiſted in reading the Scriptures, and in ſinging, the latter accompanied by the organ. The eighth chapter of the firſt book of Kings, and the ſecond chapter of St. Luke, were among other portions of Scripture read; and the eighty-fourth and the hundred and twenty-ſecond pſalms were ſung on the occaſion. A circumſtance, which though many may think trifling, gave me ſo much pleaſure that I cannot help mentioning it. It being the firſt time of aſſembling in this public manner, there was a ſcarcity of pſalm books. I perceived many lending their books to others, at the ſame time without inconvenience to themſelves. They had the pſalms perfect in their hearts, and ſang them with their lips, without difficulty. Many, I doubt not, then preſent, had made the Pſalms of David their ſongs in the houſe of their pilgrimage. The ten commandments were read, during which the miniſter (Monſ. Marron) aſcended the pulpit. After ſinging another pſalm, he offered up a prayer expreſſive of gratitude to the Deity for the mercies then vouchſafed, and entreating his preſence and bleſſing. The ſermon

'* How would our populace in many parts of the kingdom behave, were the churches to be let to the Preſbyterians?'

'† The two latter ſentences are ordered to be placed on the front of every church which is not of the eſtabliſhment.'

was then preached from Romans, chapter xiii. verſe 12. *The night is far ſpent, the day is at hand: let us, therefore, caſt off the works of darkneſs, and let us put on the armour of light.* Inſtead of entering into the particulars of the diſcourſe, I ſhall only obſerve that the occaſion was great, and the preacher well qualified to improve it. He ſhewed himſelf the philoſopher, the patriot, the orator, and the Chriſtian. After the ſermon, which laſted upwards of an hour, (I believe every hearer thought it a ſhort one,) followed what is called the long prayer, in which the miniſter, after again expreſſing the moſt grateful praiſes and thankſgivings to God for the peculiar favours of the day, poured forth the moſt earneſt petitions for the welfare and proſperity of the French empire; for the National Aſſembly; for the King, the Queen; the Departments; the municipalities; the citizens; for the completion, and the ſtability of the conſtitution. During the ſermon, I could not but admire the peculiar animation of the preacher, and the fixed attention of the audience. But during the prayer, both preacher and hearers were ſo uncommonly affected, that I believe there were few perſons, Proteſtants or Catholics, but were in tears. When the prayer was concluded, the belief was read, and two children were baptiſed. The whole ſervice concluded by ſinging a paraphraſe on the prayer of Simeon; "Lord, now letteſt thou thy ſervant depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation;" and ſurely never were words more applicable, from the time they were firſt uttered by the aged ſaint in the temple, when he embraced the infant Saviour in his arms, than on the preſent occaſion. If corrupt ſtateſmen ſmile at this relation, and attempt to turn it into ridicule—Avaunt, ye enemies of mankind, you cannot enter into our feelings! an attempt to convey them to you, would be equally vain, as an attempt to convey the harmony of ſounds to the deaf, or the beauty of colours to the blind. But I make no doubt that ſome perſons, from peruſing this account, faint and imperfect as it is, will feel a flame glowing in their hearts ſimilar to that which filled the ſouls of the Paris audience, and which will conſtrain them to break forth in the language of gratitude; *Bleſſed be God for the French Revolution.*

'The collection at the doors for the poor (which always concludes the ſervice of the foreign proteſtant churches) amounted to upwards of ſixty pounds ſterling. I had on my return the pleaſure of converſing with ſeveral perſons Catholics as well as Proteſtants, and the ſatisfaction of the former ſeemed as complete as that of the latter. I ſhall only add that the devotion of the day was not a ſudden blaze, extinguiſhed almoſt as ſoon as it was kindled. The church continued in the moſt flouriſhing ſtate, and when the ſacrament was adminiſtered, the number of communicants was upwards of one hundred and fifty.'

From neceſſity, we here cloſe our account of this publication; and we cloſe it with regret, when we reflect how ſmall a proportion the extracts which we have produced, copious as they are, bear to the many excellent remarks that we have been obliged

obliged to ſuppreſs. Our regret, however, is greatly diminiſhed by our confidence that, of thoſe who are at all intereſted in inquiries of this nature, there will be very few who will not read the whole of a work, which we do not heſitate to rank with the beſt productions that have appeared in this country, on the ſubject of the French Revolution.

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ART. X. *Statiſtical Account of Scotland.* Drawn up from the Communications of the Miniſters of the different Pariſhes. By Sir John Sinclair, Bart. 8vo. 2 Vols. pp. 518, and 583. 12s. Boards. Cadell. 1792.

THE public ſpirit, the activity, and the perſeverance, with which Sir John Sinclair has proſecuted the important ſubject of the preſent work, cannot be too highly commended. About two years ago, he firſt circulated, among the clergy of Scotland, a variety of queries for the purpoſe of elucidating the natural hiſtory and political ſtate of that country. His original deſign was to have extracted, from their returns, a general ſtatiſtical view of North Britain:—but he found ſo many uſeful facts and important obſervations in the anſwers ſent to him by the ſeveral miniſters, reſpecting their particular pariſhes, that he reſolved to publiſh each report ſeparately, with the name of its author. The firſt volume contains an account of fifty-three, and the ſecond of fifty, pariſhes. Eight more volumes will finiſh the political ſurvey of Scotland; and the whole work will not, in price and bulk, exceed the topographical accounts of many individual counties of England.

The analyſis of the ſtatiſtical account of a parochial diſtrict, tranſmitted by this reſpectable author to the clergy of Scotland, was admirably well calculated to ſerve as a key to inquiry; containing, under nearly one hundred different heads, every queſtion of importance, reſpecting the actual ſtate of the pariſh, whether phyſical or moral; and likewiſe every queſtion reſpecting the proper means of improving both to the beſt advantage. As a ſpecimen of the work, we ſhall inſert part of the account of the pariſh of Port Patrick, drawn up by the Rev. Mr. John M'Kenzie, miniſter of that pariſh.

'Portpatrick is called in the old charters Port Montgomery, from a noble family of that name, who at one time poſſeſſed large tracts of land on both ſides of the Iriſh Channel. They were ennobled by the title of Earl Mount-Alexander, which became extinct in 1758. They have now none of their Scots poſſeſſions remaining, but their repreſentatives ſtill inherit a conſiderable eſtate in Ireland.

'It is probable that Portpatrick was the antient popular name of this place, and that the above family, when they became the proprietors,

prietors, had attempted to ſet it aſide, and to ſubſtitute their own. This is one of the many monuments which prove, that in antient times there flouriſhed in Ireland a very eminent perſon of the name of Patrick. The veneration for this name muſt have been very great, ſince, even on this ſide of the water, it has prevailed over that of Montgomery.

'*Situation and Surface.*—The ſituation of the town and pariſh is well known, being the neareſt point of the whole iſland of Great Britain to Ireland, and the beſt place for croſſing from the one kingdom to the other, the paſſage being only twenty miles over. It is ſituated in the preſbytery of Stranraer and county of Wigton. The pariſh is of ſmall extent, being only about three Scots miles ſquare. The greater part is moor land, and it abounds with moſſes, not only in the lower grounds, but even on the tops of ſome of the higheſt mountains, where the moſs is frequently ſix or ſeven feet deep. The common fuel is peat, which is in ſuch quantities, that from thirty to forty carts, drawn by two horſes each, are regularly employed during the ſummer ſeaſon in bringing peats to the neighbouring towns of Portpatrick and Stranraer.

'*Town of Portpatrick.*—The town is admirably ſituated. It enjoys a ſouthern expoſure, with a ſemicircle of hills on the north, which at the ſame time defends it from all the cold winds, and concentrates the rays of the ſun, ſo that few places in the ſame latitude can boaſt of a warmer climate. The common water which pours from the hills is excellent; and there is a mineral well, which has been found of ſervice in common, but particularly in ſtomachic diſorders. But above all, the ſea-bathing is admirable. The water is peculiarly ſtrong, and the tide riſes to ſuch a height cloſe to the ſhore, that a man, as well as a veſſel, may be inſtantly launched into any depth he pleaſes. In ſhort, no ſituation can be better calculated for a watering place, ſhould the rage for them continue to prevail as generally as at preſent.

'*The Harbour.*—Formerly the harbour was a mere inlet between two ridges of rocks which advanced into the ſea; the effect of this was, that as there is a prodigious weight of waters thrown in here when the wind blows upon the ſhore, and as there was no elbow to protect a veſſel, ſhe was always obliged, when ſhe took the harbour, to run aground; and the next operation, which neceſſarily followed, was, that the whole inhabitants, men and women, ran down, and by main force, dragged her up the beach, out of the reach of the waves, which would otherwiſe have daſhed her to pieces. This again had another effect, that none but flat bottomed veſſels could navigate here. It is but lately that two of theſe large flats, which had formerly been government packets, were to be ſeen on our ſhore, as monuments of ancient barbarity.

'Theſe were times of miſery, though the inhabitants were the happieſt of mortals. Their continued exertions in launching and drawing up their veſſels, excited wonderful ſpirits, which they knew how to recruit when exhauſted. Every day that a veſſel either ſailed or arrived was a feſtival.

'There

'There is now on the ſame ſpot one of the fineſt quays in Britain, with a reflecting light-houſe; and inſtead of a few flat-bottomed boats, above a dozen of trading veſſels, of from 40 to 60 tons, which ſail and return regularly, beſides a number of veſſels which occaſionally come from other ports. The larger veſſels are navigated at an average by ſix men each*. The light-houſe is particularly uſeful, and as there has long been another light-houſe on the Iriſh ſide, it renders the paſſage, even in the darkeſt night, convenient and comfortable, like a ſtreet well lighted on both ſides. The ſea riſes conſiderably along this coaſt. At low water you can walk round the point of the pier, which at high water is from ten to fifteen feet deep at the entrance. This being the narroweſt part of the Channel, has naturally the effect of accumulating the fluid upon the ſhores, when there is a ſwell from a ſtorm. What is farther deſerving of remark is, that at Donaghadee, which is almoſt directly oppoſite, the ſea ebbs and flows near an hour ſooner than at Portpatrick. There are alſo (which is ſtill more remarkable) ſome particular parts of the coaſt, well known to our ſeamen, more eſpecially one about two miles from the ſhore of Portpatrick, where the ſame fact is obſerved. Within three or four miles of the Iriſh ſhore, when the flood returns, there is a regular current which ſets off ſtrongly for the Mull of Galloway. It runs at the rate of ſeven knots an hour, and is ſo forcible, that when the wind oppoſes it, it exhibits, for a great way, the appearance of breakers. It is called the *Race of Strangers*, and is a very curious ſpectacle.'

Having ſpoken of the packet-boats to Ireland, of the manufactures, of the commerce, and particularly of the trade in Iriſh cattle, Mr. M'Kenzie proceeds as follows:

'*Fiſheries.*—A very extenſive fiſhery might be eſtabliſhed at Portpatrick, particularly of cod; as the Channel is there the narroweſt, and the tide the ſtrongeſt, none but the healthieſt and beſt fiſh can live in it. The late Sir John Hunter Blair propoſed the eſtabliſhment of a fiſhing company, and, had he lived, he would probably have effected it. After his death, ſome fiſhermen came and planted their lines, but the rapidity of the tide repeatedly carried them away. Unfortunately they had not ſkill enough to increaſe their anchorage, nor ſagacity to diſcover, that two ſtone weight was heavier than one.

'*Population.*—The return to the inquiries made by Dr. Webſter, regarding the population of the pariſh of Portpatrick, about forty

'* At this, as well as at every ferry or paſſage of great reſort, there are a ſet of people who make themſelves uſeful to paſſengers, but who diſtinguiſh themſelves alſo by the impoſitions which they practiſe. There are about twenty perſons of that deſcription at Portpatrick, who are known by the name of the *Robbery*, from their ſuppoſed depredations on the public. They are abſolutely neceſſary at this port, and another body of the ſame ſort are equally ſerviceable on the other ſide of the Channel; but the manner in which their fees are exacted, particularly when they meet with any difficulty in the payment, is rather harſh and diſagreeable.'

years

heathens and Chriſtians who have aſcribed its origin to divine power. Dr. K., however, is not one of thoſe who trace it to Adam, nor even, with more moderation, to the time of the promulgation of the Moſaic law. His opinion is that which is moſt prevalent, viz. that a ſucceſſion of inventive powers might have raiſed it from the loweſt beginning to the moſt aſtoniſhing excellence. Still, he obſerves, though much ingenuity and erudition have been exerted in detailing the gradual expanſion of this art, ſeveral chaſms in the progreſſion ſeem to remain. To fill up theſe, and to exhibit a connected hiſtory of alphabetic writing, are the objects of the preſent paper.

Dr. K.'s remarks are very few, and ſhort. After mentioning the opinion of Warburton, that alphabetic letters, which, at firſt, were the repreſentation of *things*, came in proceſs of time to denote *ſounds*; and afterward, according to Mr. Goguet, were uſed to denote 'ſyllables, or the more compound elements of words:' he adds,

'To this ſyllabic alphabet, it appears to me, that one entirely compoſed of conſonants ſucceeded. The mind being now accuſtomed to analyſis, the reſolution of words into ſyllables would in time be followed by that of ſyllables into their component elements. But the variety of ſyllabic ſounds chiefly ariſing from organic articulations or conſonants; and the number of vowels or ſimple breathings being few, men would be contented to give marks to the firſt, leaving the others to be furniſhed by the reader. This conjecture becomes more probable, if, according to the opinion of Lord Monboddo, ſyllables in the primæval languages contained, each only one conſonant. It is alſo ſupported by, and accounts for the nature of the Hebrew and ſome other oriental alphabets, which have no characters denoting vowels, the Maſoretic punctuation being novel. In all the Weſtern alphabets both conſonants and vowels have letters appropriated to them; becauſe the art of writing was not imported from Aſia into Europe, until the want of vowel marks had been found to be inconvenient. The addition of ſuch marks brought this wonderful art to its preſent ſtate of perfection.'

*Brief Strictures on certain Obſervations of Lord Monboddo reſpecting the Greek Tenſes.* By Arthur Browne, LL.D. Fellow of Trinity College, Dublin, &c.

Dr. Browne prefaces his ſtrictures with ſome judicious remarks on aoriſts, or indefinites:

'Aoriſts, or indefinites,' he obſerves, 'are ſometimes ſo called becauſe they are uſed for many tenſes indifferently, paſts, preſents, and futures. Sometimes, becauſe they do not mark any preciſe point of time when an action happened, but only expreſs that it did happen. Sometimes, becauſe the verb when uſed in theſe tenſes doth not *expreſs* whether the action ſignified be perfected or imperfect. In this laſt ſenſe only is the word applied in the following

ing treatiſe, as by definite is meant the tenſe in which the verb expreſſes the perfection of the action.'

On this head, he afterward adds:

'In the meaning which I have aſſigned to indefinites Mr. Harris agrees with me, though in a different mode of expreſſion. By an indefinite tenſe he means a non-extended time; by a definite, an extended time. Now the verb, expreſſing the action, when uſed in its extended time or tenſe, expreſſes the perfection or imperfection of that action. When uſed in a non-extended time or tenſe, it expreſſes neither. I diſtinguiſh the tenſes by this attribute or conſequence: he by their intrinſic nature: it comes to the ſame thing. But we both differ from Dr. Beattie, who means by *indefinites*, tenſes which do not refer to any particular time; by *definites* thoſe which do. Conſequently he calls, *I write*, a definite; whereas Mr. Harris calls it, with me, an indefinite. For the ſame reaſon, according to his ſyſtem, I think he ought to have called *I wrote*, a definite, at leaſt in many inſtances; becauſe very often to be intelligible, it muſt refer to a particular time, as appears from the preceding note. *I have written to him*, is intelligible, without referring to any preciſe paſt time, becauſe all it means to expreſs is *before the preſent time*, but *I wrote* is not intelligible unleſs ſo referred: and therefore I cannot agree to his application of the word, which refers it to a particular part of time, becauſe, as it appears to me, it would ſometimes make the tenſes uſually called aoriſts, to be called definites. For example, in the Greek language, the ſecond aoriſt generally refers to a particular time, and therefore, in propriety of ſpeech, ſhould change its name, and be called a definite: and beſides, the ſame tenſes might be definite or indefinite according to the words or ſentences that followed them; all which, though it would make no material difference in mental reaſoning, would occaſion confuſion, by deviating from the common uſe of words.'

Having thus defined the meaning in which he employs the term, *aoriſt*, he proceeds to his ſtrictures on Lord Monboddo's opinions.

Reſpecting the tenſes of the Greek verb, Lord Monboddo has aſſerted, and endeavoured to ſtrengthen his opinion by the teſtimony of ſome antient grammarians, that the ſecond future and the ſecond aoriſt mean nothing different from the firſt tenſes of the ſame name; and are only old obſolete preſents and preter-imperfects, preſerved after the verb was modernized, merely to vary and enrich the ſound of the language.—Dr. Browne ſeems willing to allow, though perhaps under ſome limitations, that an oppoſite opinion might be defended; that varying ſounds, without varying the ſenſe, can never be an improvement of language: but he inſiſts, that if thoſe various words have diſtinct meanings, not only the variety of ſounds will remain, but the language will be more definite, accurate,

and perfect. In this eſſay, he endeavours to reſcue the Greek language from the imputation of having diſtinct ſounds without diverſity of meaning. He premiſes that no rule can be adopted, with reſpect to the meaning of the Greek tenſes, without being liable to many exceptions; ſuch is the latitude in which their writers indulge themſelves in the uſe of them.

He begins with the aoriſts. Both of theſe, he allows, are often uſed as mere paſt indefinites: but it is as certain, that the firſt aoriſt has much more frequently a definite meaning than the ſecond; the latter appearing, in nine inſtances out of ten, to be uſed indefinitely; whereas it is obſerved by grammarians, that the former is often more introduced to denote paſt perfect time, than their preterperfect tenſe itſelf. Hence he argues that its proper meaning is of a definite nature, and that it is not *properly* an aoriſt.—Dr. B. next proceeds to ſhew that ſuch a definite, as he conceives the firſt aoriſt to be, was wanting in the Greek language, and is not ſupplied by the preterperfect. He argues, from Dr. Clark, that the tenſe, uſually called preterperfect, does not properly expreſs ſuch a time, but a different one, which ought to ſtamp it with a different name; it implying that the action has been done, and ſtill continues to be done. He then adds,

'Have I explained my argument clearly? it is, that a peculiar ſignification having been proved in the preterperfect, vulgarly ſo called, viz. that of a *continuing* action, and there being a philoſophic time belonging to an action quite paſt, and not now continued, there ought in vulgar grammar to be a tenſe expreſſing ſuch a time, and in Greek no tenſe can be found applicable to it but the firſt aoriſt, which undoubtedly often expreſſes a paſt definite of ſome kind or other, and therefore, without any force or violence, naturally falls into that place. When it expreſſes a paſt definite, it muſt mean either an action quite paſt, or partly paſt, but ſtill continuing. In the latter meaning it would be confounded with the preterperfect, from which Dr. Clark has reſcued it for me. It remains therefore clear that the former muſt be its meaning.'

Dr. B. adds ſeveral remarks in illuſtration and confirmation of his idea; and concludes his paper with a few obſervations on the two future tenſes of the Greek language. To thoſe who are intereſted in diſquiſitions of this nature, we recommend the peruſal of the eſſay; from which, though we occaſionally differ from the opinions contained in it, we have received pleaſure.

*Evil Effects of Polytheiſm on the Morals of the Heathens.* By a young Gentleman, an Under-graduate in the Univerſity of Dublin. Communicated by the Rev. John Kearney, D.D. &c.

Theſe

Theſe few obſervations do not contain, in our opinion, much that is worthy of remark or quotation.

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We next arrive at the ANTIQUITIES.

*Account of a ſingular Cuſtom at* METELIN, *with ſome Conjectures on the Antiquity of its Origin.* By the Right Hon. James, Earl of Charlemont, Preſident R. I. A.

Lord C. prefaces his account with a moſt rapturous and luxuriant deſcription of Metelin, the antient Leſbos, the birth-place of Alceus, and of Sappho. We paſs over this conſideration, to extract the particulars of the very ſtrange cuſtom, by which the natives have contrived to render themſelves unhappy amid all the bounties of nature:

'The women here ſeem to have arrogated to themſelves the department and privileges of the men.—Contrary to the uſage of all other countries, the eldeſt daughter here inherits, and the ſons, like daughters every where elſe, are portioned off with ſmall dowers, or, which is ſtill worſe, turned out, pennyleſs, to ſeek their fortune.—If a man has two daughters, the eldeſt, at her marriage, is entitled to all her mother's poſſeſſions, which are by far the greater part of the family eſtate, as the mother, keeping up her prerogative, never parts with the power over any portion of what ſhe had brought into the family, until ſhe is forced into it by the marriage of her daughter, and the father is alſo compelled to ruin himſelf by adding whatever he may have ſcraped together by his induſtry.—The ſecond daughter inherits nothing, and is condemned to perpetual celibacy.—She is ſtyled a Calogria, which ſignifies properly a religious woman or nun, and is in effect menial ſervant to her ſiſter, being employed by her in any office ſhe may think fit to impoſe, frequently ſerving her as waiting-maid, as cook, and often in employments ſtill more degrading.—She wears a habit peculiar to her ſituation which ſhe can never change, a ſort of monaſtick dreſs, coarſe, and of dark brown. One advantage however ſhe enjoys over her ſiſter, that whereas the elder, before marriage, is never allowed to go abroad, or to ſee any man, her neareſt relations only excepted, the Calogria, except when employed in domeſtick toil, is in this reſpect at perfect liberty.—But when the ſiſter is married, the ſituation of the poor Calogria becomes deſperate indeed, and is rendered ſtill more humiliating by the compariſon between her condition and that of her happy miſtreſs. The married ſiſter enjoys every ſort of liberty—the whole family fortune is her's, and ſhe ſpends it as ſhe pleaſes—her huſband is her obſequious ſervant—her father and mother are dependent upon her—ſhe dreſſes in the moſt magnificent manner, covered all over, according to the faſhion of the iſland, with pearls and with pieces of gold, which are commonly ſequins; thus continually carrying about with her the enviable marks of affluence and ſuperiority, while the wretched Calogria follows her as a ſervant, arrayed in ſimple homeſpun brown, and without the moſt diſtant hope of ever changing her condition. Such a diſparity may ſeem intolerable, but what will not cuſtom

reconcile? Neither are the misfortunes of the family yet at an end—The father and the mother, with what little is left them, contrive by their induſtry to accumulate a ſecond little fortune, and this, if they ſhould have a third daughter, they are obliged to give to her upon her marriage, and the fourth, if there ſhould be one, becomes her Calogria; and ſo on through all the daughters alternately. Whenever the daughter is marriageable, ſhe can by cuſtom compel the father to procure her a huſband, and the mother, ſuch is the power of habit, is fooliſh enough to join in teazing him into an immediate compliance, though its conſequences muſt be equally fatal and ruinous to both of them. From hence it happens that nothing is more common than to ſee the old father and mother reduced to the utmoſt indigence, and even begging about the ſtreets, while their unnatural daughters are in affluence; and we ourſelves have frequently been ſhewn the eldeſt daughter parading it through the town in the greateſt ſplendour, while her mother and ſiſter followed her as ſervants, and made a melancholy part of her attendant train.

'The ſons, as ſoon as they are of an age to gain a livelihood, are turned out of the family, ſometimes with a ſmall preſent or portion, but more frequently without any thing to ſupport them; and thus reduced, they either endeavour to live by their labour, or, which is more uſual, go on board ſome trading veſſel as ſailors or as ſervants, remaining abroad till they have got together ſome competency, and then return home to marry and to be henpecked. Some few there are who, taking advantage of the Turkiſh law, break through this whimſical cuſtom, who marry their Calogrias, and retain to themſelves a competent proviſion; but theſe are accounted men of a ſingular and even criminal diſpoſition, and are hated and deſpiſed as conformiſts to Turkiſh manners, and deſerters of their native cuſtoms; ſo that we may ſuppoſe they are few indeed who have the boldneſs to depart from the manners of their country, to adopt the cuſtoms of their deteſted maſters, and to brave the contempt, the deriſion, and the hatred of their neighbours and fellow-citizens.

'Of all theſe extraordinary particulars I was informed by the French conſul, a man of ſenſe and of indiſputable veracity, who had reſided in this iſland for ſeveral years, and who ſolemnly aſſured me that every circumſtance was true; but indeed our own obſervation left us without the leaſt room for doubt, and the ſingular appearance and deportment of the ladies fully evinced the truth of our friend's relation. In walking through the town it is eaſy to perceive, from the whimſical manners of the female paſſengers, that the women, according to the vulgar phraſe, *wear the breeches*. They frequently ſtopped us in the ſtreets, examined our dreſs, interrogated us with a bold and manly air*, laughed at our foreign

'* In the nineteenth Epiſtle of the firſt book, Horace applies an epithet to Sappho ht with great aptneſs be given to her preſent countr

"ſam pede maſcula Sappho."

garb

garb and appearance, and ſhewed ſo little attention to that decent modeſty, which is, or ought to be, the true characteriſtick of the ſex, that there is every reaſon to ſuppoſe they would, in ſpite of their haughtineſs, be the kindeſt ladies upon earth, if they were not ſtrictly watched by the Turks, who are here very numerous, and would be ready to puniſh any tranſgreſſion of their ungallant laws with arbitrary fines. But nature and native manners will often baffle the efforts even of tyranny. In all their cuſtoms theſe manly ladies ſeem to have changed ſexes with the men.—The woman ſits aſtride—the man ſits ſideways upon the horſe.—Nay I have been aſſured that the huſband's diſtinguiſhing appellation is his wife's family name.—The women have town and country houſes, in the management of which the huſband never dares interfere.—Their gardens, their ſervants, are all their own; and the huſband, from every circumſtance of his behaviour, appears to be no other than his wife's firſt domeſtick, perpetually bound to her ſervice, and ſlave to her caprice. Hence it is that a tradition obtains in the country, that this iſland was formerly inhabited by Amazons, a tradition however founded on no ancient hiſtory that I know of. Sappho indeed, the moſt renowned female that this iſland has ever produced, is ſaid to have had manly inclinations, in which, as Lucian informs us, ſhe did but conform with the ſingular manners of her countrywomen; but I do not find that the mode in which ſhe choſe to ſhew theſe inclinations is imitated by the preſent female inhabitants, who ſeem perfectly content with the dear prerogative of abſolute ſway, without endeavouring in any other particular to change the courſe of nature; yet will this circumſtance ſerve to ſhew that the women of Leſbos had always ſomething peculiar, and even peculiarly maſculine, in their manners and propenſities. But be this as it may, it is certain that no country whatſoever can afford a more perfect idea of an Amazonian commonwealth, or better ſerve to render probable thoſe ancient relations which our manners would induce us to eſteem incredible, than this iſland of Metelin. Theſe lordly ladies are, for the moſt part, very handſome in ſpite of their dreſs, which is ſingular and diſadvantageous. Down to the girdle, which, as in the old Grecian garb, is raiſed far above what we uſually call the waiſt, they wear nothing but a ſhift of thin and tranſparent gauze, red, green or brown, through which every thing is viſible, their breaſts only excepted, which they cover over with a ſort of handkerchief; and this, as we are informed, the Turks obliged them to wear, while they look upon it as an incumbrance, and as no inconſiderable portion of Turkiſh tyranny. Long ſleeves of the ſame thin material perfectly ſhew their arms even to the ſhoulder. Their principal ornaments are chains of pearl, to which they hang ſmall pieces of gold coin. Their eyes are large and fine, and the noſe, which we term Grecian, uſually prevails among them, as it does indeed among the women of all theſe iſlands. Their complexions are naturally fine, but they ſpoil them by paint, of which they make abundant uſe, and they diſfigure their pretty faces by ſhaving the hinder part of the eyebrow, and replacing it with a ſtrait line of hair, neatly applied with ſome

ſort of gum, the brow being thus continued in a ſtrait and narrow line till it joins the hair on each ſide of their face. They are well made, of the middle ſize, and, for the moſt part, plump; but they are diſtinguiſhed by nothing ſo much and ſo univerſally as by a haughty, diſdainful, and ſupercilious air, with which they ſeem to look down upon all mankind as creatures of an inferior nature, born for their ſervice, and doomed to be their ſlaves; neither does this peculiarity of countenance in any degree diminiſh their natural beauty, but rather adds to it that ſort of bewitching attraction, which the French call *piquant*.'

The Preſident next endeavours to trace the origin of this ſtrange and unnatural cuſtom. He found, in Herodotus, an account of a remarkable ſimilar cuſtom among the Lycians; and he was led to conjecture that, from them, it was derived to the inhabitants of Metelin, 'there being no impoſſibility in the ſuppoſition that ſome colony may have paſſed over from Lycia into Metelin.' Fortunately, but by accident, he met with a paſſage in Diodorus Siculus, which, in a great meaſure, ſatisfied his mind. 'It ſeems that thoſe Pelaſgi, who under their leader Xanthus, the ſon of Triopas King of Argos, firſt inhabited Leſbos, had, before their ſettling in that iſland, dwelt for ſome time in a certain part of Lycia which they had conquered, and may of conſequence be ſuppoſed to have brought from thence the uſage in queſtion.'—This, to be ſure, is, as his Lordſhip remarks, a very remote ſource; for Triopas, according to Blair, was King of Argos in the year 1553 before Chriſt; or, according to Diodorus, ſtill much earlier, as that Hiſtorian places the colonizing of Leſbos by the Pelaſgi, under the ſon of this prince, ſeven ages previous to the flood of Deucalion, which event took place in the year 1503 before the Chriſtian æra:—'but in the eye and eſtimation of a true antiqua*rian* what are thirty or forty centuries?'—

*Obſervations on the Deſcription of the Theatre of Saguntum, as given by Emanuel Marti, Dean of Alicant, in a Letter to D. Antonio Felix Zondadario.* By the Right Hon. William Conyngham, Treaſurer to the Royal Iriſh Academy.

*Letter to Joſeph C. Walker, Eſquire, M. R. I. A. &c. from the Right Hon. W. Conyngham, Treaſurer to the Royal Iriſh Academy; being an Appendix to his Memoir on the Theatre of Saguntum.*

This memoir, and the appendix, are curious and entertaining papers; any attempt, however, to abridge their contents would be unſatisfactory; as, to underſtand them, a conſtant reference muſt be had to the plans and ſection by which they are accompanied.

*Letter*

*Letter from Mr. William Beauford, A. B. to the Rev. George Graydon, LL. B. Secretary to the Committee of Antiquities, Royal Iriſh Academy.*

This letter contains a commentary on the account given by Ptolemy, the Egyptian geographer, of ancient Ireland. It is accompanied by two maps; one of ancient Ireland of the firſt century, according to Ptolemy; the other of ancient Ireland of the ſame date, according to the natives.

*A Memoir reſpecting the Antiquities of the Church of Killoſſy, in the County of Kildare; with ſome Conjectures on the Origin of the Ancient Iriſh Churches.* By Mr. William Beauford, A. B.

The pariſh church of Killoſſy is curious for the conſtruction of its tower; of which a plate is here given. This memoir cloſes the volume:—an alphabetical liſt of the members of the Academy is prefixed.

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ART. XII. *A View of the Character and public Services of the late John Howard,* Eſq. LL. D. F. R. S. By John Aikin, M. D. Crown 8vo. pp. 248. 3s. 6d. ſewed. Johnſon. 1792.

THERE are exalted characters, which, by their own intrinſic energy, without any foreign aid, preſs on with irreſiſtible force toward immortality. In this illuſtrious claſs of human beings muſt be ranked the benevolent Howard. Diſintereſted and hardy exertions, ſuch as his were, in the ſervice of mankind, while they are their own reward, command univerſal admiration, and can receive no additional ſplendor from panegyric. It is deſirable, however, for the ſake of poſterity, that diſtinguiſhed excellence of every kind ſhould be worthily recorded; and we obſerve with particular pleaſure, that the taſk of embalming the name of Howard has fallen into hands in all reſpects ſo well qualified for the undertaking. In this work, the public will have the ſatisfaction of ſeeing a tribute paid to the memory of one, who reflected honour on human nature, not in the bloated ſtyle of pompous eulogy, but in a judicious and faithful repreſentation of thoſe circumſtances, which diſplay, in their riſe and progreſs, the peculiar features of that character, which has obtained ſo much deſerved celebrity. We have no intention, however, of writing a panegyric either on Mr. Howard or his biographer. We have ſo frequently had occaſion to expreſs our high reſpect for the merit of the former, and to beſtow a willing tribute of applauſe on the literary productions of the latter, that we may be excuſed, if, in this article, as on ſome former occaſions, we conſult our own gratification and credit, by enriching our work with a brief abſtract

abſtract of the life of the excellent man who is the ſubject of theſe Memoirs.

John Howard was born about the year 1727. His father was an upholſterer and carpet-warehouſeman in Long-lane, Smithfield; who, having acquired a handſome fortune, retired from buſineſs, and had a houſe firſt at Enfield, and afterward at Hackney. It was probably at the former of theſe places that Mr. Howard was born.

As Mr. Howard's father was a ſtrict Proteſtant Diſſenter, it was natural for him to educate his ſon under a preceptor of the ſame principles:—but his choice fell on a perſon ſo deficient in the qualifications requiſite for his office, that Mr. H. (according to his own account,) after continuing for ſeven years at ſchool, left it, not fully taught any one thing. The loſs of this period was irreparable. From this ſchool he was removed to Mr. Eames's academy: but his continuance there appears to have been of ſhort duration; and whatever might be his acquiſitions, he certainly did not ſupply the deficiencies of his earlier education.

'Mr. Howard's father died when he was young, and bequeathed to him and a daughter, his only children, conſiderable fortunes. He directed in his will, that his ſon ſhould not come to the poſſeſſion of his property till his twenty-fifth year.

'It was, probably, in conſequence of the father's direction that he was bound apprentice to a wholeſale grocer in the city.—'But ſo irkſome was the employment to him, that, on coming of age, he bought out the remainder of his time, and immediately ſet out on his travels to France and Italy.

'On his return he mixed with the world, and lived in the ſtyle of other young men of leiſure and fortune. He had acquired that taſte for the arts which the view of the moſt perfect examples of them is fitted to create; and, notwithſtanding the defects of his education, he was not without an attachment to reading and the ſtudy of nature. The delicacy of his conſtitution, however, induced him to take lodgings in the country, where for ſome time his health was the principal object of his attention. As he was ſuppoſed to be of a conſumptive habit, he was put upon a rigorous regimen of diet, which laid the foundation of that extraordinary abſtemiouſneſs and indifference to the gratification of the palate which ever after ſo much diſtinguiſhed him. It is probable that, from his firſt appearance in a ſtate of independence, his way of thinking and acting was marked by a certain ſingularity. Of this, one of the moſt remarkable conſequences was his firſt marriage about his twenty-fifth year. As a return of gratitude to Mrs. Sarah Lardeau (or Loidore), widow, with whom he lodged at Stoke Newington, for her kind attention to him during his invalid ſtate, he propoſed marriage to her, though ſhe was twice his age, and extremely ſickly; and, notwithſtanding her remonſtrances on the impropriety of ſuch an union, he perſiſted in his deſign, and it took place. She is repreſented

preſented as a ſenſible, worthy woman; and on her death, three years afterwards (during which interval he continued at Newington), Mr. Howard was ſincerely affected with his loſs; nor did he ever fail to mention her with reſpect, after his ſentiments of things may have been ſuppoſed, from greater commerce with the world, to have undergone a change.

'His liberality with reſpect to pecuniary concerns was early diſplayed; and at no time of his life does he ſeem to have conſidered money in any other light than as an inſtrument of procuring happineſs to himſelf and others. The little fortune that his wife poſſeſſed he gave to her ſiſter; and during his reſidence at Newington he beſtowed much in charity, and made a handſome donation to the Diſſenting congregation there, for the purpoſe of providing a dwelling-houſe for the miniſter.

'His attachment to religion was a principle imbibed from his earlieſt years, which continued ſteady and uniform through life. The body of Chriſtians to whom he particularly united himſelf were the Independents, and his ſyſtem of belief was that of the moderate Calviniſts.'——

'It was his conſtant practice to join in the ſervice of the eſtabliſhment when he had not the opportunity of attending a place of diſſenting worſhip; and though he was warmly attached to the intereſts of the party he eſpouſed, yet he had that true ſpirit of catholiciſm, which led him to honour virtue and religion wherever he found them, and to regard the *means* only as they were ſubſervient to the *end*.

'He was created a Fellow of the Royal Society on May 13, 1756.'—Three ſhort papers by him are publiſhed in the Tranſactions.

'After the death of his wife, in the year 1756, he ſet out upon another tour, intending to commence it with a viſit to the ruins of Liſbon. The event of this deſign will be hereafter mentioned. He remained abroad a few months; and, on his return, began to alter the houſe on his eſtate at Cardington near Bedford, where he ſettled. In 1758 he made a very ſuitable alliance with Miſs Henrietta Leeds, eldeſt daughter of Edward Leeds, Eſq; of Croxton, Cambridgeſhire, King's Serjeant; and ſiſter of the preſent Edward Leeds, Eſq; a Maſter in Chancery, and of Joſeph Leeds, Eſq; of Croydon.'——

'It ſeems to have been the capital object of his ambition, that the poor in his village ſhould be the moſt orderly in their manners, the neateſt in their perſons and habitations, and poſſeſſed of the greateſt ſhare of the comforts of life, that could be met with in any part of England. And as it was his diſpoſition to carry every thing he undertook to the greateſt pitch of perfection, ſo he ſpared no pains or expence to effect this purpoſe. He began by building a number of neat cottages on his eſtate, annexing to each a little land for a garden, and other conveniences. In this project, which might be conſidered as an object of taſte as well as of benevolence, he had the full concurrence of his excellent partner. I remember his relating, that once, having ſettled his accounts at the cloſe of a year,

year, and found a balance in his favour, he propoſed to his wife to make uſe of it in a journey to London, or any other gratification ſhe choſe. "What a pretty cottage it would build," was her anſwer; and the money was ſo employed. Theſe habitations he peopled with the moſt induſtrious and ſober tenants he could find; and over them he exerciſed the ſuperintendence of maſter and father combined. He was careful to furniſh them with employment, to aſſiſt them in ſickneſs and diſtreſs, and to educate their children. In order to preſerve their morals, he made it a condition that they ſhould regularly attend their ſeveral places of worſhip, and abſtain from public houſes, and from ſuch amuſements as he thought pernicious; and he ſecured their compliance with his rules by making them tenants at will.'——

'His charities were not confined to thoſe more immediately connected with his property; they took in the whole circle of neighbourhood. His bounty was particularly directed to that fundamental point in improving the condition of the poor, giving them a ſober and uſeful education. From early life he attended to this object; and he eſtabliſhed ſchools for both ſexes, conducted upon the moſt judicious plan'——

'In this manner Mr. Howard paſſed the tranquil years of his ſettled reſidence at Cardington; happy in himſelf, and the inſtrument of good to all around him. But this ſtate was not long to continue. His domeſtic felicity received a fatal wound from the death of his beloved wife, in the year 1765, ſoon after delivery of her only child. It is unneceſſary to ſay how a heart like his muſt have felt on ſuch an event. They who have been witneſſes of the ſenſibility with which, many years afterwards, he recollected it, and know how he honoured and cheriſhed her memory, will conceive his ſenſations at that trying period. He was thenceforth attached to his home only by the duties annexed to it; of which the moſt intereſting was the education of his infant ſon.'

In the year 1773, Mr. Howard was nominated High Sheriff for the county of Bedford. Being a Diſſenter, and at the ſame time poſſeſſing an active ſpirit, and a degree of zeal not to be obſtructed by perſonal hazard, he took on himſelf the office, without complying with the legal condition of qualification.

'He entered upon his office with the reſolution of performing all its duties with that punctuality which marked his conduct in every thing he undertook. Of theſe, one of the moſt important, though leaſt agreeable, is the inſpection of the *priſons* within its juriſdiction. But this to him was not only an act of duty, it intereſted him as a material concern of humanity.'——

'The firſt thing which ſtruck him, was the enormous injuſtice of remanding to priſon for the payment of *fees*, thoſe who had been acquitted or diſcharged without trial. As the magiſtrates of his county, though willing to redreſs this grievance, did not conceive themſelves poſſeſſed of the power of granting a remedy, Mr. Howard travelled into ſome of the neighbouring counties in ſearch of a precedent.

precedent. In this ſearch, ſcenes of calamity and injuſtice ſtill opening upon him, he went on, and paid viſits to moſt of the *County Gaols* in England. Some peculiarly deplorable objects coming in his view who had been brought from the *Bridewells*, he was induced to enter upon an examination of theſe places of confinement; for which purpoſe he travelled again into the counties he had before ſeen, and into all the reſt, viſiting *Houſes of Correction, City and Town Gaols.*

'He had carried on theſe inquiries with ſo much aſſiduity, that ſo early as March 1774 he was deſired to communicate his information to the Houſe of Commons, and received their thanks. As he was then little known, I cannot much wonder that ſo extraordinary an inſtance of pure and active benevolence was not univerſally comprehended, even by that patriotic body; for a member thought fit to aſk him, "At whoſe expence he travelled?" a queſtion which Mr. Howard could ſcarcely anſwer without ſome indignant emotions. Soon after this public teſtimony given to the exiſtence of great abuſes and defects in our priſons, a very worthy member, Mr. Popham, brought into the Houſe two bills, one *for the relief of acquitted priſoners in matter of fees*; the other, *for preſerving the health of priſoners.* Theſe ſalutary acts paſſed during the ſame ſeſſion, and made a commencement of thoſe reforms which have ſince been ſo much extended. Mr. Howard, aware of the great deficiency of the mode of *promulgating laws* among us, had theſe acts printed in a different character, and ſent to every keeper of a county gaol in England.'——

'It was Mr. Howard's intention to have publiſhed his account of Engliſh priſons in ſpring 1775; but as he was ſenſible, that to point out defects, without at the ſame time ſuggeſting remedies, would be of little advantage, he thought it beſt to examine with his own eyes what had been actually put in practice with reſpect to this part of police, in ſome of the moſt enlightened countries on the continent. Accordingly, in that year he viſited France, Flanders, Holland, and Germany; and in 1776 repeated his viſit to thoſe countries, and alſo went to Switzerland. In the intervals he made a journey to Scotland and Ireland, and reviſited the county gaols and many others in England.

'Thus furniſhed with a ſtock of information greater than had ever before been collected on this ſubject; and, indeed, probably greater than *any* man had, in the ſame ſpace of time, ever collected on *any* ſubject that required ſimilar pains, he offered it to the public in 1777, in a quarto volume of near 500 pages, dedicated to the Houſe of Commons, by way of grateful acknowledgment for the honour conferred upon him by their thanks, and for the attention they had beſtowed on the buſineſs.' ——

'So zealous was Mr. Howard to diffuſe information, and ſo determined to obviate any idea that he meant to repay his expences by the profitable trade of *book-making*, that, beſides a profuſe munificence in preſenting copies to all the principal perſons in the kingdom, and all his particular friends, he inſiſted on fixing the price of the volume ſo low, that, had every copy been ſold, he would

ſtill have preſented the public with all the plates, and great part of the printing. And this practice he followed in all his ſubſequent publications; ſo that, with literal propriety, he may be ſaid to have *given* them to the world. By the large expences of his journey, charities, and publications, he has made himſelf even a greater *pecuniary* benefactor to mankind than can readily be paralleled in any age or country, his proportionate circumſtances conſidered. Yet how ſmall a part was this of the ſacrifices he made!'——

'The title of this firſt work is, *The State of the Priſons in England and Wales; with preliminary Obſervations, and an Account of ſome Foreign Priſons* *.'

'The Houſe of Commons now took up, with laudable zeal, the important buſineſs of regulating the priſons; and in the draught of a bill "to puniſh by impriſonment and hard labour certain offenders, and to eſtabliſh proper places for their reception," the plan was formed upon the Raſp and Spin-houſes in Holland. Mr. Howard was now called upon by his promiſe, as well as his inclination, to make a new tour for the purpoſe of acquiring freſh and more exact information. He accordingly, in April 1778, went over to Holland, and reviſited with the greateſt attention the well-conducted eſtabliſhments of the penitentiary kind in the United Provinces. Thence he travelled into Germany, taking his courſe through Hanover and Berlin, to Vienna. From this capital he proceeded to Italy by Venice; and, having gone as far ſouth as Naples, returned by the weſtern ſide of that country to Switzerland. Thence he purſued the courſe of the Rhine through Germany; and, croſſing the Low Countries to France, returned to England in Jan. 1779. During the ſpring and ſummer of this year he made another complete tour of England and Wales, and likewiſe took a journey through Scotland and Ireland.

'The labours of theſe two years were certainly not leſs productive of uſeful information than his former journies. In ſome reſpects they were more valuable, ſince, being now fully maſter of his ſubject, and acquainted with the means of procuring the beſt intelligence, he purſued his inquiries with greater eaſe and effect. He was now, too, a diſtinguiſhed character in Europe, and might venture to aſſume that kind of *authority*, to which the collection of facts, intereſting to all civilized nations, ſeemed to entitle him.'——

'His tours were likewiſe rendered richer in utility by the comprehenſion of another great object, that of *hoſpitals*. To theſe inſtitutions of humanity Mr. Howard had long been attached; he had been a promoter of them, and attentive to their improvement; and in his journies through this kingdom, he had ſeldom failed to viſit the hoſpitals and infirmaries ſituated in our principal towns. He had alſo, in his firſt publication, taken curſory notice of a few which he ſaw abroad. But he now made them an avowed object of his examination; a circumſtance, it may be ſuppoſed, not a little pleaſing to his medical friends. For, although the knowledge col-

* We gave an account of this very intereſting publication in the 57th volume of our Review, p. 8.

lected

lected by a profeſſional man with ſimilar opportunities would, doubtleſs, have been more applicable to the purpoſe of ſcience, yet matter of fact, accurately ſtated by a ſenſible obſerver, muſt ever have its value. Beſides, where can we expect to ſee the ſpirit and qualities of a Howard, united, in one of our profeſſion, with his fortune and leiſure?

'The fruit of all this reſearch appeared in the year 1780, in an *Appendix to the Priſons in England and Wales; containing a further Account of Foreign Priſons and Hoſpitals, with additional Remarks on the Priſons of this Country.*'——

'Although his reſearches in thoſe foreign countries which promiſed moſt information, might have been ſuppoſed to have exhauſted that ſource of improvement, yet, on ſurveying ſo large a tract of Europe as yet unviſited, he could not be ſatisfied to remain unacquainted with the uſeful facts relative to his purpoſe, which might poſſibly lie there concealed. And he was convinced, that every new viſit, even to places already examined, would afford new inſtruction.

'It was therefore no ſurpriſe to thoſe who intimately knew him, to learn, that in the ſummer of 1781 he was ſet out on a tour to the capitals of Denmark, Sweden, Ruſſia, and Poland, with the further intention of reviſiting Holland and part of Germany. From this tour he returned towards the cloſe of the year.'——

'The year 1782 he employed in another complete ſurvey of the priſons in England, and another journey into Scotland and Ireland. The Iriſh Houſe of Commons having appointed a gaol committee, he reported to it the ſtate of ſeveral of the priſons in Dublin. Other objects in that iſland alſo engaged his attention, of which an account will be given hereafter.

'Spain and Portugal yet remained untouched ground. Conſidering how much the ſpirit of religious bigotry and civil deſpotiſm has thrown theſe countries back in the progreſs of modern improvement, much inſtruction was not to be expected from them; yet the very circumſtance of their difference from the reſt of Europe made their ſyſtems of police an object of curioſity. He ſailed to Liſbon in February 1783, and proceeded thence by land into Spain, paſſing from Badajos to Madrid, and through Valladolid, Burgos, and Pamplona, to France. From this laſt country he returned through Flanders and Holland. Travelling in Spain is a ſevere trial of patience to thoſe who have been accuſtomed to eaſy conveyance and luxurious indulgences; but Mr. Howard's wants were eaſily ſatisfied. "The Spaniards (ſays he, in a letter to a friend) are very ſober, and very honeſt; and if a traveller can live ſparingly, and lie on the floor, he may paſs tolerably well through their country." From Liſbon to Madrid he could ſeldom get the luxury of milk with his tea; but one morning (he tells his friend) he robbed a kid of two cups of its mother's milk. He remained, however, in perfect health and ſpirits; and received that mark of attention which he moſt of all valued, a free acceſs to the priſons of all the cities he viſited, by means of letters to the magiſtrates from Count Campomanes.

'After

'After a ſhort repoſe on his return from this tour, he made another journey in the ſummer of the ſame year into Scotland and Ireland, and again viſited ſeveral of the Engliſh priſons.

'His materials had now once more accumulated to ſuch a maſs, as to demand communication to the public. During the laſt three years his labours had been even greater than in any former equal period: yet it could not be expected, that the matter abſolutely new which he had collected ſhould be proportionally great. It was, however, enough to employ him very cloſely during ſeveral months of the year 1784, in printing an Appendix, and a new edition of the main work, in which all the additions were comprized. The Appendix contains all the matter of that of 1780, together with what had ſince accrued.'——

'The remainder of that, and the greater part of the next year, do not appear marked with his public ſervices. They were, I believe, chiefly employed in domeſtic concerns, of which the choice of a proper place of education for his ſon, now riſing towards manhood, was one that moſt intereſted him. But the habitude of carrying on reſearches into an object, which by long poſſeſſion had acquired deep root in his mind, together with a new idea, collaterally allied to it, which had ſtruck him, at length impelled him once more to engage in the toils and perils of a foreign journey.

'He had obſerved that, notwithſtanding the regulations for preſerving health in priſons and hoſpitals, infectious diſeaſes continued occaſionally to ariſe and ſpread in them: he had alſo in his travels remarked the great ſolicitude of ſeveral trading nations to preſerve themſelves from that moſt deſtructive of all contagious diſtempers, *the Plague*; and, at the ſame time, he was well apprized of the rude and neglected ſtate in which the police of our own country is left reſpecting that object. Combining theſe ideas, he thought that a viſit to all the principal Lazarettos, and to countries frequently attacked by the plague, might afford much information as to the means of preventing contagion in general, as well as particular inſtruction concerning eſtabliſhments for the purpoſe of guarding againſt peſtilential infection. His intent, therefore, was nothing leſs, than to plunge into the midſt of thoſe dangers which by other men are ſo anxiouſly avoided; to ſearch out and confront the great foe of human life, for the ſake of recognizing his features, and diſcovering the moſt efficacious barriers againſt his aſſaults. Who but muſt be ſtruck with admiration of the firmneſs of courage, and the ardour of benevolence, which could prompt ſuch a deſign! As a proof of his own idea of the hazards he was to encounter, it may be mentioned, that he reſolved to travel ſingle and unattended; not thinking it juſtifiable to permit any of his ſervants to partake of a danger to which they were not called by motives ſimilar to his own.

'It was towards the end of 1785 that Mr. Howard ſet out upon this tour, taking his way through Holland and Flanders, to the South of France. As, from the jealouſy and diſpleaſure of the French government, he was not able to obtain permiſſion to viſit the eſtabliſhments there, or even to gain aſſurance of perſonal ſafety,

ſafety, he travelled through the country as an Engliſh phyſician, never took his meals in public, and entruſted his ſecret only to the Proteſtant miniſters. In a letter from Nice to the friend above-mentioned, dated January 30, 1786, he acquaints him with theſe circumſtances, and ſays, that he was five days at Marſeilles and four at Toulon; and, as it was thought that he could not get out of France by land, he embarked in a Genoeſe veſſel, and was ſeveral days ſtriving againſt wind and tide. They who at preſent conduct the government of France, will bluſh at the idea, that a *Howard* was obliged to conceal his name and purpoſe while carrying on in their country inquiries which had no other aim than the good of mankind!

'From Nice, Mr. Howard went to Genoa, Leghorn, and Naples, and to the iſlands of Malta and Zante. He then ſailed to Smyrna, and thence to Conſtantinople.'——

'He deſigned to proceed from Conſtantinople over land to Vienna; but having determined, upon reflection, to obtain by perſonal experience the fulleſt information of the mode of performing quarantine, he returned to Smyrna, where the plague then was, for the purpoſe of going to Venice with a *foul bill*, that would neceſſarily ſubject him to the utmoſt rigour of the proceſs. His voyage was tedious, and rendered hazardous by equinoctial ſtorms; and in the courſe of it he incurred a danger of another kind, the ſhip in which he was a paſſenger being attacked by a Tuniſian corſair, which, after a ſmart ſkirmiſh, was beaten off by the execution done by a cannon loaded with ſpike nails and bits of iron, and pointed by Mr. Howard himſelf. It afterwards appeared to have been the intention of the captain to blow up his veſſel, rather than ſubmit to be taken into perpetual ſlavery. It was not till the cloſe of 1786 that Mr. Howard left his diſagreeable quarters in the lazaretto of Venice, in which his health and ſpirits ſuffered conſiderably. Thence he went by Trieſte to Vienna. In this capital he had the honour of a private conference with the Emperor, which was conducted with the utmoſt eaſe and condeſcenſion on the part of Joſeph II. and equal freedom on the part of the Engliſhman. A relation of this inſtructive ſcene in his own words, will, I doubt not, be agreeable to the reader: "The Emperor deſired to ſee me, and I had the honour of a private audience with him of above an hour and a half. He took me by the hand three times in converſation, and thanked me for the viſit. He afterwards told our ambaſſador, 'That his countryman ſpoke well for priſoners; that he uſed no flowers, which others ever do, and mean nothing.' But his greateſt favour to me was his immediate alterations for the relief of the priſoners *." That the late Emperor had an ardent zeal for improvement of every kind, and a ſtrong deſire of promoting the proſperity of his ſubjects, will ſcarcely be denied even by thoſe who are the ſevereſt cenſurers of the mode in which he conducted his plans, and his extreme mutability reſpecting them. He will alſo be honoured, for the readineſs with which he laid aſide the eti-

'* Letter to Mr. Smith.'

quette of his rank, on every occaſion where it obſtructed him in the acquiſition of knowlege, or the activity of exertion. Mr. Howard returned through Germany and Holland, and arrived ſafe in England early in 1787.'——

'After his return, he took a ſhort repoſe, and then went over to Ireland, and viſited moſt of the county gaols and charter ſchools, and came back by Scotland. In 1788 he renewed his viſit to Ireland, and completed his ſurvey of its gaols, hoſpitals, and ſchools.'——

'The great variety of matter collected in theſe journies was methodized and put to the preſs in 1789. It compoſes a quarto volume, beautifully printed, and decorated with a number of fine plates, which, as uſual, are *preſented* to the public; and ſo eager were the purchaſers of books to partake of the donation, that all the copies were almoſt immediately bought up. The title is, *An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague; together with further Obſervations on ſome foreign Priſons and Hoſpitals; with additional Remarks on the preſent State of thoſe in Great Britain and Ireland* *.'——

'Mr Howard remained but a ſhort time at home after the printing of this work. In the concluſion of it he had delared his intention "again to quit his native country, for the purpoſe of reviſiting Ruſſia, Turkey, and ſome other countries, and extending his tour in the eaſt."——

'In the beginning of July 1789 he arrived in Holland. Thence he proceeded through the north of Germany, Pruſſia, Courland, and Livonia, to St. Peterſburgh. From this capital he went to Moſcow.'——

'From Moſcow he took his courſe to the very extremity of European Ruſſia, extended as it now is to the ſhores of the Black-ſea, where long dreary tracts of deſert are terminated by ſome of thoſe new eſtabliſhments, which have coſt ſuch immenſe profuſion of blood and treaſure to two vaſt empires, now become neighbours and perpetual foes. Here, at the diſtance of 1,500 miles from his native land, he fell a victim to diſeaſe, the ravages of which, among unpitied multitudes, he was exerting every effort to reſtrain. *Finis vitæ nobis luctuoſus, amicis triſtis, extraneis etiam ignotiſque non ſine cura!*'——

'The winter being far advanced on the taking of Bender, the commander of the Ruſſian army at that place gave permiſſion to many of the officers to viſit their friends at Cherſon, as the ſeverity of the ſeaſon would not admit of a continuance of hoſtilities againſt the Turks. Cherſon, in conſequence, became much crowded; and the inhabitants teſtified their joy for the ſucceſs of the Ruſſians by balls and maſquerades. Several of the officers, of the inhabitants of Cherſon, and of the gentry in the neighbourhood, who attended theſe balls, were almoſt immediately afterwards attacked with fevers; and it was Mr. Howard's idea, that the infection had

* Of this work an account will be found in the 1ſt volume of our *New Series*, p. 134. 248.

been

been brought by the officers from Bender. Amongſt the number who caught this contagion was a young lady who reſided about ſixteen miles from Cherſon. When ſhe had been ill ſome little time, Mr. Howard was earneſtly requeſted to viſit her. He ſaw her firſt on Sunday, December 27. He viſited her again in the middle of the week, and a third time on the Sunday following, January 3. On that day he found her ſweating very profuſely; and, being unwilling to check this by uncovering her arm, he paſſed his under the bed-clothes to feel her pulſe. While he was doing this, the effluvia from her body were very offenſive to him, and it was always his own opinion that he then caught the fever. She died on the following day. Mr. Howard was much affected by her death, as he had flattered himſelf with hopes of her amendment. From January 3d to the 8th he ſcarcely went out*; but on that day he went to dine with Admiral Montgwinoff, who lived about a mile and a half from his lodgings. He ſtaid later than uſual; and when he returned, found himſelf unwell, and thought he had ſomething of the gout flying about him. He immediately took ſome ſal volatile in a little tea, and thought himſelf better till three or four on Saturday morning, when, feeling not ſo well, he repeated the ſal volatile. He got up in the morning, and walked out; but finding himſelf worſe, ſoon returned and took an emetic. On the following night he had a violent attack of fever, when he had recourſe to his favourite remedy, James's powder, which he regularly took every two or four hours till Sunday the 17th. For though Prince Potemkin ſent his own phyſician to him, immediately on his being acquainted with his illneſs, yet his own preſcriptions were never interfered with during this time. On the 12th he had a kind of fit, in which he ſuddenly fell down, his face became black, his breathing difficult, and he remained inſenſible for haif an hour. On the 17th he had another ſimilar fit. On the 18th he was ſeized with hiccupping, which continued on the next day, when he took ſome muſk draughts by direction of the phyſician. About ſeven o'clock on Wedneſday morning, the 20th of January, he had another fit, and died in about an hour after. He was perfectly ſenſible during his illneſs, except in the fits, till within a very few hours of his death. This event he all along expected to take place; and he often ſaid, that he had no other wiſh for life than as it gave him the means of relieving his fellow-creatures.'

In the preceding abſtract, we have been under the neceſſity of omitting many important particulars: but they will be peruſed with more pleaſure and effect, in connection with the numerous obſervations and reflections which accompany them. Theſe are ſo pertinent and judicious, that we ſhould ſcarcely think our duty diſcharged without making ſome extracts from them, were we not perſuaded that the work itſelf will be uni-

* There ſeems ſome miſtake here, as there is a full report in his memorandums, of a viſit to the hoſpitals in Cherſon, dated January 6.' The above particulars were given by Mr. H.'s ſervant.

verſally read. One paſſage from Dr. Aikin's maſterly portrait of Mr. Howard's character we muſt quote, becauſe it may ſerve to obviate a miſapprehenſion which ſeems to have been commonly entertained concerning him:

'Mr. Howard poſſeſſed the rare quality of being able, for any length of time, to bend all the powers and faculties of his mind to one point, unſeduced by every allurement which curioſity or any other affection might throw in his way, and unſuſceptible of that ſatiety and diſguſt which are ſo apt to ſteal upon a protracted purſuit. Though by his early travels he had ſhewn himſelf not indifferent to thoſe objects of taſte and information which ſtrike the cultivated mind in a foreign country, yet in the tours expreſsly for the purpoſe of examining priſons and hoſpitals, he appears to have had eyes and ears for nothing elſe; at leaſt he ſuffered no other object to detain him or draw him aſide *. Impreſſed with the idea of the importance of his deſigns, and the uncertainty of human life, he was impatient to get as much done as poſſible within the allotted limits. And in this diſpoſition conſiſted that *enthuſiaſm* by which the public ſuppoſed him actuated; for otherwiſe, his cool and ſteady temper gave no idea of the character uſually diſtinguiſhed by that appellation. He followed his plans, indeed, with wonderful vigour and conſtancy, but by no means with that heat and eagerneſs, that inflamed and exalted imagination, which denote the enthuſiaſt. Hence, he was not liable to catch at partial repreſentations, to view facts through fallacious mediums, and to fall into thoſe miſtakes which are ſo frequent in the reſearches of the man of fancy and warm feeling. Some perſons, who only knew him by his extraordinary actions, were ready enough to beſtow upon him that ſneer of contempt, which men of cold hearts and ſelfiſh diſpoſitions are ſo apt to apply to whatever has the ſhew of high ſenſibility. While others, who had a ſlight acquaintance with him, and ſaw occaſional features of phlegm, and perhaps harſhneſs, were diſpoſed to queſtion his feeling altogether, and to attribute his exertions either merely to a ſenſe of duty, or to habit and humour. But both theſe were erroneous concluſions. He felt as a man ſhould feel; but not ſo as to miſlead him, either in the eſtimate he formed of objects of utility, or in his reaſonings concerning the means by which they were to be brought into effect. The reformation of abuſes, and the relief of miſery, were the two great purpoſes which he kept in view in all his undertakings; and I have equally ſeen the tear of ſenſibility ſtart into his eyes on recalling ſome of the diſtreſsful ſcenes to which he had been witneſs, and the ſpirit of indignation flaſh from them on relating inſtances of baſeneſs and oppreſſion. Still, however, his conſtancy of mind and ſelf-collection never deſerted him. He was never agitated, never off his guard; and the unſpeakable advantages of ſuch a temper in the ſcenes in which he was engaged, need not be dwelt upon.

* 'He mentioned being once prevailed upon in Italy to go and hear ſome extraordinarily fine muſic; but, finding his thoughts too much occupied by it, he would never repeat the indulgence.'

'His

'His whole courſe of action was ſuch a trial of intrepidity and fortitude, that it may ſeem altogether ſuperfluous to ſpeak of his poſſeſſion of theſe qualities. He had them, indeed, both from nature and principle. His nerves were firm; and his conviction of marching in the path of duty made him fearleſs of conſequences. Nor was it only on great occaſions that this ſtrength of mind was ſhown. It raiſed him above falſe ſhame, and that awe which makes a coward of many a brave man in the preſence of a ſuperior. No one ever leſs "feared the face of man," than he. No one heſitated leſs in ſpeaking bold truths, or avowing obnoxious opinions. His courage was equally paſſive and active. He was prepared to make every ſacrifice that a regard to ſtrict veracity, or rigorous duty, could enjoin; and it cannot be doubted, that, had he lived in an age when aſſerting his civil and religious rights would have ſubjected him to martyrdom, not a more willing martyr would ever have aſcended the ſcaffold, or embraced the ſtake.'

The point of view, in which Mr. H.'s character ought chiefly to be held up as an object of imitation, is very properly ſtated in the following paſſage:

'To propoſe as a model, a character marked with ſuch ſingularities, and, no doubt, with ſome foibles, would be equally vain and injudicious; but his firm attachment to principle, high ſenſe of honour, pure benevolence, unſhaken conſtancy, and indefatigable perſeverance, may properly be held up to the view of all perſons occupying important ſtations, or engaged in uſeful enterpriſes, as qualities not leſs to be imitated than admired.'

With this ſenſible remark, we cloſe our extracts from a work that has afforded us ſingular pleaſure, as an accurate and finiſhed delineation of a character, which will ever ſtand diſtinguiſhed among thoſe

*Qui ſui memores alios fecere merendo.*

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ART. XIII. *Abelard to Eloiſa:* a Poem. By Mr. Jerningham. 4to. pp. 15. 1s. 6d. Robſon. 1792.

To endeavour to write a counterpart to Pope's Epiſtle from Eloiſa to Abelard is a bold attempt. Of that admired poem, Dr. Johnſon, who was ſeldom laviſh of praiſe, has ſaid, that it may perhaps be with juſtice pronounced "to have excelled every compoſition of the ſame kind." In a happy union of dignity with tenderneſs, and of poetical ornament with the natural expreſſion of paſſion, it perhaps ſtill remains unrivalled. Much as we are inclined to admire the productions of Mr. Jerningham's muſe, we cannot place this epiſtle on a level with that of Pope. Waving the compariſon, however, we readily allow it a conſiderable ſhare of merit.

The ſuppoſed ſtate of Abelard's mind, at the commencement of the poem, when, after a ſilence of three years, his ſmothered paſſion burſt forth in tender lamentations, is ſtrongly conceived, and poetically expreſſed. In the account of his paſt ſufferings, Abelard introduces the perſecution which he had ſuffered from the jealouſy and bigotry of St. Bernard; through whoſe intereſt with the ſee of Rome, a ſentence of excommunication was paſſed on him for hereſy. The ſtate of humiliation and deſpair, into which his mind was thrown by this ſpiritual calamity, and the relief afforded him by the reverſal of the ſentence, are thus deſcribed:

'Now the pale outcaſt both of Heav'n and earth,
I curſt the day that glimmer'd on my birth:
Degraded—ſhunn'd—to infamy allied,
Amidſt the ruins of my ſoul I cried,
No more my image to her thought adjoin'd
Shall ſhare the heav'n of Eloiſa's mind:
No more (I cried) my reprobated name
Shall from her lips its daily honour claim,
No longer to the throne of GOD repair,
Borne on the wings of her triumphant pray'r.
Now frenzy urg'd my wild'ring ſteps to rove
Beneath the night of yon extenſive grove:
Now urg'd along the mountain's top to range
(Deſpair ſtill haunting me thro' ev'ry change)
To tread th' advent'rous path that coaſts the brow
Which ſcowls tremendous o'er the vale below:
Then to the ſummit of yon rock I toil'd,
That ſhoots its crags fantaſtically wild!
There ruſh'd upon my view the hallow'd croſs,
Cloath'd in the garb of venerable moſs!
This wonted pledge of mercy and delight
Struck on my fading hope a dark'ning blight;
No more the ſaving all-atoning rood,
The griſly ſymbol of revenge it ſtood!
Loſt in the extacy of ſtrong deſpair,
With madd'ning hand I tore my rooted hair.—
'Twas then the ſeer of warm compaſſion came
To lull my tortures and diſpel my ſhame:
"Deſiſt," the Prieſt of Charity began,
"And own once more the dignity of man!
No longer Rome and Abelard are foes,
The thunders of the Vatican repoſe;
The holy church, by my remonſtrance won,
Takes to her boſom her ſtill darling ſon."
Hail to the tidings of that chearing voice
That bids the humbled Abelard rejoice!
That bids his image to her thought rejoin'd,
Still ſhare the heav'n of Eloiſa's mind.'

All

All this may be conceived to have paſſed, in a mind under the ſtrong impreſſion of two ſuch powerful paſſions as love and ſuperſtitious fear.

In the proſpect of death, Abelard conſoles himſelf with the expectation that his body will be conveyed to the Paraclete, and that his tomb will be viſited by Eloiſa:

> ' The virtuous Cluni ſtill relieves my pains,
> To thee will he convey my cold remains:
> This kind aſſurance mitigates my doom,
> Thou'lt ſtand the guardian angel at my tomb:
> Clos'd be this form in Eloiſa's fane,
> She'll ſigh my requiem with a Lover's ſtrain:
> Oft to my grave with ſorrowful delight
> Will ſhe repair as glooms the thick'ning night:
> Burſt from thy cloud, oh Cynthia, burſt away,
> The holy ſhadow of her frame diſplay!
> Let the ſoft texture of her length'ning ſhade
> Repoſe along the ſpot where mine is laid!
> Were thus her preſence to my wiſhes giv'n,
> Death would rejoice, my grave would then be Heav'n!
> ' Forgive this laſt effuſion of a heart
> Which Love and Nature form'd unſtain'd by Art;
> Which midſt the fears that wait on Death's decree,
> With all its wonted ardor darts to thee.
> ' Prepare, prepare for that relentleſs day
> When the dark hearſe this form ſhall bear away!
> When to the fane of Paraclete convey'd,
> My humble bier ſhall at thy feet be laid:
> Prepare, prepare—throw back the veſtal gate,
> Receive the victim of untimely fate:
> Receive the Youth misfortune held to view
> Still mid his woes invariably true:
> That Youth (from other ſtrong affections free)
> Whoſe life was one continued hymn to thee:
> That Youth whom paſſion ruſhing on his breaſt
> With tort'ring and extatic hand impreſs'd.
> Prepare, prepare—yet check the burſting moan,
> Thou to compaſſion exquiſitely prone!
> Leſt glowing ſympathy, with Death at ſtrife,
> Should kindle my cold aſhes into life,
> And my rous'd voice invading Nature's laws
> Breathe in loud accents terrible applauſe.'

If there be, in the image of Eloiſa's ſhade repoſing along the ſpot where her Abelard's remains are laid, ſomething too playful for the gloomy ſtate of Abelard's mind; there is certainly, on the contrary, a degree of extravagance in the laſt image, and eſpecially in the laſt line, which could only ſuit a ſtate of abſolute phrenzy. We muſt farther remark, that this poem is not wholly free from that affected kind of phraſeology,

which is the reverſe of ſimplicity; for example, in the following lines:

> 'Fame met me in her path, and round my brow
> Engarlanded the wreath of ſplendor's glow.'

Again, ſpeaking of the ſentence of excommunication,

> 'While o'er her victim (to diſhonour led)
> Her cloud of iron extirpation ſpread.'

We notice theſe defects in a writer whoſe talents we reſpect, in hopes to give ſome check to the increaſing propenſity of modern poets to ſubſtitute far-fetched conceit for the ſimple language of Nature.

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ART. XIV. *The Fugitive:* a Comedy. As it is performed at the King's Theatre, Haymarket. By Joſeph Richardſon, Eſq. Barriſter at Law. 8vo. pp. 86. 1s. 6d. Debrett. 1792.

THE plot of this comedy is ſimple: it is the narrative of the eſcape of a young lady, who, in order to avoid the addreſſes of a young nobleman whom ſhe deteſts, conſents to elope with a man, from whoſe character and pretenſions her family are averſe. The buſineſs of the play is therefore confined to few characters, though, in order to fill up the ſtory, and to diverſify the entertainment, many perſonages are introduced.

The reaſons for the young lady's flight are certainly urgent, but there are improbabilities attending it. She conſents to riſque her happineſs by putting herſelf in the power of a man, for whom ſhe ſhews no very violent partiality, and whoſe prudence and affection ſhe evidently doubts. That ſhe had cauſe for ſuſpicion is too quickly proved; for no ſooner is the aſſignation made, than the lover returns to the tavern whence he had iſſued, and gets drunk in order 'to deceive the tedious interval till his fair day-ſtar ariſes.' The interview which follows is well deſcribed, if we can fancy an enamoured hero to be ſo far inebriated as to forget his miſtreſs when he meets her, though he has recollection enough to keep the appointment which he has made. If, however, this comes within the bounds of probability, what follows certainly tranſgreſſes them: for no one can allow that, after the ſtate of ebriety had been removed by a night's ſleep, the lover ſhould wake and totally forget the appointment with his miſtreſs, and the circumſtances which had happened previouſly to his intoxication, and when he was perfectly in his ſenſes.—Other inſtances of ſimilar improbability are viſible in different parts of the drama: but it is needleſs to enumerate them.

Among

Among the characters, no one is conſpicuous for novelty of deſign, nor for brilliancy of colouring. Old Manly and Admiral Cleveland are, on the whole, the beſt drawn. We ſhall extract a ſcene between theſe perſonages, as being the beſt in the play, and one which affords a good ſpecimen of the writer's language.—Old Manly had been debating with Miſs Herbert, a ſprightly young lady, when the Admiral enters.

'*Enter Admiral* Cleveland.

'*Admiral.* Hey day! What ſtorm's a brewing now? Why neighbour Manly this is a rough gale upon ſo fair a coaſt—what, quarrelling with my niece?

'*Miſs Herbert.* Dear uncle, I'm quite rejoiced to ſee you, you never came ſo ſeaſonably to the reſcue of a poor little diſabled frigate in your life—Mr. Manly here——

'*Old Manly.* Your niece is an impertinent, forward, malicious young woman, Mr. Cleveland, and I deſire never to ſee her face again—I'll never, never forgive her—No, if I were to live till I was ſixty.

'*Miſs Herbert.* What a formidable reſentment! Why the period of it has expired theſe five years.

'*Admiral.* [*Aſide.*] Leave him to me, I'll teaze the old fellow—I came on purpoſe.

'*Miſs Herbert.* I will.

'*Admiral.* But how did the bruſh happen? What is the cauſe of it?

'*Miſs Herbert.* Why, ſir, I ſpoke, I am afraid, ſomewhat too juſtly of your friend's age, and appeared to entertain too favourable an opinion of his morality—offences which a lively, determined rover, in his climacteric, can never reconcile to his forgiveneſs.

'*Admiral.* Oh, is that all.

'*Miſs Herbert.* So good, Mr. gallant, gay Lothario of ſixty-five, a good morning to you. [*Exit Miſs Herbert.*

'*Old Manly.* A ſaucy minx.

'*Admiral.* Come, Manly, you have too many of the ſubſtantial afflictions of life to contend with at preſent to be ruffled by little breezes of this ſort—But I am your friend, and I thought it my duty, as ſuch, to call upon you, and to do what a friend ought, to comfort you.

'*Old Manly.* Why that was very kind, my old neighbour, very kind indeed—be ſeated I beſeech you—Yes, indeed, 'tis very true, as you ſay Admiral, I am a wretched, miſerable, unhappy man, oppreſs'd with ſorrows, laden with affliction—overtaken before my time, by many cares. Yet 'tis ſomething, my worthy neighbour, to have a truſty friend to take a kind intereſt in one's misfortunes—to ſhare, as it were, the ſad load of life—to ride and tye with one in the weary pilgrimage—O 'tis a charming thing to have a friend!

'*Admiral.* I think ſo indeed, and hope to prove as much—I have no other object but to comfort you—None, none.—You are indeed very unhappy.

'*Old*

'*Old Manly.* Very, very!

'*Admiral.* Why there's your wife, now.

'*Old Manly.* Ay—my wife—Oh! Oh! [*A long ſigh.*

'*Admiral.* Nay be comforted, my friend—be comforted—Why ſhe is of herſelf a ſufficient load of miſery for any one poor pair of mortal ſhoulders. Always fretful, her ſuſpicions never aſleep—and her tongue always awake—conſtantly making her obſervations, like a veſſel ſent out upon diſcovery—ever on the watch, like an armed cutter, to cut off any little contraband toy, and to intercept any harmleſs piece of ſmuggled amuſement.

'*Old Manly.* Oh! 'tis dreadful, neighbour, quite dreadful indeed.

'*Admiral.* Take comfort, my friend—What did I come here for? take comfort, I ſay—There is your ſon too.

'*Old Manly.* Yes, my ſon too, an abandon'd profligate.

'*Admiral.* Nay, if that were all, there might be hopes—the early little irregularities that grow out of the honeſt paſſions of our nature, are ſometimes an advantage to the ripened man; they carry their own remedy along with them, and when remedied, they generally leave the perſon wiſer and better than they found him—wiſer for his experience, and better for the indulgence which they give him towards the infirmities of others—but a canting, whining, preaching profligate—a ſermon-maker at twenty—a fellow that becomes a ſaint before he's a man—a beardleſs hypocrite—a ſcoundrel that cannot be content with common homely ſinning, but muſt give it a reliſh by joining a prayer with it in his mouth—of ſuch a fellow there can be no hopes—no hopes indeed.

'*Old Manly.* None, none. Oh miſerable that I am, where will my affliction end? Where ſhall I find conſolation?

'*Admiral.* Conſolation!—In me to be ſure!—What elſe was the purpoſe of my viſit? I forbear to ſay any thing of your daughter, poor unhappy girl.

'*Old Manly.* Conceal nothing from me. What has happened to my poor child—what has happened to her? She was my favourite. Miſerable man! O miſerable man!

'*Admiral.* Nay, if it will give you any comfort, I will tell you. It is my duty to do ſo—why, ſhe, you know, was deſperately in love with Charles Welford. He has turned her off, I find—diſcharged her the ſervice, and has fallen in with ſomebody elſe; ſo that I ſuppoſe by to-morrow morning we may look for her birth, poor girl, in the ambuſh of a willow, or the retirement of a fiſh-pond.

'*Old Manly.* Now the ſum of my calamities is complete [*Weeps*]. Now, indeed, the cup is full—poor undone man—miſerable huſband—wretched father!

'*Admiral.* Aye, and all to come upon you at your time of life too—Had your misfortunes reached you when you were in the vigour of your days—[*Old Manly dries his eyes, and looks reſentfully*] when you retained enough of bodily ſtrength and force of mind to cope with them—but—at your time of day, when the timbers are

approaching faſt towards decay, when the lights of the underſtanding are upon the glimmer, and the reckoning of life is pretty nearly out—Oh! 'tis too horrible. Faith, after all, I don't know how to comfort you.

'*Old Manly*, [*in a rage.*] [*Both riſing.*] I believe not, indeed; you fuſty, muſty, old, foul-mouthed, weather-beaten coxcomb—timbers approaching faſt to decay. Whoſe timbers do you mean, old jury-maſt? look at your own crazy hulk—do—and don't keep quoting your damn'd log-book criticiſms upon your juniors and your betters.

'*Admiral.* Nay, my good friend.

'*Old Manly.* Damn your friendſhip, and your goodneſs too. I don't like friendſhip that only wants me to hate myſelf—and goodneſs that only goes to prove every thing bad about me. So, good Mr. Yellow Admiral ſheer off—do—and till you can ſtuff your old veſſel with a cargo of more commoditable merchandize, don't let me ſee you in my latitude again.

'*Admiral.* Sir, let me tell you, you may repent of this language; and were it not for pity of your age and your misfortunes——

'*Old Manly.* O curſe your pity; and as for misfortunes, I know of none equal to your conſolation.

'*Admiral.* You ſhall hear more of this, Mr. Manly.

'*Old Manly.* Not for the preſent, if you pleaſe—if you want my life, take it—take any thing—only take yourſelf off.

'*Admiral.* Very well, ſir. You ſhall hear from me at a proper time. [*Aſide.*] I have made the old fool nobly miſerable; that's ſome comfort, however.

'*Old Manly*, [*ſolus.*] What an aſs was I, to liſten ſo long to the hollow croakings of this melancholy ſea-monſter—a ruſty old weather cock; always pointing one way, and that to the quarter of misfortune—I miſerable!—What ſhould make me ſo?—Is not my wife kind and faithful, and only a little troubleſome now and then for my good—Is not my ſon generous and gay—and—and like his father as a ſon ſhould be—and a'n't I ſtout in body, and ſound in mind, and is not every thing as I would have it?—a diſmal old—now has he given me a ſample of the view with which advice is always beſtowed, and I him a proof of the effect with which it is always taken—he came to me to increaſe my diſtreſſes by conſolation, and I have made uſe of his counſel as a new argument for pleaſing myſelf. [*Exit.*'

The prologue, by Mr. Tickell, and the Epilogue, by General Burgoyne, are well-written.

The admirable acting diſplayed in the performance of this comedy certainly makes it appear to much greater advantage on the ſtage than it poſſeſſes in the ſtudy.

ART.

ART. XV. *Anecdotes of the Delborough Family*; a Novel. By Mrs. Gunning. 12mo. 5 Vols. 15s. ſewed. Lane. 1792.

IF it be of great advantage to the painter, in the exerciſe of his art, to have an opportunity of ſtudying the works of the moſt eminent artiſts in a gallery of valuable pictures, it is equally advantageous to the writer, who undertakes the delineation of manners, to have been intimately converſant with that great theatre of human characters, the world. In this reſpect, the writer of the novel now before us appears to have been particularly fortunate; and, from this circumſtance, her work poſſeſſes a kind of merit, which entitles it to ſome degree of diſtinction. As a mere tale, it is not ſuperior, either in invention or arrangement, to many other novels. If it be worthy of the praiſe of eaſe, ſprightlineſs, and an agreeable diverſity of language, it is frequently liable to cenſure for inaccuracy and redundancy:—but, as an exhibition of portraits freely ſketched from real life, it will be peruſed with pleaſure. Inſtead of giving an outline of the plot, which is contrived with little art, and would afford little amuſement, we ſhall therefore extract two or three paſſages; which will at once entertain the reader, and ſhew how attentively the authoreſs has obſerved, and how capable ſhe is of deſcribing, faſhionable manners.

The character of Lady Dorothy Petting, aunt to the principal hero of the ſtory, is thus deſcribed:

'A worthy huſband and a beautiful infant, the only child ſhe ever bore, neither of whom at this time exiſted, had, when living, ſhared only a portion of her heart, the moſt conſiderable part was occupied by dogs, monkeys, birds, and ſquirrels, of theſe ſhe was extravagantly fond.

'Here were all dogs, monkeys, birds, and ſquirrels of faſhion, their educations were after the moſt faſhionable model, they had different maſters to inſtruct them how to counteract and totally deſtroy the handywork of nature, how to twiſt and turn in all the various diſtortions of art; her dogs muſt ſtand erect, her monkeys exhibit in a minuet, her birds ſing by note, and her ſquirrels having no capacity for thoſe polite accompliſhments, were taught the more ſimple qualification of obedience, which for ſo inſenſible an animal was no ſmall undertaking, but to their own credit and the glory of their maſter be it ſpoken, they gained ſo much by his inſtructions, that they would ſit on their lady's toilet, neſtle in her muff, or creep into her pocket with as much docility as a good ſoldier obeys the commands of his adjutant.—In ſhort, through this whole polite and happy family, nothing was neglected but their morals; could any thing be more like people of faſhion!

'Beſides this extraordinary fondneſs for the animal creation, Lady Dorothy had other paſſions equally ridiculous, though their gratification was ſometimes attended with leſs harmleſs conſequences.

'Next

'Next to ſeeing her dear little family in perfect health and ſpirits, her darling joy proceeded from having it ſaid in all companies, that Lady Dorothy Petting had brought about a marriage between ſuch an heireſs and ſuch a Lord, or ſuch a Lady and the rich heir of a Sir William, a Sir John, or a Sir Michael. This paſſion for match-making gave her infinite conſequence with the young of both ſexes, they flocked in crowds to her houſe, from the very ſame motives for which her houſe was open to receive them.

'Miſtaken good nature and a fooliſh vanity were her Ladyſhip's incentives to ſo ſtrange a conduct, ſhe really was not ill tempered, and thought it mightily praiſe-worthy to aſſiſt Providence in bringing together thoſe whom her diſcernment made her ſee, or imagine that ſhe ſaw, deſtined for each other; often, very often, ſhe totally miſtook its purpoſe, ſo that it ſeldom happened but her officious ſervices were repaid with execrations of the huſband, and reproaches of the wife, perhaps the only point they ever agreed on, was a moſt violent hatred for the perſon by whoſe means they had been united, and in this ſingle inſtance their hearts were always in perfect uniſon.'

Among other female characters, who make a conſiderable figure in the ſtory, are Lady Selina Dangle, who is ſo overwhelmed with faſhionable buſineſs, as to be wholly incapable of finding a ſingle day to devote to the amuſement of an infirm parent; and her ſiſter Lady Margaret Devero, married to a private gentleman, 'whoſe overgrown wealth had made his want of nobility pardonable by the Angrave family,' but which, in the judgment of Lady Selina, was degraded beyond redemption by this plebeian alliance. Between theſe ladies, paſſes the following characteriſtic dialogue:

'It was half after two o'clock when Lady Selina, with the light ſtep of a Sylph, aſcended the ſtair-caſe that led to her ſiſter's dreſſing-room, humming as ſhe tripped along,

"Whither, my love, ah! whither art thou gone?"

'She found Lady Margaret lounging on a ſofa, wrapped up in her dreſſing gown, with the breakfaſt things before her, ſipping her tea, and ſpelling over a newſpaper.

'Lord, ſiſter! cried ſhe, running to the glaſs, and adjuſting her hair, are you unwell, or what ails you? Why, I breakfaſted two hours ago. How are your babes? Where was you laſt night? Is your good man in ſwaddling cloaths yet?

'You talk ſo faſt, and aſk ſo many queſtions, Selina, replied Lady Margaret, laying down the newſpaper, that I hardly know how to anſwer, or where to begin. Pray, child, do I look as if I was ill? No, indeed, there is nothing the matter with me. I was laſt night playing faro at Lady Simpleton's, and did not come home till five. I ſuppoſe the children are well, if not I ſhould certainly have heard it. You know I never ſee them but at dreſſing time. I hardly know what account to give you of poor Mr. Devero. Juſt before I went out yeſterday the doctors ſaid he had the gout in his ſtomach:

ſtomach: however, I have ſent this morning, and they tell me it is got down into his feet again, ſo I hope he will get better.

'As Lady Selina did not aſk queſtions with any view of information, ſhe filled up the time, in which it was her ſiſter's turn to ſpeak, with looking over a pile of viſiting cards, and as many more of invitations, with which the table was covered, till Lady Margaret came to a period, when ſhe did not omit to ſeize on the occaſion, by telling her ſhe had almoſt ſtopped a coach in the Park yeſterday, ſo very like Mr. Devero's, that ſhe expected her Ladyſhip was in it; but that, luckily, before ſhe pulled the ſtring, to diſpatch her footman with a meſſage, ſhe looked again, and diſcovered it had a Marquis's coronet, which, to be ſure, added ſhe, is the only thing wanted, my dear ſiſter, to make your's the fineſt carriage that ever was ſeen.

'And that will not be long wanting, Lady Selina, retorted Lady Margaret, colouring like crimſon. Mr. Devero is determined to get himſelf created; you will ſee his name in the next liſt of peers, I aſſure you.

'Dear me! Well, I am vaſtly glad to hear it. Baron, what will he call himſelf? for you know he can be but a Baron at firſt. How happy I ſhall be when he gets above that diminutive rank. I wiſh with all my heart they would make him into a Duke at once.

'Oh! child, I know you wiſh us prodigious well; I ſhall therefore intruſt you with a ſecret that will complete your joy: Mr. Devero, from one ſtep to another, is promiſed as high up as a Marquiſate, and a ducal coronet of courſe will, in due time, terminate our demands on court favors. Lady Margaret bridled her head at the concluſion of this ſpeech, and Lady Selina looked as if ſhe did not believe it.'

Many other female characters in high life are drawn with equal ſpirit.

The following domeſtic ſcene is humorouſly ſketched:

'Where have you been, Mr. Devero, you are always out of the way when I have the leaſt inclination to ſee you? go and look at my picture, Sir Joſhua has juſt ſent it home, and if you do not allow it to be charming, you forfeit all pretenſions to taſte; it would have been odious, if I had conſented to your propoſition, and had the children drawn in the ſame piece!

'Such was the queſtion, information, and obſervation, with which Lady Margaret Devero received her huſband on his return home from his morning excurſion on horſeback; he was a man of few words, and fewer ideas, but he had an honeſt heart, with juſt enough underſtanding to find out, that if a private gentleman has the good fortune to unite himſelf to a lady of quality, and would afterwards wiſh to preſerve the ſpirit of a man, it ſhould be bottled up like a choice cordial, and the cork never drawn in his own family.

'Mr. Devero meekly ſaluted his wife, and meekly followed her to the drawing-room, at the head of which ſtood the moſt beautiful whole length of a moderately handſome woman, that the gallantry

lantry of a painter, or the pencil of flattery ever executed; it was, in fact, as much a repreſentation of a Venus, a Minerva, a Pigmy, or the modern Giant of the Burning Mountains, as of Lady Margaret.

'Well, Mr. Devero, did you ever ſee any thing ſo enchanting? ſuch a likeneſs too! ſo exquiſitely ſtriking! pray look at the languiſhing ſoftneſs of my eyes, and the ſweet dimple on each ſide my mouth, one would actually think I was going to ſpeak, but you never ſay any thing; pray, ſir, are you ſilent from diſapprobation, or from aſtoniſhment?

'Certainly the latter; beſides, I am trying to trace the reſemblance.

'Trying, and are you ſo very ſtupid as not to have found it?

'It is not my fault, Madam; if Sir Joſhua had been more juſt, I ſhould have found the explanation leſs difficult.

'You really think then, paſſing her arm through his, with a ſmile of intire approbation, that he has not done me juſtice? on ſome occaſions, I do not know any body that can diſtinguiſh better than yourſelf, and I confeſs you have corrected my firſt haſty opinion, for I now think it might have admitted of ſome alteration, and if Sir Joſhua had made my arms a little fuller, my eyes rather more open, my ſkin whiter, with a ſomething of additional colour in my cheeks, and the vermillion of my lips a little heightened, it would have been ſtill more maſterly, and the likeneſs better preſerved.

'This critique being decifively eſtabliſhed, without a further reference to the judgment of her huſband, they returned to her Ladyſhip's dreſſing-room, ſhe convinced that there might have been a more advantageous likeneſs, and he, that there was no likeneſs at all.

We muſt not omit to take notice of the very inelegant manner in which this work is printed with reſpect to orthography. Among many other errors of this kind, we find the following; *irriſiſtible*; *viberated*; *ſetting* for ſitting; *reveres* for reveries; *hiſitating*; *Emely* for Emily; *Proteous* for Proteus; &c. &c.

Notwithſtanding theſe and other literary defects, the work, as a lively delineation of characters and manners, does credit to the writer. In an advertiſement, Mrs. Gunning aſſures the public that there is no circumſtance, incident, nor ſituation, in theſe volumes, that has the moſt diſtant alluſion to her own family, her connections, her friends, or her enemies.

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ART. XVI. *Eſſay on the Life and Character of John* Lord *Somers, Baron of Eveſham:* Alſo Sketches of an Eſſay on the Life and Character of Philip Earl of Hardwicke. Propoſed to be inſerted in a Compendious Hiſtory of Worceſterſhire. By Richard Cookſey, Eſq. of the Inner Temple. 4to. 10s. 6d. Boards. Bew, &c.

THE information, which Mr. Cookſey has been able to obtain from provincial reſearches, concerning Lord Somers, relates principally to the early period of his life, and to the ſituation

ſituation of his family and connections in the county of Worceſter. Mr. C. aſcribes, but, we think, without any ſatisfactory evidence, the "Tale of a Tub" to the pen of Lord Somers, in conjunction with the Earl of Shrewſbury. His account, which is ſufficiently improbable on the face of it, is, that,

'Swift found among Sir William Temple's papers, the only copy Mr. Somers ever made of this boyiſh amuſement; which, in hours of unreſerved and ſocial conviviality, (of which no man was more fond,) he had communicated to his friends, Lord Shafteſbury and Sir William, but to whom he had forgotten he ever intruſted it. This Swift copied; and, by ſervile adulation and profeſſions of zeal and attachment, prevailed on them, after ſtriking out ſome reflections on kingly government, to which the young authors were not, at the time of writing it, much attached, to ſuffer him to publiſh it as his own, which he did, with a dedication to Lord Somers, and is the chèf-d'ouvre of his proſe writings—preferring the reputation of a witty writer to that of a ſerious and conſcientious member of the church, to his admiſſion into the higher orders of which, this publication was urged as a perpetual bar.'

As the Lord Chancellor Hardwicke married a niece of Lord Somers, this circumſtance connects the name and family of Yorke with Mr. Cookſey's deſign of writing a Hiſtory of Worceſterſhire. Whether the deſcendants of that great magiſtrate will feel any lively emotions of gratitude to Mr. Cookſey for this honour, is a ſubject on which we have ſome doubts. He has thought fit to give to the world two letters or memoirs relative to the life of the Earl of Hardwicke, the firſt of which is written by the late Jeremiah Bentham, Eſq. Mr. Cookſey's reaſon for publiſhing theſe is indeed ſomewhat ſingular, and is accompanied with a very ſingular confeſſion, as coming from the pen of a lawyer and an hiſtorian; for he ſays, 'the author of the firſt (Mr. Bentham,) he ſuſpects of ſome trivial inaccuracies; and the writer of the other, who inſiſts on being unknown, of many more,' which, he adds, he 'ſhall be happy to correct and ſet right, from ſuch information as he may be favoured with before the publication of his propoſed hiſtory.' The production of the anonymous writer is full of the harſheſt conſtructions and moſt malignant charges againſt the Earl of Hardwicke; and we wiſh that, before Mr. Cookſey had lent his aid to their publication, he had obſerved the ſame liberal caution which he has adopted reſpecting another anonymous performance:

'I might add (he ſays) ſome ſtrictures, publiſhed by a very reſpectable author, who ſtiled himſelf, *The Father of Candour*, in a very ingenious and learned tract, entitled, *A Letter concerning Libels, Warrants, and Seiſures of Papers*; which contain charges, tending to depreciate the acknowledged merits and high reputation of the Earl

Earl of Hardwicke. But theſe I forbear to exhibit till I may be furniſhed, as I hope to be, with materials for refuting ſuch charges, that the antidote may attend the poiſon of malignity, and that I may be able to repreſent the good qualities of this truly great man without impurity or alloy.'

The APPENDIX, ('containing *Proofs*, *Quotations*, and *Extracts*, from books and papers relative to and illuſtrating the ESSAY,') will agreeably entertain the reader, by the variety of the quotations from the writings of eminent perſons, who flouriſhed in the latter end of the laſt, and in the beginning of the preſent, century.

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ART. XVII. *Obſervations and Remarks in a Journey through Sicily and Calabria*, in the Year 1791: with a Poſtſcript, containing ſome Account of the Ceremonies of the laſt Holy Week at Rome, and of a ſhort Excurſion to Tivoli. By the Rev. Brian Hill, A. M. late of Queen's College, Oxford, and Chaplain to the Earl of Leven and Melvill. 8vo. pp. 306. 7s. 6d. Boards. Stockdale. 1792.

NOTWITHSTANDING the almoſt innumerable travels, already publiſhed, deſcriptive of Italy and Sicily, every new writer, endowed with the ſpirit of obſervation, proves that the ſubject is not exhauſted. The variable ſtate of thoſe countries, ariſing from circumſtances in ſome meaſure peculiar to themſelves,—we mean the tremendous earthquakes, by which they are ſo often agitated,—continually affords matter for new deſcriptions and new reflections. The recent effects of theſe dreadful convulſions of nature in Sicily and Calabria are well painted by Mr. Hill; who, we think, has delineated the characteriſtic features, both phyſical and moral, of thoſe intereſting countries, as ſucceſsfully as any preceding traveller. As the gloſs of novelty, however, is conſiderably worn off from the merely deſcriptive part of the work, we ſhall inſert, as a ſpecimen of Mr. Hill's eaſy and agreeable manner of writing, part of a letter from Catania, which will probably appear very intereſting to many of our readers:

'Mr. Brydone, in the hiſtory which he gives of this wonderful mountain, (Ætna,) inſinuates, that it is of much greater antiquity than the world itſelf, according to the Moſaic account. As a proof of this bold conjecture, he obſerves, vol. i. p. 124, 125, that a ſtream of lava which flowed two thouſand years ago, is "as yet only covered with a very ſcanty vegetation;" and concluding that the vegetative proceſs is always ſimilar, dates the age of the mountain according to the various ſtrata of lava and ſoil that have been diſcovered. "Near a vault (ſays he) which is now thirty feet below ground, and has probably been a burial-place, there is a draw-well,

where there are ſeveral ſtrata of lavas, with earth to a conſiderable thickneſs over the ſurface of each ſtratum. Recupero has made uſe of this as an argument to prove the great antiquity of the eruptions of his mountain: for if it requires two thouſand years or upwards to form but a ſcanty ſoil on the ſurface of a lava, there muſt have been more than that ſpace of time betwixt each of the eruptions which have formed theſe ſtrata. But what ſhall we ſay of a pit they ſunk near to Iaci of a great depth? They pierced through ſeven diſtinct lavas, one under the other, the ſurfaces of which were parallel, and moſt of them covered with a thick bed of rich earth. Now (ſays he) the eruption which formed the loweſt of theſe lavas, if we may be allowed to reaſon from analogy, muſt have flowed from the mountain at leaſt fourteen thouſand years ago."

'As I have a much greater veneration for the writings of Moſes, confirmed by the teſtimony of the moſt ancient authors, of Chriſt and his apoſtles, and of the whole body of the Jewiſh nation, than for the teſtimony of one Sicilian author, plauſible as his account may appear, I muſt beg leave to make a few obſervations againſt this ſuppoſed antiquity of the mighty Etna.

'In the firſt place, Mr. Brydone ſuppoſes Signior Recupero, whom he calls "*the hiſtoriographer of Etna*," a very competent judge of the circumſtances above related, and ſeems to take upon truſt the greater part of what that volcanic philoſopher has thought proper to advance. Admitting that gentleman to poſſeſs a very conſiderable ſhare of knowledge, we may yet hazard a conjecture in ſuppoſing that his obſervations have been chiefly confined to the regions of Etna, and in that caſe he might poſſibly miſtake other dark ſtrata, in the well at Iaci, of whoſe nature he was unacquainted, for thoſe of lava *. However, without calling in queſtion either the veracity or the knowledge of the canonic Recupero, Mr. Brydone himſelf furniſhes ſufficient matter to refute his own hypotheſis. "Our landlord at Nicoloſi, (ſays he) gave us an account of the ſingular fate of the beautiful country near Hybla, at no great diſtance from hence. It was ſo celebrated for its fertility, and particularly for its honey, that it was called Mel Paſſi, till it was overwhelmed by the lava of Etna; and having then become totally barren, its name was changed by a kind of pun to Mal Paſſi. In a ſecond eruption, by a ſhower of aſhes from the mountain, *it ſeems reaſſumed* its ancient beauty and fertility, and for many years was called Bel Paſſi." How ſoon? I apprehend in a much ſhorter ſpace than two thouſand years; and as Iaci appears to be as near the mountain as Bel Paſſi, why may not ſome of the ſeven layers be fertilized by the ſame cauſe? Again, page 125, ſpeaking of the progreſs of vegetation, he ſays, "This progreſs, I ſuppoſe, is *often* greatly accelerated by ſhowers of aſhes from the mountain, as I have

'* Near Viterbo there is a hill that ſeems to be compoſed of volcanic matter, though there are no other marks of any volcano in the neighbourhood. Indeed, the appearance of the hill itſelf, which is a low, long bank, is a ſufficient proof that it was neither thrown up nor conſiſts of lava run into that form.'

obſerved in ſome places the richeſt ſoil, to the depth of five or ſix feet, and upwards; and ſtill below that nothing but rocks of lava." Speaking of a convent of Benedictine monks, p. 147, he writes, "Their garden is the greateſt curioſity: although it be formed on the rugged and barren ſurface of the lava, it has a variety and neatneſs ſeldom to be met with. The walks are broad and paved with flints, and the trees and hedges (which, by the bye, are in a bad taſte, and cut into a number of ridiculous ſhapes) thrive exceedingly. The whole ſoil muſt have been brought from a great diſtance, as the ſurface of this lava *(only one hundred and fifty years old)* is as hard and bare as a piece of iron." Why might not ſoil have been brought to cover former lavas as well as this? When it is conſidered how extremely populous theſe parts were in former ages; it may be eaſily ſuppoſed, that the people would uſe their utmoſt induſtry to refertilize the lands which the lava overflowed. If ſuch an event can happen in ſo ſhort a ſpace, I ſee no reaſon for rejecting the Moſaic regiſter of the world's age.

'But there is another objection yet unanſwered, we read, p. 189, 190, "I obſerved, that this region of Etna, like the former, is compoſed of lava; but this is now covered ſo deep with earth, that it is no where to be ſeen but in the beds of the torrents. In many of theſe it is worn down by the water to the depth of fifty or ſixty feet, and in one of them ſtill conſiderably more. What an idea does not this give of the amazing antiquity of the eruptions of this mountain!" But is it extraordinary, that a country ſo rent as this is by repeated earthquakes, ſhould abound with deep chaſms, through which the water would run as the moſt natural paſſage, without requiring ages *to wear itſelf* away? I did not particularly attend to this circumſtance in my road, but I muſt have croſſed all the ſtreams that flow between the mountain and the ſea, and do not remember one deep chaſm all the way. There is indeed one conſiderable river that runs through a bed of very ancient lava, which evidently appears to have been worn by the attrition of the water, but it is by no means ſo deep as to require above two or 3000 years for the purpoſe. All theſe circumſtances taken together, I ſhall remain an infidel to infidelity till ſtronger evidence againſt the writings of Moſes be brought to light.'

This performance is written, throughout, with perſpicuity, and is enlivened with ſuch a portion of ſimple ornament as ſuits the epiſtolary ſtyle. Modeſty, cheerfulneſs, philanthropy, and piety, characterize the reflections of this amiable and reſpectable writer.

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ART. XVIII. *An Eſſay on Archery:* deſcribing the Practice of that Art, in all Ages and Nations. By Walter Michael Moſeley, Eſq. 8vo. pp. 348. 7s. Boards. Robſon. 1792.

IN this writing age, almoſt every art has its hiſtorian. Archery, indeed, had not been neglected by the authors of former days; witneſs the Toxophilus of Aſcham, as ancient

as the reign of Henry VIII.; Markham's Art of Archery, publiſhed in 1634; and Wood's Bowman's Glory, in 1682:—but Mr. Moſeley takes a far wider range than any of his predeceſſors; and his work diſplays learning and taſte. It will prove highly acceptable to the antiquary, not uſeleſs to the hiſtorian, nor unentertaining to the general reader;—while it cannot fail to delight thoſe who excel in the ingenious art of which it treats.

The author conſiders his ſubject under the different heads of Bows, Arrows, Quivers, Butts and Targets, and Croſs-bows; and his account is illuſtrated by plates. As a ſpecimen of the work, we ſhall inſert part of his obſervations on arrows, becauſe they may be eaſily underſtood without having recourſe to the plates.

'The ſubſtances from which Arrows have been fabricated, have differed in almoſt every country. They were frequently made of reeds, as we may infer from the Latin word *Arundo*, ſignifying both an arrow and a reed.

'Pliny informs us, that this ſubſtance was in the higheſt requeſt for the purpoſe we mention, and the Calamus, another ſpecies of reed, ſays he, hath overcome half the nations of the world, in battle.

'The tree called *Cornus*, was formerly much celebrated for Arrow-making, and alſo for the purpoſe of Bows, as was the Palm-tree. But the Calamus, and particularly a ſort growing anciently in a river called the Rhine *, was valued for its weight, and the ſteadineſs with which it reſiſted the currents of wind in flying.—The ancient Scythians uſed Fir-tree, or Deal, as Strabo relates.

'The modern Arrows from India, are made of cane, which being of a ſpecies very ſtiff, and at the ſame time of very little weight, they fly with uncommon velocity from the Bow, and are capable of withſtanding a ſevere blow from objects which oppoſe their motion.

'The inhabitants of Guiana uſe cane for the making of Arrows, and affix an head of firm and ſharp wood to them. We are told by Bancroft, that theſe people uſe Bows about five feet in length, and Arrows of about four feet, which are partly of a cane without knots. This cane part is uſually about a yard long, and in the end of it is fixed a piece of hard wood, about twelve inches. This wood ſometimes has a large gobular head; but if the Arrow be intended to kill, the wood part is either formed into a ſharp point, bearded with notches, or is armed with a piece of iron; which metal they uſe ſince the Europeans have viſited the country †.

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'* This river was not the great Rhine of Germany, but a ſmaller one of that name, riſing in the Appenines, and flowing near Bononia, and is therefore called by Pliny, in the above paſſage, "Rheno Bononienſi amne."

'† The Arrows uſed by the inhabitants of Tunna iſland, are made of reeds, pointed with hard wood; ſome of them are bearded; and thoſe for killing birds have two, three, or ſometimes four points.'

Cooke's Voyage, 1772—1775, vol. ii. p. 82.

'I have

'I have in my poſſeſſion ſome of the kind here ſpoken of; and although they are of ſuch prodigious length, (ſome being more than five feet) they are nevertheleſs extremely light. I had the curioſity to weigh one of the canes, without the head part, it meaſured four feet long, and was half an inch in diameter throughout, when it appeared to be only three quarters of an ounce in weight.

'Aſcham has enumerated fifteen ſorts of wood, of which Arrows were made in England at the time he lived, viz. "Brazell, Turkie-woode, Fuſticke, Sugercheſte, Hardbeame, Byrche, Ache, Oake, Serviſtree, Aulder, Blachthorne, Beche, Elder, Aſpe, Salow." Of theſe, Aſpe and Aſh were preferred to the reſt; the one for target ſhooting, the other for war.

'A ſimple ſtick, without any alteration than pointing, was perhaps the firſt kind of Arrow uſed by mankind. The hard wood found in ſome climates was well calculated for the purpoſe, as it was capable of retaining its point, though forced with violence againſt the firmeſt bodies. But the uſe of ſtones appears to be one of the firſt inventions with reſpect to pointing, and there are many curious circumſtances relating to this practice. The claſs of theſe ſubſtances principally made uſe of in all nations, was the Siliceous—as common Flint, Jaſper, Agate, &c.'

The reader will find much curious matter under the heads of poiſoned arrows, divination by the arrow, fiery arrows, &c. and every good Engliſhman will peruſe, with pleaſure, the Hiſtory of the Engliſh Long Bow. The work is agreeably written, eaſy, natural, and perſpicuous; rich without verboſity, and elegant without affectation.

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ART. XIX. *A Complete Theory of the Conſtruction and Properties of Veſſels*, with practical Concluſions for the Management of Ships, made eaſy to Navigators. Tranſlated from *Théorie Complette de la Conſtruction et de la Manœuvre des Vaiſſeaux*, of the celebrated Leonard Euler, by Henry Watſon, Eſq. New Edition, with the Life of the Tranſlator. 8vo. pp. 281, and Plates. 6s. Boards. Sewell. 1790.

HAVING already given our ſentiments, in our 58th volume, p. 83, of this valuable treatiſe, we ſhall here only lay before our readers a brief account of the life of the tranſlator.

Henry Watſon was the ſon of a grazier at Holbeach in Lincolnſhire, where he was born, in or about the year 1737. When twelve or thirteen years old, he was ſent to Giſberton ſchool, where his genius for the mathematics ſoon made him remarkable: his progreſs in this ſtudy was quick; for, ſo early as in 1753, he made a conſpicuous appearance as a mathematician in the Ladies' Diary. About this time, he was patronized by Mr. Whichcot of Harpſwell, one of the members in parliament for Lincolnſhire, who procured his admiſſion into

the Royal Academy at Woolwich, and afterward obtained for him a commiſſion in the corps of engineers.—He proſecuted his mathematical ſtudies under Mr. Thomas Simpſon, and, from being his ſcholar, became his friend and intimate: ſuch, we are told, was the opinion which Mr. Simpſon entertained of Mr. W.'s abilities, that at his deceaſe he left him his unfiniſhed mathematical papers, with a requeſt that he would reviſe them, and make what alterations and additions he might think neceſſary. One of theſe manuſcripts is ſaid to be a treatiſe on the conſtruction of bridges, which is finiſhed by Mr. W.

During the war which broke out in 1756, Colonel Watſon gave ſignal proofs of his ſuperior abilities as an engineer; particularly at the ſiege of Belleiſle in 1761, and at the Havannah in 1762.—His talents ſoon became ſo conſpicuous as to attract the notice of Lord Clive, whom he accompanied to Bengal, and where he was appointed chief engineer.

'It was not difficult for a perſon of the Colonel's penetration to ſee the advantageous ſituation of the Bay of Bengal. He knew that if proper forts were built, and the Engliſh marine put on a tolerable footing in that part, they might ſoon become maſters of the eaſtern ſeas; he, therefore, got a grant of lands from the Eaſt India Company for conſtructing wet and dry docks, and a marine yard at Calcutta, for cleanſing, repairing, and furniſhing with ſtores, the men of war and merchantmen. A plan of the undertaking was drawn, engraved, and preſented to his Majeſty and the Eaſt India Company, and fully approved of; and the works were carried on for ſome years with a ſpirit and vigour that manifeſted the judgment and abilities of the undertaker; and, though the utility of ſuch a great and national concern is too obvious to be inſiſted on, yet the Colonel, after ſinking upwards of 100,000l. of his own property in the noble deſign, was obliged to deſiſt, to the eternal diſgrace of this nation.'

Colonel Watſon had determined to come to England to ſeek redreſs, but was induced to change his reſolution, and to ſend Mr. Creaſſy (the ſuperintendant of his works) in his ſtead. This happened juſt at the time of the laſt Spaniſh war; and as the Colonel had great quantities of iron and timber in ſtore, he reſolved to build three ſhips, two of 36, and one of 32 guns; and, in conſequence, he ſent inſtructions to his agents in England to procure *letters of marque*. The deſign, however, was fruſtrated; perhaps by the ſame means that ſtopped his proceeding with the docks; for his agents, on applying for the letters, received a poſitive denial. On this ill ſucceſs, he employed the two veſſels, which he had finiſhed, in commercial ſervices; the third, ſays the writer, remains to this day unfiniſhed.

'By

'By long and hard ſervice in an unfavourable climate, the Colonel found his health much impaired, two or three years before he left India; and, therefore, in 1785, he put his affairs in a train of ſettlement, in order to return to England, not only to try the effects of his native air, but to proſecute the *Eaſt India Company* for not ſupporting the faith of the grant they had ſolemnly made to him for the dock-yard. In the ſpring of 1786, he embarked on board the Deptford Indiaman; but the flux, and a bilious complaint with which he had been ſometimes afflicted, ſo much reduced him by the time he had reached St. Helena, that he was not able to proſecute his voyage in that ſhip. This iſland is remarkable for the ſalubrity of its air; of which the Colonel ſoon found the benefit; but the importunity of his friends, or his own impatience to ſee England, got the better of his prudence, for, as ſoon as he began to gather ſtrength, he took his paſſage in the Aſia; the conſequence was a relapſe, which weakened him to ſuch a degree by the time he arrived at Dover, that he lingered but a ſhort time, and at that place departed this life on September 17, 1786.

'He was buried in a vault made in the body of the church at Dover, on the 22d of the ſame month, in a private manner; only three of his confidential friends attended the funeral, namely, John Barchard, Eſq. his agent, Mr. James Creaſſy, and Mr. George Louch, his ſhip-builder.'

The biographer remarks, that the death of ſuch a man is a national loſs: his genius was formed for great undertakings: he was judicious in planning, cool and intrepid in action, and undiſmayed in danger. As an engineer, he has not, perhaps, left his ſuperior. For nearly ten years he was the chief engineer of Bengal, Bahar, and Oriſſa. The Eaſt India Company, in a great meaſure, owe their valuable poſſeſſions in that quarter to his unexampled exertions; for, in ſpite of party diſputes, of bribery on the part of the natives then at war with the Company, and of the numerous cabals which perplexed and embarraſſed their councils, he executed the works of *Fort William*, which will long remain a monument of his ſuperior ſkill, and, for their ſtrength, may juſtly be ſtyled the *Gibraltar of India:*—nor are the works at *Buge Buge* and *Melancholy Point* conſtructed with leſs judgment.

We cannot cloſe this article without noticing the diſintereſted zeal of Mr. Sewell, (the publiſher of this treatiſe,) in promoting, at the riſk of incurring conſiderable expence, whatever may tend to the increaſe of nautical ſcience.

# MONTHLY CATALOGUE,
## For JULY, 1792.

### EAST INDIES.

Art. 20. *Narrative of the Operations of the Britiſh Army in India,* from April 21ſt, to the 16th July 1791. With a particular Account of the Action on the 15th of May, near Seringapatam. 4to. 4s. ſewed. Faden. 1792.

THIS appears to be a faithful, though brief, account of the campaign in India, during the period above mentioned. The difficulties which our forces had to ſurmount were certainly very great; which renders the advantage obtained by them the more brilliant. The engraved ſketch of the poſitions of the Britiſh and Myſorean armies at the battle fought May 15th, 1791, is neatly executed, from the drawing made by Captain Agnew, Aide du Camp to Colonel Maxwell. Another plate is given, exhibiting the order of the battle fought near Seringapatam, on the 15th of May 1791. —For our account of Major Rennel's larger and more detailed account of the ſame events, with his map and plan, &c. ſee M. R. for May 1792, p. 50.

Art. 21. *A Sketch of ſome late Arrangements, and a View of the riſing Reſources, in Bengal.* By Thomas Law, Eſq. late a Member of the Council of Revenue in Fort William. 8vo. pp. 283. 5s. Boards. Stockdale. 1792.

This volume conſiſts, chiefly, of official correſpondence, on matters of provincial regulation, reſpecting the tenures of land, and the collection of the revenue. The author, after hinting that 'the duty of a local ſervant has been performed,' proceeds to India concerns, in a more general and national view. He affords favourable hopes of our receiving ſufficient ſupplies of ſugar from India, the ſugar cane being much cultivated; and as to its quality, 'the ſugar in Bengal,' ſays he, 'is ſo much ſuperior to the Weſt India raw ſugars, that I conjecture the ſample mills of the natives do not expreſs any droſs *.' In his preface, he declares, 'I have ſeen, I think, in the courſe of my travels, about 50,000 acres of plantation, which is mentioned as a proof of the *general* produce of ſugar-cane all ever the country:' general, indeed, by adverting to a circumſtance incidentally mentioned in another place: 'it is a curious fact, that coarſe ſugar is introduced in India, by the natives, as an ingredient in the compoſition of mortar; but our practice of uſing merely lime, has of late been much adopted †.' The obſtructions to our availing ourſelves of the many ample reſources in our Eaſtern poſſeſſions, are ſtated (in an intelligent anonymous letter, copied in the introduction to this work,) to be the extravagant freight of goods in our Eaſt India ſhips, which is compared with the price of Weſt India freight; and from the reſult, aided by other arguments, the writer pleads ſtrongly for an open trade with the Eaſt. In this, as in all other ſubjects, there is a ſufficient number

* Page 62, *note.* † Page 217, *note.*

of

of reaſons for the uſe of advocates on the different ſides of a queſtion; and we may amuſe ourſelves with them as long as we pleaſe: but when circumſtances are ripe for alteration, alterations will take place, and work their way, like water, to a natural level.

## TRADE *and* COMMERCE.

Art. 22. *Wool encouraged without Exportation*; or, Practical Obſervations on Wool and the Woollen Manufacture. In Two Parts. Part I. containing Strictures on Appendix, No. IV. to a Report made by a Committee of the Highland Society on the Subject of Shetland Wool*. Part II. containing a Brief Hiſtory of Wool, and the Nature of the Woollen Manufactures as connected with it. By a Wiltſhire Clothier, F. A. S. 8vo. pp. 72. 2s. Cadell. 1791.

This Wiltſhire clothier animadverts on Dr. Anderſon for condemning the prohibition of the exportation of wool, with much tartneſs and aſperity; which, ſuppoſing him to have the better of the argument, will ſcarcely add to it the credit of liberality of mind. He accuſes the Doctor of miſquoting hiſtory, and of miſunderſtanding what he quotes. The validity of criticiſms muſt, in many caſes, be referred to thoſe who make particular ſubjects the objects of their ſtudy; and credit ſhould be given to them, until they are refuted by known facts, ſtronger reaſoning, or better authority. Thus, when the preſent writer affirms that the fine wooled ſheep of Spain, 'is a meer carrion, and never eaten †;' we may indeed heſitate, for want of authority, but may not be able to controvert the truth of the aſſertion.

The author gives us a very comprehenſive view of the manifold uſes of the ſheep:

'Amongſt the various animals with which Divine Providence has ſtored the world for the uſe of man, none is to be found more innocent, more uſeful, or more valuable than the *Sheep*. The *Sheep* ſupplies us with *food* and *clothing*, and finds ample employment for our *poor*, at *all times* and *ſeaſons* of the year, whereby *a variety of manufactures* of *woollen* cloth is carried on without interruption to *domeſtic* comfort and loſs to *friendly* ſociety or injury to health, as is the caſe with many other occupations. Every lock of wool that grows on its back becomes the *means of ſupport* to *Staplers, Dyers, Pickers, Scourers, Scriblers, Carders, Combers, Spinners, Spoolers, Warpers, Queelers, Weavers, Fullers, Tuckers, Burlers, Shearmen, Preſſers, Clothiers*, and *Packers*, who, one after another, *tumble* and *toſs*, and *twiſt* and *bake* and *boil* this *raw material*, till they have *each* extracted a *livelihood* out of it; and then comes the *Merchant*, who, in his turn, ſhips it (in its *higheſt ſtate* of improvement) to all quarters of the globe, from whence he brings back *every kind of riches* to his country, in *return* for the *labours* of theſe his neighbours exported with it.

'Beſides this, the *uſeful animal*, after being deprived of his coat, grows us another againſt the next year; and when we are *hungry*

* See Rev. Enlarged, vol. iii. p. 199. † P. 9.

and

and kill him for *food*, he gives us his *ſkin* to employ the *Fell-mongers* and *Parchment-makers*, who ſupply us with a *durable material* for *ſecuring* our *Eſtates*, *Rights*, and *Poſſeſſions*; and if our enemies take the field againſt us, ſupplies us with a *powerful inſtrument* for rouſing our courage to repel their attacks. When the *Parchment-maker* has taken as much of the ſkin as he can uſe, the *Glue-maker* comes after and picks up every morſel that is left, and therewith ſupplies us a *material* for the *Carpenter* and *Cabinet-maker*, which they cannot do without, and which is *eſſentially neceſſary* before we can have *elegant furniture* in our houſes, tables, chairs, looking-glaſſes, and a hundred other *articles of convenience:* and when the winter nights come on, and we are deprived of the cheering light of the Sun, the *Sheep* ſupplies us with an *artificial* mode of light, whereby we preſerve every pleaſure of *domeſtic ſociety*, and with whoſe aſſiſtance we can continue our work, or write or read, and improve our minds, or enjoy the ſocial mirth of our tables. Another part of the *ſlaughtered animal* ſupplies us with an ingredient neceſſary for making good *common Soap*, a uſeful ſtore for producing cleanlineſs in every family rich or poor. Neither need the horns be thrown away, for they are converted by the *Button-makers* and *Turners* into a cheap kind of buttons, tips for bows, and many uſeful ornaments. From the very trotters an oil is extracted uſeful for many purpoſes, as well as their affording good food when baked in an oven.

'We have now picked the poor animal to the bones, yet theſe are uſeful alſo, for by a late invention of Dr. Higgins, they are found, when reduced to aſhes, to be a uſeful and eſſential ingredient in the compoſition of the fineſt artificial ſtone in ornamental work for chimney-pieces, cornices of rooms, houſes, &c. which renders the compoſition more durable by effectually preventing its cracking *.

'If it is *objected* to the meek inoffenſive creature, that he was *expenſive* while living, in eating up our graſs, &c. it may be anſwered that it was *quite the contrary*, for he could feed where every other animal had been before him and grazed all they could find, and that if he took a little graſs on your downs, or in your fields, he *amply repaid* you (for every blade of graſs) in the richneſs of the *manure* he left behind him. I forgot to mention the ſervice he yields to the ladies, whoſe fair ſoft hands he protects from the

'* Any curious perſon would be much entertained to ſee the manufactory of Bone Aſh, now carried on by Mr. Miniſh of Whitechapel, New Road, wherein the bones of Sheep and Cows undergo many ingenious proceſſes.—1ſt, There is a mill to break them;—2d, a cauldron to extract their oil, marrow, and fat;—3d, a reverbatory to heat them red hot;—4th, an oven for thoſe bones to moulder to aſhes;—5th, a ſtill to collect the fumes of the burnt bones into a brown fluid, from whence hartſhorn is made;—6th, furnaces for making parts thereof into Glauber's ſalts;—7th, a ſand heat containing twelve jars, for collecting a chryſtallizing vapour into Sal-ammoniac.'

cold

cold wintry blaſt by providing them with the ſofteſt *leather gloves*. Every gentleman's *library* is alſo indebted to him for the neat binding of his books, for the ſheath of his ſword, and for caſes for his inſtruments; in ſhort, not to be tedious in mentioning the various uſes of leather, there is hardly any furniture or utenſil of life but the *Sheep* contributes to render it either *more uſeful, convenient, or ornamental.*'

The preſent ſtate of the wool-trade is thus ſummarily exhibited:

'The reaſon why the farmer or wool-grower became regardleſs of his wool, was not from a deſpair of ſelling fine wool, but from his being enabled by the improving ſtate of his country (ariſing from its increaſed commerce, riches, and luxury) to make the fleſh of the ſheep a principal object of attention; a larger breed of ſheep was therefore adopted, which naturally produced a coarſer kind of wool; but finding the natural feed of the country would not maintain this new ſort, he had recourſe to artificial graſſes and turnips, which latter is found very injurious * to wool, but the farmer ſtill made as much money from his fleece as he did before, though ſold at a leſs price, becauſe of the increaſed quantity of it; and this is ſtill the language of every farmer of the Weſt of England, who finds his coarſe wool ſell as readily as his fine formerly did; for to one man who buys a coat of fine wool, there are ten at leaſt who buy inferior qualities.'

Hence our author infers that, were Spain to adopt our improvements in agriculture, and to exert a ſpirit of commerce, their wool would degenerate in the ſame manner as with us. His reaſons againſt the exportation of raw wool, appear cogent:

'A good trade, *fully encouraged* at home, becomes the *beſt poſſible encouragement* to the *woolgrower*, who, generally ſpeaking, is alſo a *farmer*. The ſubject is much *miſrepreſented* by thoſe who aſſert that a *foreign market*, in our *preſent ſtate* of *improvement*, would *benefit* the *wool grower*. It ſhould always be taken into the ſame argument, that on every 20s. worth of wool ſent abroad, there is above 60s. worth of labour *taken* from the *community*, who in lieu of that *deprivation* muſt ſubſiſt on *ſomething*, and that muſt *ultimately* fall on the *landholder*. No circumſtances can juſtify the ſtep but a *great redundancy* of wool at home, and when ſuch a caſe happens, it is time enough to ſeek it. Let us for inſtance ſuppoſe, that half our next year's growth of wool is exported, and it ariſes to *double* the price, what is the *conſequence?* the *manufacturer* receives his order from the *merchant* on the uſual terms, but finds, from the great *advance* of wool, he ſhall not *ſave himſelf*, he muſt therefore *decline the order*, unleſs he can get ſuch a price of the *merchant* as to *inſure him ſome profit*, (a little advance upon an article of manufacture will

'* I have heard an eminent woolſtapler ſay, that the effects of turnip feeding are ſo pernicious to fine wool, that he can diſtinguiſh it while drawing it apart in his fingers, from its acquired harſhneſs. This is a very ſerious conſideration.'

turn

turn the current of a trade, though no ſuch effect happens on ſuch articles of life as corn, ſugar, groceries, &c. which *muſt* be bought) the *merchant* not having this in his power, *returns* the order to his *agent abroad*, and the *clothier remains* without a trade, *accumulating* a heavy ſtock of materials made at a dear rate: his firſt ſtep to *ſave himſelf* and *family from ruin*, is to diſcharge his *work-folks*, of which any manufacturer of conſequence employs from 500 to a 1000. In conſequence of this loſs of trade from riſe of wool, many 100,000 people are thrown out of bread, the effect of which is *univerſal diſtreſs* and *diſcontent*, and God knows where the evil would end! The firſt object of the mob would be to procure the *names* of thoſe who voted for the *exportation of wool*, and their lives would be probably *ſacrificed*! and the next ſtep would be a *numerous emigration* to that country to which the wool was conveyed, which no doubt *would be glad* to receive them; as was actually the caſe with the *Brabanters* under their Duke *Wenceſlaus* in the 14th century; with the *Dutch* upon the introduction of the *Spaniſh Inquiſition*; with the French under Louis the 14th, upon the *revocation* of the *edict* of *Nantz*; and in *Spain* under *Ferdinand*, upon his *compulſion* of the *Moors* to change their *religion*, &c. &c. *Further*, if a leſſer *exportation* takes place than the half, or *even ſo much* as to diſtreſs the *manufacturer*, and induce him to *leſſen* his trade from a doubt of *advantage*, the evil will be *nationally* felt, more or leſs, according to the *circumſtances* and *extent* of the evil.'

To this may be added, that, as the growth of wool and that of grain interfere, both cannot be cultivated for exportation. Corn is entitled to the preference; as, by undertaking to ſupply foreigners, we inſure plenty for ourſelves:—but employment is as neceſſary as food; therefore we ought not to part with wool, before it is worked up into ſome form for uſe.

Perſuaded that the views of Dr. Anderſon are as public ſpirited and liberal as thoſe of this nameleſs writer, whoever he may be; when he ſo freely animadverts on a reſpectable known character for difference in opinion, we leave to his reflection what an eager opponent might make of the following paragraphs:

'Wherever *Agriculture greatly flouriſhes*, and lands are highly cultivated and encloſed, it is *impoſſible* to raiſe fine clothing wool. The loſs of *Spaniſh* wool is not ſo much feared by us, from any *embargo Spain* may lay upon it, as from the conſequences of a *better Government*, encouraging arts, and improving their huſbandry, and the cultivation of their lands. This event may not be ſo diſtant as we may ſuppoſe; and in this caſe, where ſhall we obtain fine wool, unleſs we can rear it ourſelves?

'This is another reaſon why we ſhould, by all the means in our power, endeavour to cultivate the growth of fine wool in our own iſland.'

That is, we ſhould, by all the means in our power, endeavour to perform what has been previouſly declared an impoſſibility!

POETRY.

## POETRY.

23. *Sonnets from Shakeſpeare.* By Albert. 8vo. pp. 76. 2s. 6d. Debrett. 1791.

o manufacture poetry from the poetry of Shakeſpeare, is no ult atchievement. Having ſuch divine materials, the produc- of beauties ſeems almoſt inevitable: but to make our immortal leſs beautiful than he is in himſelf, is an undertaking entitled to hanks; and to attempt to augment his beauties would be deemed very *acmè* of poetic preſumption. The writer, who here aſſumes ſignature of Albert, is not ſo vain as to think of the latter; and no more than juſtice to own, that, in his tranſpoſition of the guage of Shakeſpeare, and in the expoſition of his ſentiments in ſonnet form, he has ſhewn ſome degree of taſte and elegance. ſonnets have unequal merit. The following, from the well- wn paſſage in Twelfth Night, act 2, ſcene 4, *She never told love*, &c. we tranſcribe as a favourable ſpecimen:

" Ah! how I mourn the doubly hapleſs maid,
The pangs of hopeleſs paſſion doom'd to prove,
By her own heart too good—too ſoft—betray'd,
Who can't conceal—and dares not tell!—her love.

Oft have I ſeen her—would you aſk her tale?
It was a blank—her love ſhe would not ſpeak;
But like a worm, ſhe let concealment pale
Feed on the beauties of her damaſk cheek:

Thought, ſlow conſuming, prey'd upon her form,
A green and yellow hue her charms o'ercaſt,
Like ſome fair flower that ſinks before the ſtorm,
Cropt in its bloom by the incumbent blaſt;
Yet ſtood like Patience, hopeleſs of relief,
Mute—ſadly ſmiling—monument of grief!

VIOLA."

Theſe ſonnets are 40 in number. The original paſſages of the t, from which they are taken, are ſubjoined. The greater nber of them have already appeared in the *Gazetteer* and *Morning* ronicle.

24. *For the Year* 1792. To the Academicians. Bad Pictures placed in a good Light. By Sir Solomon Gorgy, LL.D. F.R.S. F.A.S. R.A. *et* M.P. 4to. pp. 12. 1s. 6d. Ridgway.

f, according to this imitator (O Imitatores, ſervum Pecus!) of er Pindar, the exhibiting painters, of the year ninety-two, were a *bad* ſet, we may venture to ſay, that ſet of our poets, of the e period, have much claim to a higher character:—" D'ye lerſtand me now *?" Sir Solomon!

25. *Elegy written in a Lincoln Coffee-yard.* 4to. 1s. Bell, Oxford ſtreet. 1792.

A not inelegant tribute, on the part of Gray's elegy, to the me-

* See p. 22. of Sir Solomon's pamphlet.

mory

mory of Edwin, who has ſo often ſet the theatre in a roar. The epitaph has "a lame and impotent concluſion."

'No farther ſeek his praiſe or blame to ſcan
Or prais'd or pitied—Edwin was a man.'

In one of the ſtanzas of the elegy, *man* alſo rhimes to *ſcan*. In the ſame ſtanza, *the more than virtuous* are exhorted to *go and ſin no more*; which, to the *more* than virtuous, is ſuperfluous advice.

The ſcene of this elegy is Covent-Garden church-yard, where the comic head of Edwin reſts. Adieu! thou

'*Paſtime of genius—made in Fancy's game.*'

Reviewers have often enjoyed thy more than comic powers!

Art. 26. *Monody written at Matlock*, October 1791. By the Rev. W. L. Bowles. 4to. pp. 20. 1s. 6d. Dilly. 1791.

In poetry, the judicious union of moral ſentiments with deſcriptions of nature is always highly pleaſing. It is this circumſtance which diffuſes an inexpreſſible charm over that univerſally admired production of Thompſon's muſe, *The Seaſons*. Among the ſmall pieces, which have peculiar excellence in this way, may be mentioned Dyer's *Grongar Hill*. Of the ſame kind, is the Monody before us. The poet appears to have viewed the romantic ſcenery of Matlock with a mind diſpoſed to melancholy muſing; his penſive contemplations are expreſſed in verſe, which at once diſcovers a lively fancy and a correct taſte, and which will not fail to awaken ſimilar feelings in every kindred boſom. He thus addreſſes the Derwent:

'Thee, quiet ſtream! with other thoughts I view,
Like Peace, a hermit in ſome craggy dell
Retir'd, and bidding the loud throng farewel,
I ſee thee ſtill thy peaceful courſe purſue,
Making ſuch gentle muſic as might cheer
The weary paſſenger that journeys near.
Such are the ſongs of Peace in Virtue's ſhade,
Unheard of Folly, or the vacant train
That pipe and dance upon the noon-tide plain,
Till in the duſt together they are laid;
But not unheard of him, who ſits ſublime
Above the clouds of this tempeſtuous clime,
It's ſtir and ſtrife, to whom more grateful riſe
The humble incenſe, and the ſtill ſmall voice
Of thoſe that on their penſive way rejoice,
Than ſhouts of thouſands echoing to the ſkies,
Of ſongs of triumph pealing round the car
Of hard Ambition, or the Fiend of War,
Sated with ſlaughter—Nor may I, ſweet ſtream,
From thy lone banks and limits wild depart,
(Where now I meditate my penſive theme)
Without ſome mild improvement on my heart
Pour'd ſad, yet pleaſing: ſo may I forget
The croſſes and the cares that ſometimes fret
Life's ſmootheſt channel, and each wiſh prevent
That marrs the ſilent current of Content!'

Two

Two other ſmall, but beautiful, pieces are added, entitled, '*The African*,'—and '*On leaving a Place of Reſidence*.'

Art. 27. *The Diſcarded Spinſter*; or a Plea for the Poor, on the Impolicy of Spinning Jennies. A Poem. 4to. pp. 29. 1s. 6d. Brooke. 1791.

Theſe verſes are written under a ſtrong perſuaſion that the machines, which have been introduced for abridging labour, whatever advantage they may have afforded to the manufacturers, and even to the labouring poor of large towns, have been exceedingly detrimental to the circumjacent country; which has, by theſe means, been deprived of its uſual ſupply of labour. The author is alſo of opinion, that, by means of Britiſh machinery, manufactories will, in a few years, (to the ruin of Britiſh commerce,) be eſtabliſhed in countries, where ſuch eſtabliſhments would otherwiſe have been impracticable. On this latter argument, he thus expatiates:

"*The* Poor *are with you always.*" Spare a text
With no dark terms, or myſtic points perplext,
And give it place upon the ſcore of *gain*,
Tho' every text *per contra* you diſdain.
"The Poor are yours *for ever*," and their toil
Ever *remains* a rich productive ſoil;
Not ſo th' inventions of the changeful day,
Which riſe like vapours but to *paſs away*.
*Labour* is a *poſſeſſion*, an eſtate,
Fruitful as Tempe, permanent as Fate,
Trade's other ſources are but caſual drift;
Mere quickſands, which croſs currents ſink and lift.
Is the muſe right?—To Reaſon's *cheque* apply;
Or let the *files* of paſt experience try!—
Whence, fairly poſted, lo! th' eventual ſum
Decides at once to what your JENNIES come:
Which though *juſt now* confin'd to Britain's iſle,
And Britain, like a dotard, o'er them ſmile,
A ſmile of deep ingratitude to thoſe
On whoſe poor labours her rich commerce roſe,
*Juſt now*, tho' her's—yet *ſmuggled* the next tide,
May ſpin for SPAIN, and *half the world beſide*.
And thus, like *Jilts* who, when they change their man
Still plunder him they fly from, all they can,
*Smuggled off* with them to ſome foreign coaſt,
Leave Britain to lament her *Commerce loſt*.'

The writer's verſification, though not excellent, appears to us better than his argument. The utility of machines has long been eſtabliſhed in theory, beyond all reaſonable controverſy *; and it is now fully confirmed by experience in thoſe manufactories, in which the machines of the greateſt power for abridging labour have been uſed.

* See our account of a ſenſible vindication of machines for ſhortening labour. Rev. vol. lxii. p. 224.

In

In a large extent of country, where the Cotton manufacture has been eſtabliſhed, it is well known that a much greater number of hands are employed, than could have been required without theſe contrivances for reducing the price of the goods, which conſequently increaſe the demand for them; and as to any argument againſt the uſe of machines, drawn from the benefit which foreigners may reap from our inventions, it is dictated by that ſpirit of monopoly which ought wholly to be diſcarded from every liberal ſyſtem of policy.

Art. 28. *An Heroic Epiſtle to Thomas Paine.* 4to. pp. 18. 1s. Richardſon. 1792.

Mr. Burke, Dr. Prieſtley, and Mr. Paine, thoſe three gallant knights, have now all been attended, at proper diſtances of time and place, by their reſpective ſquires, ſinging their praiſes in mock heroics*. No good ſervant, it is to be ſuppoſed, ever preſumes to put himſelf in competition with his own maſter: but, among themſelves, theſe gentlemen, it is well known, are as jealous of precedency as their betters are. In the preſent inſtance, the relative merit of the attendants is very properly adjuſted to that of the principals; and the former may, with perfect juſtice, ſettle their pretenſions on the ſame ſcale as the latter; juſt as married ladies are allowed to take rank from their huſbands.

Art. 29. *The Conſpiracy of Kings*; a Poem: addreſſed to the Inhabitants of Europe, from another Quarter of the World. By Joel Barlow, Eſq. Author of "Advice to the privileged Orders," and of "the Viſion of Columbus." 4to. pp. 20. 1s. 6d. Johnſon. 1792.

Mr. Barlow prophecies ruin to the cauſe of the *bourreaux couronnés*, combined againſt the liberties of France; and hurls his American thunder againſt them in peals, which, at times, ſound very awful and deep. In the intervals, however, between the claps, all is calm and quiet enough.

We hope that theſe regal conſpirators will meet with ſomething more real and efficacious to arreſt their career, than the fictions of poetry. We hope, above all, that they will find their ſubjects too wiſe to aſſiſt in forging, for other nations, chains which are afterward to be put on their own necks.

Art. 30. *The Invitation, or Urbanity:* a Poem. For the Benefit of a Sunday School. By the Author of Wenſley-dale. 4to. pp. 56. 2s. Johnſon. 1791.

This poem has no other connection with Sunday ſchools, than the charitable deſign of being publiſhed by the author for the benefit of one of theſe uſeful inſtitutions. It ſpeaks the genuine language of benevolence; and we can readily admit the author's appeal to his reader's candour, when he requeſts him to make allowance 'for the fading powers of ebbing life, in one who never had a ſelf-intereſted view in any ſentiment that dropped publicly from his pen.' The writer ſeems never to have had occaſion to ſay,

* For the Heroic Epiſtles to Mr. Burke and Dr. Prieſtley, ſee Review, vol. vi. p. 344. *New Series.*

" Song ſoothes our pains, and age has pains to ſoothe."

Hilarity is inſcribed on every page of his poems, and is expreſſed with peculiar felicity in the following lines:

' Pleas'd with my lot, and freedom for a gueſt,
No deeds nefarious rankle in my breaſt.
Come then my *Lælius*, leave the giddy crew,
And in my eaſy chair, old ſcenes renew;
Of books, of incidents, together ſhare,
With pure October and attendant fare,
Enjoy the paſt, indulge ſome future plan,
And ſmiling, analyſe the ways of man,
While chaſte libations flowing from the bowl,
Glide in free currents to the inmoſt ſoul,
Open each mind, and abſent all parade,
A farm my Tuſculum, an elm my ſhade.

' What though Falerno's grape ſwell's not my ſtore,
Nor Tokay's juice from Danube's diſtant ſhore,
Yet ſhall what mantling bliſs my cells afford,
With ſmiles unfeigning meet thee at my board;
While mirthful fancy, winnow'd from its chaff,
Shall ſteal, or ſeem to ſteal, the circling laugh.

' What mind we Stanhope's rigid forms and rule,
His cynic maxims or his courtly ſchool;
The gilded hour and nature's voice be mine,
With all the ſoothing virtues of the vine;
For Flaccus deems the lymph-diſtilling ſpring,
Ne'er gave exertion to pindaric wing;
And who more verſant with the forked mount,
Fair Hippocrene or fam'd Caſtalia's fount,
Or partial to the fruit that cluſt'ring ranks,
On Umbria's plains, or Tyber's claſſic banks?
And trifles too, thoſe expletives of time,
Shall form a braiding border to my rhyme.
No matter, twice a child and once a man,
We'll toyful laugh, and trifle when we can.'

To interrupt the pleaſantry of this good-humour'd muſe with the rigid frown of criticiſm, would be a violation of the laws of *Urbanity*. We adviſe our readers to accept her *Invitation* without ſcruple, and to partake of her entertainment without ſcientifically analyſing the diſhes ſet before him. By way of deſert, the hoſt has provided ſeveral articles not inſerted in his bill of fare.

## NOVELS.

Art. 31. *The Female Werter*. Tranſlated from the French of M. Perrin. 12mo. 2 Vols. 5s. ſewed. Robinſons. 1792.

Superior genius may be an apology for great eccentricities; and " The Sorrows of Werter," from the pen of Goëthe, though juſtly cenſurable for the encouragement which the work gives to ſuicide, will be long read and admired as a literary production:—but in this ſatellite of Goëthe, we find no brilliancy ſufficient to atone for its malignant influence. The female Werter is a forward girl of fif-

teen, who falls in love with a ſtranger, without inquiring whether he be a ſingle man; and who, when ſhe is informed that he is married, ſtill indulges her fooliſh paſſion, till, in deſpair, ſhe curſes her cruel ſtars, and dies by her own hand. The extravagance of this tale will beſt be ſeen in a brief ſketch of the riſe and progreſs of the romantic attachment which it deſcribes: we ſhall give it in the tender Julia's own words:

'Hertzberg aſked me to dance.—Should I recount the palpitations, the delicious agitations, which I felt in dancing, and which he ſeemed to ſhare—ſhould I relate the ſoft looks, the broken half-finiſhed murmurs!—Hertzberg's hand, when we ſeparated, preſſed mine, and the preſſure chilled through my nerves with electric ſwiftneſs.' ——

'Oh! Clara, the following paragraph—"Your WIFE, Hertzberg, is going to ſpend a few days at——." My voice faltered, the letter fell from my hand; and, darting an angry look at Hertzberg, "Your WIFE!" I exclaimed; "are you MARRIED?"—"Moſt certainly—I thought M Goltz had told you."——

'You bid me ceaſe to love him, becauſe he is *married!* Is it you, Clara, you who dictate this fatal decree? Ah! never can I obey it.'

'I endeavour to heal my wounds; and as thoſe who would be cured of fear, accuſtom themſelves to the ſight of terrible objects, ſo do I ſpeak to Hertzberg of his WIFE.—I aſk him if ſhe is handſome, tender, amiable.—I inquire of him if he loves her with ſincerity? and, when he replies in the affirmative, I preſs his hands between mine, and entreat him never to withdraw his affections from her.'

'Sometimes I exclaim to myſelf, "Were Heaven to take to itſelf this woman,—perhaps Hertzberg—" Hope for a moment pours her cheering ray into my breaſt.'——

'He loves her, and yet I am ſtill here—he knows not the power he has over me—Hertzberg might bend Julia to his every wiſh:—but he loves his wife, Ah! more than he loves Julia!'

'Oh Hertzberg! I can contend no longer! I fall—my reaſon grows weak, my virtue powerleſs.—Come not near me! it is beſt to ſeparate, to fly!—yes, I muſt fly! but whither, whither! Death, thou ——— !!!'

'My reſolution is fixed, Hertzberg; and I will quit a life which for a long time has burthened me with its weight!—Yes, Hertzberg, I will die!—Hertzberg, forget not your Julia; for if you do, ſhe will be miſerable in the other world.—She entreats you alſo never to forget your wife, your amiable wife; love her always, Hertzberg; Julia conjures you to love her.'——

'Hope cheers me—Death waits for me!—my hand will not tremble, when it conveys the poiſon to my parched lips.—At this hour, when all nature is huſhed to ſleep, do I wake—I muſt ſleep too—farewell, Hertzberg, farewell FOR EVER!'

Enough, and more than enough, of this ſentimental traſh; fit only to convert our boarding-ſchool miſſes, firſt into melting Julias, "ſighing like Furnace" for forbidden fruit, and then into frantic Elizas,

Elizas, ready, whenever the occaſion calls, to terminate an *unfortunate* attachment by a voluntary exit, heroically exclaiming,

*Sic, ſic juvat ire ſub umbras.*

Art. 32. *The Tales of an Evening*, followed by the Honeſt Breton. Tranſlated from the French of M. Marmontel. 12mo. 2 Vols. 6s. ſewed. Bew. 1792.

The name of Marmontel is a ſufficient recommendation to theſe volumes, provided only that their authenticity be ſatisfactorily eſtabliſhed. The tranſlator's account of them is as follows:

'M. Marmontel is one of the avowed editors of the French *Mercury*, as will appear on conſulting the title-page of that weekly production; and has engaged to furniſh for the firſt Number of every month, a *Tale*, or part of one, according to their length. He has done ſo, ſince January 1790, and from that time to the preſent *, has completed the charming ſtories that compoſe theſe two volumes. His name is affixed in the *Mercury* to each of them.'

We confeſs that we have not peruſed theſe pieces with that degree of pleaſure with which we read the author's former tales; they appear to us to want much of the vivacity and gaiety which have rendered Marmontel's tales ſo popular. Many of theſe are, however, intereſting and pathetic, and adapted to impreſs the mind with good moral ſentiments.

Art. 33. *Laura Valmont.* Written by a Lady. 12mo. 2s. 6d. ſewed. Dilly.

This lady thus introduces herſelf to the notice of her readers: 'The experience of every hour tends to convince us how much truth and good ſenſe are conveyed in that Arabian proverb, which aſſerts, that an idle perſon is the devil's play-fellow. The fear of encountering ſo very dangerous a play-mate, firſt induced me to engage myſelf in ſcribbling the following ſtory.' Yet her eſcape may be at leaſt doubtful, by her own confeſſion, while employed on 'ſo frivolous and imperfect a performance, which, I am conſcious, cannot afford the leaſt improvement, and I fear but little if any amuſement.' The volume comprizes two ſtories, that may have their due effect on young ladies of ſenſibility and ſentiment.

Art. 34. *The Ducheſs of York:* an Engliſh Story. 12mo. 2 Vols. 6s. ſewed. Lane. 1791.

The appearance of a new Ducheſs of York was not to be overlooked by writers who watch to catch public events as they riſe; and the title has been deemed ſufficient to carry off a kind of novel formed on the clandeſtine marriage of James Duke of York with the daughter of the Earl of Clarendon.

It has of late become a policy to elude, as may be ſuppoſed, critical ſtrictures, by an appeal to the humanity of the reader; and by pleading perſonal circumſtances as the motive for having recourſe to the pen. When ſuch a plea is offered in a female character, we ſcarcely know how to receive it, until repetition familiarizes us to

* November 1791.

it; and then we cannot but recollect, that the public opinion of literary merit has no connection with, and will very ſeldom be influenced in favour of, the private motives of the writer. This being the caſe, it may ſuffice to repeat our well-founded averſion to blending truth with fiction, ſo as to miſlead the ignorant, by confounding the diſtinctions between them: but this expedient has been adopted, becauſe invention ſeems to be, in a great meaſure, exhauſted. To this remark, which is made with no invidious intention, we need only add, that the ſtory is decently told, and might have appeared to better advantage, had it been more correctly printed.

Art. 35. *The Expedition of Little Pickle*; or the Pretty Plotter. Small 8vo. pp. 188. 2s. 6d. ſewed. Symonds. 1792.

From the title and the ſize, we expected that Little Pickle had a reference to a *public* character currently known by that appellation: but in this ſuppoſition we were deceived. Little Pickle is a ſprightly young lady, and her ſtory is a common novel. The plot is indeed childiſh enough: but, all circumſtances being at the writer's command, it ſucceeds to admiration, and is conducted with ſome degree of humour.

Art. 36. *The Blind Child*, or Anecdotes of the Wyndham Family. Written for the Uſe of Young People. By a Lady. 12mo. pp. 178. 2s. ſewed. Newbery. 1791.

This is a ſentimental work, framed on domeſtic occurrences, in the manner of Salzmann's Elements of Morality, as tranſlated by Miſs Wolſtonecraft*; and is calculated, as the writer informs us, to diſtinguiſh true ſenſibility from the modern affectation of nervous weakneſs. Giving all due credit to the upright intentions of this and other writers in the ſame benevolent line, to inſtil moral ſentiments by apt incidents and examples, we apprehend that they may be, in ſome meaſure, undermining their own intentions, and undeſignedly injuring the cauſe of morality, by giving their pupils a taſte for novel-reading. They preſent youth with amuſing ſtories that lead to profitable inferences; and their readers put up with the inferences for the ſake of the ſtories. When they come to chuſe their own reading, they will know where to find an ample ſupply of *amuſement* to diſſipate their ideas, unadulterated with what they may regard as *dry reflections*.—This, however, is a pretty book, notwithſtanding the gravity of the remark which it has occaſioned.

Art. 37. *Memoirs of a Scots Heireſs*. Addreſſed to the Right Honourable Lady Catharine ****. By the Author of *Conſtance*, 12mo. 3 Vols. 9s. ſewed. Hookham. 1791.

This will be an agreeable novel to the generality of readers; the ſtory being full of buſineſs, and conducted through many ſtrange viciſſitudes. In this author's former production†, we remarked her knowlege of human nature in pourtraying characters, but did not conceive them ſufficiently exerted in the narrative; in the preſent, we

* See Rev. Enlarged, vol. v. p. 101, and vol. vii. p. 114.
† Rev. vol. lxxiv. p. 306.

have

have not only characters well deſcribed, but thoſe characters are active throughout. The ſituations and conduct of the parties are diverſified: but we have to add, which indeed is a fault common to the generality of theſe compoſitions, that they are, in many reſpects, improbable, and unnatural.

Art. 38. *Eugenia and Adelaide*, 12mo. 2 Vols. 5s. ſewed. Dilly. 1791.

The trifling diſtinctions obſervable in theſe compoſitions of love and the viciſſitudes of its ſucceſs, often prevent us from diſcriminating the merits of one from another; ſo that they might be bundled up by the dozen, under a general deſcription. All that the preſent inſtance demands, is an acknowlegement that it is not one of the worſt.

## MEDICINE.

Art. 39. *An Analyſis of the Medicinal Waters of Tunbridge Wells.* 8vo. pp. 31. 1s. Murray. 1792.

This analyſis was undertaken in conſequence of one of the ſprings at Tunbridge Wells having been covered; and the queſtion to be decided was, whether this circumſtance had, in any reſpect, altered the qualities of the water? It is determined, that the only advantage derived to the ſpring from the cover, is cleanlineſs; and that the water undergoes no alteration, ſo long as ſuch covering does not entirely exclude the external air.—The cover, however, having been removed, in compliance with the general opinion, renders the queſtion of no importance: but as the author had entered into an inquiry concerning the component parts of theſe ſprings, he was induced to lay before the public the reſults of his inveſtigation.

The contents of a wine gallon of theſe waters are thus ſtated:

| | Cubic inches. |
|---|---|
| Of Aërial acid, - - | $10\frac{5}{10}$ |
| Phlogiſticated air, - | 4 |
| Common air, - | $1\frac{4}{10}$ |
| | 16 |
| Calx of iron, - - | 1 grain |
| Common ſalt, - | $\frac{5}{10}$ |
| Muriated magneſia, - | $2\frac{21}{100}$ |
| Selenite, - - | $1\frac{2}{100}$ |
| | 5. |

Art. 40. *Reflections on Dr. Smith's Practice in Diſeaſes of Debility*. ſhewing the Propriety of arranging them by their Effects on the Conſtitution; and therefore conſiſtently with the Method of Cure. Propoſing a Plan of Treatment no leſs congenial with the Salutary Laws of our Œconomy, and a rational Theory, than in Sanction deficient of Authority and Experience. By a Diſciple of Nature. 4to. pp. 71. 3s. 6d. Wayland. 1791.

After employing a number of pages in various and deſultory reflections,—ſome of which, however, are judicious, and forcibly expreſſed,—this diſciple of nature ends (Oh moſt lame and impotent

concluſion!) by recommending, as a ſecret, an infallible medicine in diſeaſes of debility, Dr. Smith's tonic remedy; though he muſt know that Dr. Smith's remedies were varied according to the varieties of the diſorders in which he was conſulted; and that his practice and preſcriptions were open to any one who choſe to examine them. How the writer can reconcile this kind of impoſition to his conſcience, we know not; unleſs he reſorts to the excuſe which was pleaded by the apothecary who ſold poiſon to Romeo.

SCHOOL-BOOKS.

Art. 41. *A Syſtem of French Accidence and Syntax*, intended as an Illuſtration, Correction, and Improvement of the Principles laid down by Chambaud on thoſe Subjects, in his Grammar. By the Rev. Mr. Holder of Barbadoes. Third Edition; with Notes by G. Satis. 8vo. pp. 420. 4s. bound. Dilly. 1791.

Art. 42. *Claſſical Exerciſes upon the Rules laid down in Holder's Chambaud's French Grammar.* By G. Satis. 8vo. pp. 104. 1s. 6d. bound. Dilly. 1792.

Art. 43. *Claſſical Exerciſes upon the Rules of the French Syntax*, with References to Holder's Chambaud's Grammar. By G. Satis. 8vo. pp. 200. 2s. 6d. bound. Dilly. 1792.

Art. 44. *The Guide to Satis's Claſſical Exerciſes on the Rules of French Syntax.* By G. Satis. 8vo. pp. 122. 1s. 6d. bound. Dilly. 1792.

Theſe four books fall properly under one article: we have therefore claſſed them together. The firſt of them has already obtained a tribute of commendation in our Review for March 1783, vol. lxviii. p. 281. to which we refer the reader. The third edition receives farther notes from Mr. Satis, who had himſelf been engaged in a purſuit of the like kind before Mr. Holder's Syſtem made its appearance. To this work, the three, which follow, entirely relate: they are intended to aſſiſt the ſcholar in its uſe, and to enable him to employ it in the moſt intelligible and beneficial manner. Mr. Satis muſt have beſtowed conſiderable attention, as well as much time, on theſe little volumes; in which he offers exerciſes adapted to the different parts of the grammars, and accompanies them with farther references to the proper word in the *dictionary*, by which laſt we find he means Nugent's Pocket-dictionary, the fifth and ſixth editions.—The two books of claſſical exerciſes are in other reſpects the ſame, but this great diſtinction runs throughout, *viz.* that the larger of the two contains every minute reference, whereas the ſmaller has only thoſe of a more general kind; and they are publiſhed in this manner, that the preceptor and the ſcholar may make choice of that which ſeems moſt likely to facilitate and promote their purpoſe.—It is probable that if the learner has reſolution to purſue attentively the plan here laid down, he will find it beneficial, and indeed entertaining, even though at firſt it ſhould prove ſomewhat irkſome.—The other book, called the Guide, gives moſt, or all, of the different paſſages beforementioned, in their more perfect form, French and Engliſh; and whereas the *Exerciſes* finiſh with *nouns of number*, the ſentences here collected proceed to *verbs* and *adverbs*.

*adverbs.*—Mr. Satis informs the public, that, ſhould his plan be approved, he will immediately publiſh the other part, and carry on the exerciſes throughout verbs, adverbs, prepoſitions, and conjunctions.—He is anxious leſt any reader ſhould miſtake or not underſtand his ſcheme, and recommends ſuch perſons to call on him at No 6. Clifford's Inn, on Tueſdays, Thurſdays, or Saturdays, between ſix and eight o'clock in the evening, for farther explanation.—He alſo invites and entreats thoſe who are unacquainted with the French language, to point out his errors, or to afford him any remarks which may aſſiſt the improvement of his work.

## POLITICS *and* POLICE.

Art. 45. *An Addreſs from the General Committee of Roman Catholics,* to their Proteſtant Fellow Subjects, and to the Public in general, reſpecting the Calumnies and Miſrepreſentations now ſo induſtriouſly circulated with regard to their Principles and Conduct. To which is added, the Oath taken by the Catholics of this Kingdom, and the Opinion of foreign Colleges reſpecting certain Tenets imputed to Roman Catholics. 8vo. pp. 45. 1s. 6d. Debrett. 1792.

Reports having been circulated, that the late application of the Roman Catholics in Ireland, for relief, extends to unlimited and total emancipation, it is here declared, in reſolutions from their General Committee, that the whole of their late applications to the Legiſlature, and their intended Petition, extend no farther than to the following objects: admiſſion to the profeſſion and practice of the law; capacity to ſerve in country magiſtracies; a right to be ſummoned and to ſerve on grand and petty juries; and the right of voting, in counties *only*, for *Proteſtant* members of parliament; in ſuch a manner, however, as that a Roman Catholic freeholder ſhould not vote unleſs he either rented and cultivated a farm of *twenty pounds per annum*, in addition to his freehold of forty ſhillings, or poſſeſſed a freehold to the annual amount of twenty pounds.

For the full refutation of the evil reports and calumnies which have been circulated againſt them, this Addreſs is publiſhed by order and in the name of the General Committee. To the charge, that the Committee, and all the Roman Catholics, who ſtood forth on this occaſion, are unlettered, poor, mechanical, members of their perſuaſion; it is replied, that the names and characters of the perſons who have ſigned Reſolutions in favour of the General Committee, are of the firſt reſpectability, in every claſs and every line which the law has left open to them. In reply to the repreſentation, that they have no ſtake in the proſperity of their country, and nothing to hazard in the evil of public calamity; it is aſſerted, that the property of thoſe who have ſigned reſolutions in their favour, cannot be eſtimated at leſs than ten millions ſterling. The accuſation, that they are turbulent and ſeditious, and have formed regular plans for the intimidation of parliament, is denied, and their opponents (among whom are bodies of addreſſers, repreſented to be the Roman Catholic landed intereſt, with Lord Kenmare at their head,) are required to convict them of a ſingle unconſtitutional proceeding:

'We confeſs, that we are at a loſs to divine on what facts this alarm and outcry of intimidation can be founded. We have done nothing. No Roman Catholic has done, or propoſes to do any thing, but to make an expoſition of his true ſituation to the humanity, to the juſtice, to the judgment of our fellow-ſubjects, of our ſovereign and his parliament. Is this intimidation? Is it ſedition or commotion, direct or indirect? On what principle is it pretended? Muſt we lock up our ſorrows in our hearts; and are we alone denied the free unreſtrained indulgence of complaint—the conſolation of wretchedneſs, and the privilege of ſlavery itſelf? Are we not to argue, are we not even to ſtate our caſe? Are our grievances of a kind, or is our relation to the laws of our country ſuch, that to dilate on their tendency and operation would harrow up the ſoul of man, and ſet in action all the ſecret ſprings and ſeeds of inſurrection? And is the lot of our people ſo bad, is their comparative condition ſo wholly deſolate, that to direct their attention to the enjoyments of their countrymen and fellow-ſubjects, and to ſuggeſt the poſſeſſion of ſimilar advantages, is to kindle in their breaſts the fire of an unextinguiſhable ambition? Alas! we are afraid it is almoſt too true. We do, indeed, labour under legal incapacities, infinite in number, and boundleſs in extent. They wring us in a thouſand places, and in a thouſand ſhapes. This maſs of unwieldy and ſevere excluſion is ſupported by prejudices, rooted in antiquity, hereditary and tranſmiſſive, engrained by education, and confirmed by habit. What are we to do? We know that God has given lamentation to woe, ſolicitation to deſire, importunity to want, images of diſtreſs to affect the feelings, and argument to conquer prejudice. Theſe are the inſtincts of nature, the armory of our hearts, to defend and to relieve us from oppreſſion. And ſhall we not uſe them? If this is ſedition, if it is ſedition to addreſs ourſelves to the ſenſibility, to the juſtice, to the patriotiſm, to the honour, to the gratitude, to the intereſts of our countrymen; if it is ſedition to indicate the points in which we are more peculiarly galled by the preſſure of unequal laws; to ſhew that our excommunication from the liberties of our country taints the ſource and impairs the eſſence of thoſe very liberties; if to demonſtrate that reſtrictions upon the free uſe of the property which induſtry has acquired, and the talents which God has given; to prove that the long catalogue of our diſabilities and incapacities are ſo many clogs, bars and remoras to the courſe of national proſperity; and, if it is a crime againſt the State, to make it appear, that the diſfranchiſement of THREE MILLIONS *of the people* is a void and hollow chaſm, which has yawned for a hundred years, and yet yawns at the foot of the throne, and under the foundation of the eſtabliſhed church; if to ſuggeſt the natural, evident, happy, effectual, ſafe and univerſal remedy for all thoſe evils, be to intimidate parliament, we are guilty of the charge. What is worſe, we do not know how we ſhall be able to avoid it in future. It is not in our power not to know, that we are eſtranged, as it were, and dead to the conſtitution. It is impoſſible for us not to deſire (if not a total emancipation), at leaſt, that a *growing principle* may be eſtabliſhed, by which we may once more

more be gathered into the boſom, and transfuſed into the circulation of the State. Whatever entreaty, whatever reaſon, whatever argument can do to effect it, we are bound at leaſt to attempt; we are bound to ourſelves, and to our country, to uſe and to exhauſt whatever reſources are to be found in the fundamental laws of the land, in the rules of eternal juſtice, and in the more liberal, but equally certain ſphere of national policy. And where does that growing principle reſide? In the *elective franchiſe* (that eſſence of a free conſtitution), and in that alone. Any even the minuteſt portion of that vivifying principle, that root of freedom, and ſource of public ſecurity, and of perſonal conſequence,—"binding us to our *fellow*-ſubjects by mutual intereſt and mutual affection," interweaving us in *all* the concernments of ſocial life, in time muſt, and alone can, wear out all diſtinctions, level all inequalities, and uniting the whole people in one bond of common proſperity and reciprocal obligation, cement the fabric both of THE STATE and of THE CHURCH. For why ſhould we wiſh to injure, or why ſhould we not defend a Church, the ſtrength and ornament of that State from which it no longer excludes us?'

In purſuit of the conſtitutional object of their ambition, they acknowlege that, in a qualified ſenſe, they inſtitute a claim of right; at the ſame time, they are willing to receive every conceſſion in their favour, as flowing from the free unconſtrained benignity of parliament and their ſovereign. The charges which are brought againſt them, they conceive to have a tendency to alarm the minds of their Proteſtant fellow-ſubjects, and to revive religious animoſity. To prove that they are groundleſs, they aſk,

'Why ſhould our fellow-ſubjects view us with ſcornful and ſuſpicious eyes? We deſire them to appeal to the real ſentiments of their own hearts, for our true diſpoſitions and principles. If they have ſeen us in *private life*, honeſt, laborious, peaceable; faithful to our engagements, and juſt in our dealings: if they have acted with us upon that aſſurance, why do they ſuppoſe, when we deſire to enter into a larger communication of the ſocial benefits, that we are actuated by evil motives? If we have been found true in the routine of ordinary truſts, why ſhould it be ſuppoſed that we ſhall prove falſe in that one ſuperiour covenant, by which we all are bound to the ſtate, and under which all the duties and all the engagements of life are comprehended? What they have known us to be, ſuch ſtill we are. We are not conſpirators againſt the Church or State. We do not grudge to Proteſtants the advantages of conſtitutional rights. We deſire to partake in them as benefits, in which the acquiſition of one man is not the detriment of another—free and common benefits. The conſtitution is large enough for us all. And let it be remembered that we aſk the poſſeſſion of *nothing*, and only a bare *capacity* to acquire; and that not extending to all things, but limited even in thoſe to which it does extend.'

To this reaſonable expoſtulation we do not ſee what can be objected. Indeed the whole appeal is written with ſo much good ſenſe and temper,

temper, that we cannot but think that it muſt make a ſtrong impreſſion in favour of the addreſſers, on the mind of every candid and liberal Proteſtant.

Art. 46. *Rights of Citizens*; being an Inquiry into ſome of the Conſequences of Social Union, and an Examination of Mr. Paine's Principles touching Government. 8vo. pp. 131. 2s. 6d. Debrett. 1792.

One aſſertion made by this writer is, that he has *thought* on his ſubject. It is evident that he has done ſo. Accordingly, which he ſeems to ſuſpect many of his readers will not do, we have followed him patiently, page by page, to his concluſion. The reſult is, that we are very ready to give him credit for much acuteneſs and ſubtilty, though we cannot allow that he has, as he ſuppoſes, 'gone the whole way.' The foundation, we think, ſtill continues firm, in ſpite of all his digging to undermine it. Some, perhaps, may be of opinion that the lower parts of Mr. Paine's ſuperſtructure are a little ſhaken: but the foundation, which is not originally the work of Mr. Paine, but of nature, is immoveable.

The ſubſtance of this pamphlet is metaphyſical; and the author, after having proceeded ſome way in it, ſays: 'I fear the reader will give a ſhort yawn of acquieſcence, when I tell him we have had a good deal of up-hill work.' This poſſibly will be the caſe with the generality of readers. Thoſe, however, who have a taſte for deep inveſtigation, will be entertained, if not convinced. The ſubject is dry: but the writer is by no means dull. In general, he is profound; ſometimes he is light and amuſing; and now and then he is ſuperficial and flimſy.

Under this laſt deſcription, we muſt rank what he ſays to prove that, 'in this country, the majority of the people may be repreſented if they *will*.' Having affirmed that a principal part of the national will is, with us, lodged in a majority of the people, he proceeds:

'The national will, lodged in a majority of the people of England!—Yes:—from the right of *mediately* legiſlating, (by electing repreſentatives,) the Conſtitution of England excludes no man abſolutely; but on the contrary, tenders the right *conditionally* to all. To the Proteſtant it ſays, procure by your induſtry a *permanent* property, to a certain ſmall amount, and you ſhall be an elector: (the French Conſtitution in the ſame manner requires the inhabitant to pay taxes to a certain amount:) to the Roman Catholic, &c. our Conſtitution ſays, become of the eſtabliſhed religion, and be citizens. Comply with what the Conſtitution *requires*, and enjoy the rights it *confers*. Mean time live unmoleſted: the force of the Conſtitution ſhall protect you from injury. The wealth your induſtry acquires ſhall be ſecured to you. Such is the kind language which the Britiſh Conſtitution holds to diſſenters; this is that toleration which Mr. Paine defines to be the counterfeit of *intolerance*.'

This is little better than an inſult on the unrepreſented part of the community. It is the logic of the inquiſition: the holy fathers of which have never gone farther than to ſay to the poor perſecuted heretics,

retics, *become of the eſtabliſhed religion. and be free from torture. mply with what we require, and enjoy the comfort which we can nfer:* - but is it ſo eaſy for a man to violate his conſcience? or is ſo laudable to tempt him to it? Such arguments no more juſtify e preſent ſtate of our repreſentation, than they would juſtify a wer veſted in the King to nominate every member in the Houſe f Commons. In that caſe, it might, with equal truth, be ſaid, at no man was abſolutely excluded from mediately legiſlating, ut that the right was tendered *conditionally* to all. *Become king, nd you ſhall be an elector. Comply with what the conſtitution re-uires, and enjoy the rights which it confers.*

In the ſame ſuperficial way, this writer talks of 'the uſurped pri-ileges of majorities.' 'I cannot perſuade myſelf,' ſays he, 'to be warm ſtickler for the rights of the *many*, whilſt I remember that he virtuous are the *few*.' This is a ſophiſm, by which, ſhallow s it is, numbers impoſe on themſelves, or on others. It is certain hat, if we were to divide mankind into two claſſes, putting all hoſe who were eminently virtuous, or eminently wiſe, or in any way emarkably diſtinguiſhed, into one claſs by themſelves; and the eſt of mankind into another by themſelves; the former claſs would e few in number, compared to the latter:—but will any body ſay hat, when a point is propoſed to be promiſcuouſly decided by a body of people, they ever *thus* divide themſelves on the queſtion; collecting all the virtuous and wiſe on one ſide, and leaving all the wicked and fooliſh on the other? On the contrary, does not the opinion entertained of the integrity of the virtuous and of the abi-lity of the wiſe, generally draw the majority over to their party; unleſs there be ſome very particular cauſe for its being otherwiſe? Be-ſide, where ſeveral men are nearly equal to each other in virtue and wiſdom,—which is the caſe in ſociety,—if one man decides a queſtion in a certain way; is it not juſtly conſidered as an argument that he has decided right, if a vaſt number of independent perſons agree with him in his deciſion? and is it not a preſumption that he is wrong, if there be but a few of the ſame opinion with himſelf? The uniform conduct of mankind gives the anſwer to theſe queſtions. In all ſocieties, whether public or private, the greateſt deference is conſtantly paid to the voice of the majority; and to us it appears hat the ground of this deference is the unanimous perſuaſion, that he voice of the majority is always more likely to contain a greater quantity of wiſdom and virtue, than the voice of any other part of he community. Whoever, therefore, would be a warm ſtickler or virtue and wiſdom, muſt be a warm ſtickler for the rights of the *any*.

Art. 47. *The Political Criſis*; or a Diſſertation on the Rights of Man. Second Edition. 8vo. pp. 132. 2s. 6d. Jordan. 1792.

A deſultory attack on Dr. Tatham, 'an author who is more zea-ous than juſt, and who ſeems to be forgotten,'—a few common-lace flouriſhes in favour of liberty—and a repetition of ſome of Mr. Paine's doctrines, almoſt in his own words, compoſe the ſub-

ſtance

ſtance of this pamphlet. It is one of thoſe productions which, in the preſent plentiful harveſt of politics, might very well have been ſpared. Should any one here add, "And ſo might Dr. Tatham's pamphlet too," we have nothing to ſay in arreſt of judgment. If it pleaſeth the public, let them (to uſe one of our author's phraſes,) 'progreſs forward' ſide by ſide to the land of oblivion. We know not that any great loſs would be ſuffered by ſuch an event.

Art. 48. *A Letter to the Right Reverend the Lord Biſhop of Cheſter*, on the Removal of Poor Children from their reſpective Settlements to the Cotton and other Manufactories at Mancheſter, &c. By a Friend to the Poor. 12mo. pp. 40. 1s. Faulder. 1792.

The rapid progreſs of manufactures is ever giving riſe to new expedients; and that of applying to diſtant pariſhes for poor children to ſupply them with hands, has lately been tried; too lately perhaps for a preſent deciſion on the future conſequences of it. This writer, in the character of a friend to the poor, has, however, taken up the ſubject, and, after urging the cruelty of diſſolving the ties between parents and children, by ſuch removals of the latter, he gives the following account of the modes of their employment and treatment:

'They are taken away, many of them, at ſeven years old, or earlier. They are employed in that ſort of work, which, if not laborious, is yet unnatural to children; becauſe it is utterly incompatible with that neceſſary reſt, which their tender age abſolutely requires, in order to their advancement to a vigorous maturity. Their time is for the moſt part divided, as I underſtand, into two equal parts, twelve hours of labour, and twelve hours of intermiſſion. The hour of relief, I believe, is generally eight o'clock: the child, who, after a little refreſhment, is ſent to bed ſoon after that hour in the evening, I can eaſily conceive, enjoys uninterrupted reſt, till he or ſhe is rouſed in the morning to prepare for the labour of the ſucceeding day; at which time the other little labourers repair to the ſame bed; and they are at liberty, if it ſo pleaſe them, to remain there till the evening: but active ſpirited children, whoſe time is their own, are much above paſſing it in torpid indolence: no; the firſt call of nature being barely ſatisfied by a very ſhort repoſe, they diſdain their beds, deſpiſe that refreſhment, that neceſſary ſupport, which it offers to their tender frame, prefer play before ſleep, and return jaded, inſtead of being invigorated, to their deſtined taſk at the appointed hour in the evening. I need not point out to your Lordſhip the almoſt unavoidable conſequences: I need not obſerve what a ſure foundation is here laid for hectic diſeaſes, and a ſpeedy death. In the mean while, what have they acquired? a mere daily ſubſiſtence, which, if they could not have earned at home, their parents were, by every tye of nature, duty, and of law, obliged to ſupply by their own induſtry; and which being now become leſs neceſſary, when the objects of their care are removed from them, it is but too probable will be proportionably relaxed on the part of the parent; or if not, the produce of his

labour will be in great danger of being wretchedly misapplied to the purposes of intemperance and excess.

'But suppose these children, my Lord, to be enabled by the strength of a good constitution, and the care of a gracious superintending Providence, to stand their ground for a certain term of years: in this case the principal manufacturer finds himself constrained once more to address himself to his agent in town, on the subject of an exchange of young labourers. He writes him word, that these children are now no longer of any use to him; that they are advanced to such an age and such a size, that their maintainance and clothing are more expensive than their labour is productive. He begs him therefore to make another sweep of 12000 more, remit them by the earliest, and safest, and cheapest conveyance, and, on receipt thereof, he will send back such as remain of those which he had formerly collected and sent.

'And now, my Lord, suppose them, if you please, returned to their respective parishes; having been for several years employed in a sort of work of no more use to them in their present situation, than if they had been so many years employed in picking straws.

'The parents, if they have lived to see them returned upon their hands, having almost outlived the remembrance of them; and having perhaps transferred their affections to other children born since the emigration of the former, look upon them with an eye of coldness and indifference: upon examination they find them altogether unfit to render them any service, and likely rather to prove a burthen than an help to them: and they find their minds fraught with ideas so dissimilar to those which they would have imbibed if they had continued at home, that they seem more like the inhabitants of another hemisphere, than like the indigenous plants of the soil to which they are brought back.'

It is certainly to be supposed that manufacturers, taking parish children for profit, will, in the spirit of trade, make the most that they can of them; and if we are to accept this for a true representation, the removal of helpless children, in such numbers, into such situations, to be so *returned*, ought not to be countenanced; it has too much resemblance to a slave-trade:—but, on the other hand, the mode of seasoning this address to a right reverend palate, is sufficient to expose the motive of the whole to some suspicion. Some of these manufacturers may chance to be Dissenters! *Hinc illæ lachrymæ!*

'Happy should I be, were I enabled to add, that the most important article of the covenant above mentioned had been generally and faithfully fulfilled. When enquiry is made concerning their improvement in learning, the progress appears to be very inconsiderable indeed; and, which I am sure is a circumstance that will forcibly strike your Lordship's mind, a very great majority of them are found to have been withdrawn from the service and discipline of the Church of England, to have imbibed the prejudices of Dissenters from the established church, and to be filled, if not with an unqualified

qualified diſlike of that worſhip to which they would have been trained, if they had remained at home, yet at leaſt with a perfect indifference whether they turn to the Church on the right hand, or to the Conventicle on the left.'

It is indeed ſufficiently alarming that theſe poor innocents ſhould be expoſed to the danger of exchanging the virtuous orthodox principles inculcated by the paſtoral care of their pariſh clergy, amid the rags and penury of their fond parents, or in thoſe pious well-regulated receptacles, their pariſh workhouſes; for the refractory notions of a parcel of dirty mechanics, who are heterodox enough to expect people to earn the bread which they claim, by fulfilling their obligations. This danger might be effectually obviated if the pariſh miniſters, from whoſe protection ſuch children are taken, would recommend them to the attention of the biſhop of the dioceſe, or to the miniſters of the reſpective pariſhes to which they are tranſferred; who on ſuch information, would doubtleſs gladly accept the truſt, and, we apprehend, might aſſert their right to ſnatch them from the hands of heretical teachers, and train them within the eſtabliſhed fold. This is the *natural* ſecurity that our eccleſiaſtical conſtitution provides, and is rather more becoming than ſhuffling off the obligation, and throwing the taſk on the manufacturers by bonds and ſecurities, as this writer propoſes.

Would the eſtabliſhed clergy, inſtead of *idly* lamenting the progreſs of ſectariſts, become Diſſenters themſelves, ſo far as to emulate their conſcientious vigilance in the various paſtoral offices, they would meet them fairly on their common ground; and ſuch a noble rivalſhip in doing good could not fail of making ſalutary impreſſions on the general maſs of the people; who have natural common ſenſe enough to make compariſons, and draw inferences.

Art. 49. *Memoirs of Hildebrand Freeman, Eſq.* or a Sketch of the Rights of Man. A recent Story founded on Facts and written by himſelf. 8vo. pp. 66. 1s. 6d. Edwards. 1792.

'Squire Freeman conſiderably impairs a good fortune *becauſe* he is a friend to civil and religious liberty; and he alters his opinion of the French Revolution, condemning what he before approved, *becauſe* he makes a trip to Paris to ſee things as they really exiſt;—and all this is founded on fact. If it be, it is not on any of thoſe facts which are of daily occurrence; and which directly contradict this gentleman's theory of cauſes and effects.

Art. 50. *A candid Inquiry into the Nature of Government, and the Right of Repreſentation.* 8vo. pp. 220. 3s. Owen. Piccadilly. 1792.

No; not a *candid* inquiry. Candour never can conſiſt with repreſenting the advocates for reform as men with whom 'every kind of means, however baſe, however vicious and unfair, is juſtified by the end:' nor with ſaying, that, 'Perverſions of fact; ſuppreſſion of truth; wild, factious, and ſavage calumnies; what Chriſtianity forbids and honour revolts at; are among the arts by which, under the maſk of religion, conſcience, and humanity, theſe hypocrites have

have ſurpriſed and led captive ſome of the beſt heads and hearts of the nation.' As little can it conſiſt with candour to affirm, that 'the deſtruction of nobility and monarchy are probably the ultimate views of all the confederacies, known by the names of Humane, Revolution, Conſtitutional, and Whig ſocieties.' What! are theſe the views of all the Humane ſocieties? Surely not of that whoſe profeſſed object it is to reſtore ſuſpended animation! The inquirer does not indeed name this in particular: but he ſays *all* humane ſocieties; and he expreſsly mentions one humane ſociety, which ſeems no more likely to aim at the deſtruction of nobility and monarchy, than the ſociety for the recovery of perſons apparently dead, viz the humane ſociety in the Old Jewry for the abolition of the ſlave-trade. So that there is no ſaying, from the improbability of the charge, that he does not mean to include the other ſociety alſo.

This Old Jewry ſociety is *candidly* charged with being guilty of 'every ſpecies of falſehood and miſrepreſentation.' It is afterward ſaid (page 53.) that the 'negroes in the Weſt Indies are not ſlaves but *ſervants*, ſubject to no more ſervitude, except as to the term of its duration, than a pariſh apprentice.' What kind of a repreſentation the author would call this, or whether, by pariſh apprentice, he would be underſtood to mean only the poor unhappy wretches who were whipped to death by the infamous Mrs. Brownrigg, he has not thought fit to explain. To us, ſuch a repreſentation appears very like an inſult on common ſenſe.

Such is the candour of a work which, in our opinion, would have been much more faithfully deſcribed, if it had been entitled: A *ſuperficial* inquiry, &c. Inſtead of the firm foundation of reaſon and natural right, the author takes his ſtand on the rotten ground of antiquity. Like a cock on a dunghill, however, he only ſcratches up the duſt and dirt on the ſurface:—but it is no matter. It would probably be all the ſame, whatever he were to rake up. Were he to meet with a jewel, it does not appear, from any proofs here given of diſcernment, that he would comprehend much more of its uſe and of its value, than the bird which, by his alternate ſcratching and ſtrutting, he ſo much reſembles.

Art. 51. *A Letter of Advice from a French Democrat to an Engliſh Revolutioniſt.* 8vo. pp. 71. 1s. 6d. Deighton. 1792.

A forward tutor here furniſhes his pupil with a recipe for making a revolution in Britain. Like many other pretenders, he ſeems to know very little about the art which he has undertaken to teach. He is no French democrat; nor does he appear ever to have been preſent where a revolution happened. If he ever did witneſs ſuch an event, he muſt be a man totally incapable of inveſtigating the cauſes of what he beholds. By attacking inſtitutions and arrangements which a whole people revere and cheriſh, a man may make himſelf ridiculous: but he will never make a revolution. A much more likely method to effect ſuch a purpoſe, is to prolong corruptions and abuſes till they become perfect nuiſances; to adhere to forms when the ſubſtance is gone, and when nothing remains but a mockery; to turn a deaf ear to every call for reformation; and,

when a nation complains of burthens, to bind them tighter on its back. This will be ſure to anſwer in time; except in countries where the inhabitants are ſo ſunk and debaſed, as to have loſt all ſenſe of the dignity of their nature. Nay; even here, ſuch conduct muſt ſucceed in the end. The laws of nature are invincible. They cannot be ultimately defeated. It is impoſſible to confound, for ever, two ſpecies of creatures, diſtinct by nature. Men cannot be *quite* turned into brutes. When, therefore, they have reached their ultimate point of depreſſion, they will riſe again and recover themſelves. The ſpring can never wholly loſe its elaſticity, by any preſſure; and, the more it is bent, the greater will be the violence with which it will one day certainly recoil.

Art. 52. *An Inquiry into the Nature, Defects, and Abuſes of the Britiſh Conſtitution*, with Strictures on the preſent Adminiſtration. 8vo. pp. 134. 2s. 6d. Jordan. 1792.

The firſt ten pages of this pamphlet would ſatisfy a reaſonable man, that nothing was to be expected, but loſs of time, from a farther peruſal. We were obſtinately ſceptical; and ſo, in defiance of evidence, growing ſtronger and ſtronger at every ſtep which we advanced,—we toil'd on; grumbling all the way, more at our own and the author's abuſes, than at thoſe of the Conſtitution, till we reached page 91, where we read: 'You muſt recollect, that, in the progreſſion of arts, and civilization, there is a point, that, when arrived at, increaſes in that ratio; which, if not obſtructed, hurries to perfection.'—"Well! here," ſaid we, "Scepticiſm itſelf muſt yield;" and ſo, not knowing how we could anſwer it to the public, nor to ourſelves, if we ſhould ſuffer our time and our patience to be abuſed any farther, we cloſed for ever the 'Inquiry into the Nature, Defects, and Abuſes, of the Britiſh Conſtitution.'

Art. 53. *Conſiderations on Mr. Paine's Pamphlet, on the Rights of Man.* 8vo. pp. 75. 1s. 6d. Printed at Edinburgh, and ſold by Cadell in London. 1791.

This pamphlet is written in the ſpirit of moderation and good ſenſe. The author profeſſes himſelf a friend to liberty: but, with Mr. Burke and the Abbé Raynal, he ſeems to like it better as a rhetorical common place than as a practical rule of life. He approves the principles of the French legiſlators, and applauds their declaration of rights: but he condemns their practice. He examines Mr. Paine's remarks on finance, and vindicates the Britiſh government from ſeveral objections that have been brought againſt it. Laſtly, he recommends a national ſyſtem of education. Speaking of our repreſentation, he ſays: 'It has hitherto anſwered every good purpoſe of practical government.' We apprehend, however, that the enormous load of taxes, which is ſo oppreſſive to ſome claſſes of the community, is no good practical purpoſe; and that ſuch purpoſe never would have been anſwered, if it had not, from the ſtate of our repreſentation, been in the power of a miniſter, during the American war, to ſecure majorities by ſomething more convincing than argumentative reaſoning.

Art.

Art. 54. *An Addreſs to the Right Hon. William Pitt,* on the Probability of a Revolution in this Country. 8vo. 1s. Ridgway. 1792.

The preſent diſcontents are attributed, by this writer, to the manner in which the French Revolution has been treated by the friends of Adminiſtration. Surprize, ſuſpicion, and reſentment, he ſuppoſes, have been awakened by the attempts which have been induſtriouſly made reſpecting the affairs of France, to keep the public in the dark concerning important facts, to miſrepreſent ſplendid events, and to ridicule characters diſtinguiſhed by political wiſdom and patriotiſm. Other cauſes, of a more general and ſerious nature, have probably concurred to produce the diſeaſe, the remedy for which is here propoſed to our ſtate-phyſician. The *recipe* is this:

'Correct the abuſes of government, reform the corruptions, and extend and liberalize the principles, of parliamentary repreſentation. Make the three branches of the legiſlature, what the elements of our Conſtitution were intended to deſcribe them. Allow the Crown to poſſeſs, and exerciſe, a juſt portion of the executive power; but let not your perſonal reſpect for the *Man* induce you to conſent to an uncontrolled enjoyment of the increaſing prerogatives of the *King*. Suffer the dignity and honour, as well as the power, of the Lords, to remain the characteriſtic of that Houſe, and weaken not that neceſſary principle of an Ariſtocracy, by new and laviſh creations of Peers, ennobled neither by birth nor independence, nor public ſpirit, nor private. At the ſame time root up every thing like an Ariſtocratic organization in the compoſition of the *third* branch of the Legiſlature, which ought to be a real Democracy, and a free, and fair, and unbiaſſed repreſentation of the People. Check that ſpirit of extending the exciſe laws, which has ſo diſgracefully marked the tenour of your Adminiſtration; and be cautious of plunging the nation into unneceſſary wars, leſt, burdened already with taxes almoſt beyond human bearing, they deſperately ſeek for the enemies of Britain in the Britiſh Parliament. Finally, check that illiberal vehemence, with which your ſupporters in both Houſes, as well as the coarſe writers in the Prints devoted to your ſervice, diſgrace their ſentiments on the French Revolution, and which too evidently betray an irreſolute half-formed wiſh of aiding the tyrannous defenders of the cauſe of the ancient Monarchy, before you are convinced too late, that you have thus adopted the very means of fomenting a general deſire of accompliſhing a REVOLUTION *in this Country*. Act thus, and the nation will be ſatisfied and happy; thoſe diſcontented ſpirits who would kindle the flames of public diſcord, for the mere gratification of their own perverſe diſpoſitions, would exert themſelves in vain; and all that you could expect from their recoiling efforts, would be the eſtabliſhment and encreaſe of national confidence, and the warm and eager declaration of national gratitude.'

This is wholeſome advice, which every true friend to the Britiſh Conſtitution muſt wiſh to ſee adopted!

Art. 55. *A few Words to the Soldiers of Great Britain*; with Obſervations on the Publication, entitled, "The Soldier's Friend." 8vo. 6d. Maſon.

We are ſorry that this anſwerer of the *Soldier's Friend* has not ſolely devoted, nor even extended, his animadverſions to the matters of fact in queſtion—the charge of injury ſaid to have been ſuſtained, for a long courſe of years, by the poor ſoldiers, in reſpect of their pay. On this point, our man of *few words* has not uttered *one* word, by way of anſwer to the charge, but has contented himſelf with railing at and groſsly abuſing the author of the Soldier's Friend,—whom he affects to conſider merely as the ill-deſigning tool of party and faction, intent only on ſowing ſedition, on debauching the minds of our ſoldiery, and on detaching their affection from the ſervice in which they are engaged:—but what will invective and declamation avail againſt argument, founded on [alleged] *facts?*—For an account of the 'Soldier's Friend,' ſee Rev. for May, p. 99.

Art. 56. *Memorial on the preſent State of Poland*; to which is annexed, an Examination of a Pamphlet entitled, Memorial on the preſent State of Poland, 1791. By a Citizen. 8vo. pp. 90. 2s. 6d. Printed at Warſaw; Reprinted for Debrett, London, 1791.

Of the firſt of theſe tracts, the baſis is a confidential note, ſaid to have been written and circulated by our miniſter at Warſaw. The purport of the note is to recommend an alliance between England, Holland, Pruſſia, and Poland; by the terms of which, the trade now carried on with Ruſſia, by England and Holland, is to be transferred to Poland; Pruſſia is to lower the enormous duties now exacted on the tranſportation of Poliſh goods acroſs the Pruſſian dominions; and Poland, as a compenſation, is to cede Dantzick to Pruſſia. The author of the Memorial ſeconds the propoſitions contained in the confidential note, and the Examiner oppoſes them; contending, that they are inſidious; and affirming, that it would be highly detrimental to the Poliſh intereſt to part with the port of Dantzick. The pamphlets ſeem to be republiſhed with a view of caſting an odium on the conduct and intrigues of adminiſtration.

## MISCELLANEOUS.

Art. 57. *The Jockey Club*; or, A Sketch of the Manners of the Age. Part II*. 8vo. pp. 186. 4s. ſewed. Symonds. 1792.

'The object of this publication is no ways different from the former; but as the human character is as diverſified as the human face, there will be little danger of degenerating into dulneſs and inſipidity. We ſhall perſevere in our efforts to give a proper bias to popular favour, by directing its tide to the only channel where it ought to flow,—to explain to the people, of what ſuperior materials the ariſtocracy of this country (vulgarly called their *betters*) is compoſed,—on whom the loaves and fiſhes are conferred,—to ex-

* For an account of the firſt part, ſee our *New Series*, vol. vii. p. 466.

tirpate

tirpate the root of all prejudice whatever,—and, by a wholeſome, though by ſome it may be deemed a ſevere, ſatire, to reform the vices of affluence and grandeur, which at preſent operate in every point of view, to the injury of morals, and to the detriment of general happineſs.

'The luxury of courts and palaces ought to excite horror, as long as ſuch glaring enormities exiſt, and ſo many dreadful objects of famine and wretchedneſs are every where viſible. We ſhould rejoice in taking away the ſuperflux from the one, in order to afford ſome charitable relief to the other. We execrate the injuſtice and cruelty of robbing induſtry and labour of their hard-earned fruits, to ſwell the pride, or pamper the luxury of a ſwarm of uſeleſs drones, that are always buzzing about the ears of princes.' DEDICATION, p. 2.

The perſons who principally figure in this ſecond part of theſe ſatirical ſketches, are [excluſively of the K—g and the Pr—e of W—s, who are introduced, with great *freedom*, in the dedication,] the Dukes of Cl—nce, Gl—c—r, N—f—k, P—tl—d, L—ds, M—t—ſe, and D—f—t; the Marquis of L—ſd—ne; the Earls of G—f—d, C—v—y, Gr—v—r, L—c—t—r; Lords Th—l—w, K—y—n, J—n T—ſh—d, and H—kſ—y; Judge B—ll—r; Mr. Erſkine, Admiral P—g—t, General Dalrymple, Capt. Topham, &c. &c. &c.—This author, next to Mr. Paine, is, perhaps, the boldeſt writer of this unreſtrained age.

## THEOLOGY *and* POLEMICS.

Art. 58. *Arguments againſt and for the Sabbatical Obſervance of Sunday*, by a Ceſſation from all Labour, contained in the Letters of ſundry Writers in the Theological Repoſitory, with an additional Letter to the Rev. Dr. Prieſtley, in continuation of the ſame Subject. By E. Evanſon, M. A. 8vo. pp. 175. 2s. 6d. Law. 1792.

The obſervance of one day in ſeven, as a day of reſt from buſineſs, and of public religious duties, is certainly one of the moſt ancient and venerable inſtitutions of civil ſociety. Whatever may be thought of the divine authority of this inſtitution, concerning which different Chriſtian writers have entertained different opinions, experience ſeems to have eſtabliſhed a general idea of its wiſdom and utility. If the general maſs of mankind are to be conſidered in any other light than as mere drudges, from whom the higher claſſes are to draw, for their own convenience and emolument, as much labour as poſſible; if all men have a right to perſonal enjoyment, and have duties to perform as rational beings capable of religion; it appears to be of great importance, both to the moral improvement and to the happineſs of mankind, that there ſhould be, at regular intervals, a ceſſation from labour, and opportunities of receiving moral and religious inſtruction. In this manner, wiſe and good men have hitherto been accuſtomed to reaſon:—but we are now to be taught that theſe concluſions, in favour of the obſervance of the ſabbath, are only the effect of habitual prejudice; that the practice is to be put on the ſame footing with monkiſh ſuperſtitions; and that, to talk of the political benefit of an inſtitution, which

annihilates the ſeventh part of all human induſtry, is a glaring abſurdity.

The greater part of the arguments advanced by Mr. Evanſon in ſupport of his opinion, were publiſhed ſeveral years ſince in the Theological Repoſitory; and they received, through the ſame channel, an anſwer which will, probably, by moſt readers, be deemed ſatisfactory. The writer, however, being of a different opinion, and not having an opportunity of making a reply in that periodical publication, has choſen to reſume the ſubject; and after reprinting, fairly enough, the whole controverſy as it ſtood before the Repoſitory was cloſed, has advanced farther conſiderations in favour of his project for the abolition of Sunday, in a letter to Dr. Prieſtley. Reſting the merits of the queſtion chiefly on an appeal to authority, Mr. Evanſon, in order to prove that the ſabbath, as a day of reſt, is not an inſtitution appointed by Chriſt and his apoſtles, aſſerts, that the Chriſtians of the firſt century did not obſerve, and conſequently had not received, any ſuch inſtitution.

This aſſertion is denied by Dr. P. who undertakes to ſhew that the firſt day of the week was obſerved even from the time of the apoſtles themſelves, much in the ſame manner in which Chriſtians obſerve it now. In reply, Mr. E. maintains, that nothing farther can be proved, than that Sunday was the day on which the religious aſſemblies of Chriſtians were moſt generally held; and that there is reaſon to conclude that the hours, appointed for theſe aſſemblies, were ſuch as would interfere very little with the uſual hours of labour.

Authorities on this point, from Juſtin Martyr, and from other early fathers, are diſtinctly examined; and the origin and abuſe of faſt and feaſt days in the orthodox church are inveſtigated. The argument is thus concluded:

'Viewing things in that light in which alone they preſent themſelves to me, I cannot forbear remarking, that when the Deity ordained the ſabbath to be a ſign of the particular covenant, made between himſelf and the nation of the Jews, by the ſevere and rigid manner in which he ordered it to be obſerved, he prevented thoſe groſs abuſes of that weekly idleneſs, which tend inevitably to corrupt the morals of the labouring ranks of people. When he ordained a new and univerſal covenant, to ſuperſede the Moſaic, not only with the nation of the Jews, but with every nation upon earth, by the mediation of Jeſus Chriſt, no external, partial, diſtinguiſhing ſign of his covenant could be of uſe, and therefore none is inſtituted by the goſpel. But when the imperial founders of the orthodox church thought fit to re-ordain the obſervance of a weekly ſabbath, a ſign of nothing but their own ſuperſtitious propenſity to patch the plain and ſimple garment of Chriſtianity with the motley rags of Judaiſm as well as Paganiſm, being either unable or unwilling to enforce the ſame rigid mode of obſerving it, which alone rendered it harmleſs to the Jews, they not only, by a very remarkable triumph of ſuperſtition over civil policy, annihilated one-ſeventh of the active induſtry of their labouring ſubjects; but at the ſame time eſtabliſhed a conſtant ſource of depravation of their

morals. You, Sir, and many other well-diſpoſed perſons, able and accuſtomed to read and meditate, and diſcourſe upon moral and religious topics, may employ the intervals of that leiſure day both innocently and advantageouſly: for ſuch minds, to uſe the language of our great dramatic moraliſt,

" Find tongues in trees, books in the running brooks,
" Sermons in ſtones, and good in every thing."

But the unreflecting minds of the ignorant and illiterate, that is, of a very large majority of the lower ranks of life, are abſolutely incapable of this beneficial uſe of thoſe weekly periods of idleneſs; and, therefore, their abuſe of them, ſome way or other, is the certain, neceſſary conſequence. Of this the world has had the experience of full fourteen centuries; and, as I obſerved in my firſt letter, the royal proclamations periodically repeated in our own country, prohibiting, though ineffectually, thoſe very abuſes as the certain ſources of vice and immorality; and the confeſſion of numerous criminals at every gaol delivery, are irrefragable proofs.

' Yet ſtill, Sir, you, a philoſopher, an experimental philoſopher, of ſuch diſtinguiſhed eminence, in oppoſition to this notorious experience, perſiſt in aſſerting the *excellent religious and moral uſes* of this weekly *ceſſation from labour*, and are *fully perſuaded that the abolition* of it *would be attended with much greater evil* than ariſes from its abuſes.'

This method of arguing againſt an inſtitution, from the abuſes to which it is liable, is certainly unfair; and it may, we apprehend, be fully invalidated, by ſtating, on the other hand, the natural and moral advantages which *commonly*, if not *univerſally*, reſult from the judicious and liberal obſervance of the ſabbath.

Art. 59. *Letters to a young Man*, occaſioned by Mr. Wakefield's Eſſay on Public Worſhip. To which is added, A Reply to Mr. Evanſon's Objections to the Obſervance of the Lord's Day. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. pp. 60. 1s. 6d. Johnſon. 1792.

If Dr. Prieſtley thought Mr. Wakefield's attack on public worſhip ſufficiently formidable to render a ſerious defence of the practice neceſſary, it may be regretted that he has not choſen to beſtow more pains on the ſubject.

On the part of the queſtion which depends on authority, the Doctor's obſervations, though ſatisfactory as far as they go, are only ſuch as would occur, on the firſt reflection, to any perſon tolerably well acquainted with the ſubject. Concerning the Jewiſh worſhip, he aſſerts, in general terms, that it was public, and even national; and he refers to the Pſalms of David, and to the preſent ſynagogue-worſhip, to prove that the Jews had public prayer:—but he has made no uſe of his acquaintance with Jewiſh learning to inform the young man, for whoſe inſtruction the letters appear to have been more particularly written, what proviſion was made in the ritual of the Jewiſh ſynagogues for ſocial prayer, what kind of prayer was in uſe at that time among the Jews, nor what proof remains, that, in attending ſynagogue-worſhip, Chriſt would of courſe

courſe unite in public forms of devotion. Had he ſtated thoſe points with more accuracy, the force of his general concluſion, that Chriſt could not have neglected the worſhip of the ſynagogues without expoſing himſelf to ſevere cenſure, and even to excommunication, would have been more apparent.

The reply, which Dr. P. makes to Mr. Wakefield's explanation of our Saviour's own inſtructions reſpecting public worſhip, would not have carried leſs conviction, had it been unencumbered with his peculiar notions concerning the perpetual obligation of the Jewiſh law, with reſpect to the Jews, even after their converſion to Chriſtianity. His ſhort letter on the practice of the apoſtles on the point in queſtion, has left ample room for his ſucceſſors in this controverſy. The moſt important obſervation on this part of the ſubject is the following:

'It is well known to all perſons converſant in Chriſtian antiquity, that, even the officers and diſcipline of the Chriſtian church were borrowed from thoſe of the Jewiſh ſynagogue, the elders and deacons being the ſame in both. And notwithſtanding all the differences of opinion and practice amongſt Chriſtians, from the time of the apoſtles to the preſent, it does not appear that there was ever any difference on *this* ſubject. All the ſects of Chriſtians had their churches, their miniſters, and their public worſhip. Abuſes were, no doubt, introduced into every thing, and into this among the reſt. But, as we are able to trace the riſe and progreſs of all other abuſes; ſurely, if public worſhip itſelf had been an abuſe, which aroſe after the times of the apoſtles, there could not have been any peculiar difficulty in tracing it, and aſcribing it to its proper author. Such an innovation as this could not have been introduced ſilently, like a mere opinion. It muſt have made a great and viſible change in the ſtate of things, ſuch as could not but have attracted much notice. I cannot help concluding, therefore, that ſince no ſuch change as this in the affairs of Chriſtians can be pointed out, but that, notwithſtanding every other poſſible difference, there is no trace of any on this ſubject, the practice was always univerſal; that it began with the apoſtles, and, though changing in form, has always remained the ſame in ſubſtance, till Mr. Wakefield undertook to diſpute the authority, expediency, and propriety of it.'

The letter on the expediency and uſe of public worſhip contains many pertinent and concluſive arguments, particularly in vindication of the practices of introducing petition into Chriſtian worſhip, and of praying for external bleſſings; which practices, it is well remarked, are authorized by our Lord's preſcribed form:—but we own ourſelves not fully ſatisfied with the author's apology for the *long* prayers, ſuch as are cuſtomary among thoſe ſects which reject the uſe of liturgies. Mr. Wakefield's objection to public worſhip, from its tendency to encourage oſtentation and hypocriſy, is, we think, completely anſwered in the laſt letter.

The practice of keeping the Sunday, as a day of reſt and religious ſervice, is, in the remainder of this pamphlet, ably vindicated againſt the objection urged by Mr. Evanſon, both on the ground of ancient practice and general utility. The preface contains

tains an apology for diſſenting miniſters, and a vindication of Dr. Price's character as a ſcholar, in reply to ſome ſevere ſtrictures of Mr. Wakefield in the ſecond edition of his Inquiry.

Art. 60. *Short Strictures on the Rev. Dr. Prieſtley's Letters to a young Man**; concerning Mr. Wakefield's Treatiſe on Public Worſhip. By the Author of that Treatiſe. 8vo. 6d. Deighton. 1792.

If the title of this pamphlet ſhould raiſe any expectation of a rejoinder to Dr. Prieſtley's reply on the important queſtion concerning public worſhip, this expectation will be completely diſappointed. Reſerving the diſcuſſion of his argument to ſome future reviſal of his pamphlet, Mr. Wakefield fills theſe pages with perſonalities which we are ſorry to ſee falling from the pen of ſo able a writer, and which we judge it beneath the dignity of our work to retail.

## SINGLE SERMONS.

Art. 61. *The Doctrine of St. John, and the Faith of the firſt Chriſtians, not Unitarian.* Preached before the Univerſity of Oxford at St. Peter's, Feb. 27, 1791. By Daniel Veyſie, B. D. Fellow of Oriel College. 8vo. 1s. Rivingtons.

The object of this learned preacher (from John, i. 14.) is 'to ſhew, that the doctrines which St. John in his introduction to his goſpel advances in oppoſition to the Gnoſtics in general, and to Cerinthus in particular, are abſolutely inconſiſtent with the diſtinguiſhing tenets of the Unitarians. According to Cerinthus, our bleſſed Saviour conſiſted of two diſtinct parts, a Man, and a celeſtial Being reſiding in him. The doctrine of the Unitarians, and that of St. John, both run counter to this diviſion of our Lord, as Irenæus expreſſes it, but in different directions. The Unitarians are of opinion that he was a mere man; St. John expreſsly aſſerts, that he was the Eternal Word of God, himſelf truly and perfectly God, appearing in our nature. According to the former, the heretics repreſented the Saviour in too exalted a character; according to the latter, they debaſed him too much. The concluſion evidently is, that St. John was not an Unitarian. And thus is Unitarianiſm deprived of that firm ſupport which it boaſts to derive from apoſtolical authority.'

We leave Socinians (who are now called *Unitarians*, as if it were an appropriate title,) to reply to this argument; and to their notice we would recommend this learned and ingenious diſcourſe. What Mr. Veyſie has advanced againſt Dr. Lardner's obſervation, "that it was below an Evangeliſt to write againſt heretics in the hiſtory of his Lord and Maſter," carries great weight with it: but, admitting Mr. V.'s explanation, it will ſtrike many perſons as extremely ſtrange, that St. John ſhould ſo particularly point the introduction of his goſpel againſt the errors and abſurdities of the Gnoſtic ſyſtem, and apply, in his introduction, the names of the Gnoſtic Æons, Μονογενης, Λογος, Ζωη, Χαρις, Αληθεια, to Chriſt, and then not call Chriſt the *Logos* once throughout his whole hiſtory. It is by no means clear that St. John, in chap. xx. 30, 31. had a view to heretics. The com-

* See the preceding article.

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mon interpretation is more ſatisfactory than that which the preacher advances.

Art. 62. Preached by the Rev. E. C. Willoughby, on his renouncing the Errors of the Church of Rome. Publiſhed by the Deſire of his Friends. 1s. 6d. Rivingtons. 1791.

When, or where, this ſermon was preached, we are not informed:—as friends to truth, reaſon, religion, and liberty, we cannot but rejoice when any perſons, from conviction and principle, quit the Romiſh church; and we could wiſh that, inſtead of attaching themſelves diſtinctively to any particular party, they would reſt ſatisfied in the name of *Chriſtians*.—This writer introduces his pamphlet by a modeſt preface, and, in his diſcourſe, recounts ſeveral of thoſe parts of the popiſh doctrines which are unſupported by any real authority of reaſon and revelation;—it might be added, which alſo are very pernicious to the morals and peace of mankind, and have ariſen from ignorance, prieſt-craft, and policy.—New converts are apt to be zealous.—The text is 1 Cor. x. 15.

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## CORRESPONDENCE.

*** R. Y. is of opinion, that the ſale of pamphlets is frequently injured by the printer's omitting to mention the *price* at the bottom of the title-page, as well as by the ſame neglect of the publiſher, in the *advertiſements*. The want of this information, our Correſpondent thinks, (and we think ſo too,) often prevents country readers, particularly, from ſending for ſuch publications, under the apprehenſion that the price may prove too high.—Another obſtruction to the ſale of pamphlets, and of *books* alſo, is the *exorbitant* price at which they are, in many inſtances, offered to the public: very ſmall performances, ſuch as, within our memory, were uſually ſold for *ſixpence*, being now ſet at double, or treble, nay even four or five times more than the former rates.—It is no wonder therefore that publiſhers ſo often complain of the ſmallneſs of the ſale.

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†††† Had Mr. J. Bentley ſufficiently attended to the conſtruction of the line on which he animadverts, he could not, for a moment, have doubted of its meaning. In ſaying,

> "For, ſure, omniſcient Heaven the life approves,
> "Of him, whom L—— hates," (See p. 227, *note*.)

the author could only mean that Heaven approved the life of the man who is hated by L——; for *whom* can never ſtand as *nominative* to *hates*.

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‡‡‡ We are obliged by the offer of *Moderator*:—but our rules do not allow us to accept of *anonymous* communications.

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☞ P. 130. l. 9. fr. bott. for '*carantem*,' read *carentem*.
152. l. 21. read '*attend* to *your appetites*.'

# THE MONTHLY REVIEW,

## For AUGUST, 1792.

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ART. I. *Eſſay on the Principles of Tranſlation.* 8vo. pp. 260. 5s. Boards. Cadell. 1791.

THE gradual progreſs of taſte among our Engliſh writers is no where more ſtrongly marked, than in the attempts which have, from time to time, been made to clothe the writings of the ancients in an Engliſh dreſs. Our tranſlators ſeem, at firſt, to have had no other idea of the nature of their office, than that of rendering language for language with rigid exactneſs; and the higheſt boaſt of the induſtrious Holland and his brethren was, that their authors were faithfully *done into Engliſh.* Even in poetical verſion, this rule was cloſely followed by Ben Jonſon, Holiday, and others. When tranſlation aſſumed a form of greater freedom, it was thought ſufficient to render the phraſes of ancient languages by correſpondent phraſes in Engliſh, without attempting to retain the characteriſtic ſimplicity or elegance of the original; and our language was diſgraced with the vulgar renderings of L'Eſtrange and Eachard. As taſte improved, and as tranſlations were undertaken by writers who poſſeſſed original genius, tranſlators paſſed over from the extreme of ſervile ſtrictneſs to that of unreaſonable latitude; and tranſlations were produced, which might more properly have been called imitations. Dryden led the way in this kind of literary licentiouſneſs, with ſo much ſucceſs as to create a numerous train of followers;—and though the improved taſte of the preſent times has, in ſome meaſure, corrected this extravagance, the art of tranſlation has not yet attained ſuch a degree of perfection, as to ſupercede the neceſſity of a critical inveſtigation of its principles.

The author of the eſſay now before us is well qualified to undertake this inveſtigation, and has executed it very ſucceſſfully.

The three fundamental laws of tranſlation, on which he reſts his precepts, are, I. That the tranſlation ſhould give a com-

plete tranſcript of the ideas of the original work. II. That the ſtyle and manner of writing ſhould be of the ſame character with that of the original. III. That the tranſlation ſhould have all the eaſe of original compoſition.

The rules of tranſlation, deducible from theſe general laws, are, in the ſequel, diſtinctly explained and illuſtrated by examples. The author's obſervations are, for the moſt part, ſo evidently dictated by good ſenſe, and ſo conſonant to correct taſte, as to admit of little diſpute; and the examples, by which they are illuſtrated, are very judiciouſly ſelected and properly applied. On the queſtion, whether it be allowable for a tranſlator to add to, or retrench from, the ideas of the original, the author writes thus:

'To give a general anſwer to this queſtion, I would ſay, that this liberty may be uſed, but with the greateſt caution. It muſt be further obſerved, that the ſuperadded idea ſhall have the moſt neceſſary connection with the original thought, and actually increaſe its force. And, on the other hand, that whenever an idea is cut off by the tranſlator, it muſt be only ſuch as is an acceſſory, and not a principal in the clauſe or ſentence. It muſt likewiſe be confeſſedly redundant, ſo that its retrenchment ſhall not impair or weaken the original thought. Under theſe limitations, a tranſlator may exerciſe his judgement, and aſſume to himſelf, in ſo far, the character of an original writer.

'It will be allowed, that in the following inſtance the tranſlator, the elegant *Vincent Bourne*, has added a very beautiful idea, which, while it has a moſt natural connection with the original thought, greatly heightens its energy and tenderneſs. The two following ſtanzas are a part of the fine ballad of *Colin and Lucy*, by Tickell.

'To-morrow in the church to wed,
Impatient both prepare;
But know, fond maid, and know, falſe man,
That Lucy will be there.

'There bear my corſe, ye comrades, bear,
The bridegroom blithe to meet,
He in his wedding-trim ſo gay,
I in my winding-ſheet.'

'Thus tranſlated by Bourne:

'Jungere cras dextræ dextram properatis uterque,
Et tardè interea creditis ire diem.
Credula quin virgo, juvenis quin perfide, uterque
Scite, quod et pacti Lucia teſtis erit.

'Exangue, oh! illuc, comites, deſerte cadaver,
Quæ ſemel, oh! iterum congrediamur, ait;
Veſtibus ornatus ſponſalibus ille, caputque
Funebri ſepulchrali vincta, pedeſque ſtolâ.'

'The addition, which is altogether excellent, it is evident, is the moſt beautiful idea ſuperadded by Bourne, in the whole piece; which wonderfully improves upon the original

original thought. In the original, the ſpeaker, deeply impreſſed with the ſenſe of her wrongs, has no other idea than to overwhelm her perjured lover with remorſe at the moment of his approaching nuptials. In the tranſlation, amidſt this prevalent idea, the ſpeaker all at once gives way to an involuntary burſt of tenderneſs and affection, "Oh, let us meet once more, and for the laſt time:" *Semel, oh! iterum congrediamur, ait.*—It was only a man of exquiſite feeling, who was capable of thus improving on ſo fine an original.

'CICERO writes thus to Trebatius, Ep. ad fam. lib. 7. ep. 17. *Tanquam enim ſyngraphum ad Imperatorem, non epiſtolam attuliſſes, ſic pecunia ablatâ domum redire properabas: nec tibi in mentem veniebat, eos ipſos qui cum ſyngraphis veniſſent Alexandriam, nullum adhuc nummum auferre potuiſſe.* The paſſage is thus tranſlated by Melmoth, b. 2. l. 12. "One would have imagined indeed, you had carried a bill of exchange upon Cæſar, inſtead of a letter of recommendation: As you ſeemed to think you had nothing more to do, than to receive your money, and to haſten home again. But money, my friend, is not ſo eaſily acquired; and I could name ſome of our acquaintance, who have been obliged to travel as far as Alexandria in purſuit of it, without having yet been able to obtain even their juſt demands." The expreſſions "money, my friend, is not ſo eaſily acquired," and "I could name ſome of our acquaintance," are not to be found in the original; but they have an obvious connection with the ideas of the original: they increaſe their force, while, at the ſame time, they give eaſe and ſpirit to the whole paſſage.'

It muſt be allowed, in the inſtances here quoted, that the tranſlators have improved their original: but it may be doubted whether ſuch improvements ought to be attempted in tranſlations, the great end of which undoubtedly is to give the unlearned reader a correct idea of the merit of the original. This, however, is almoſt the only point in which we ſee reaſon to call in queſtion the propriety of this author's principles and precepts. The neceſſity of aſſimilating the ſtyle of writing in the tranſlation to that of the original, is happily illuſtrated by ſeveral examples; in which the grave ſtyle is changed for the formal, the elevated for the bombaſt, the lively for the petulant, the elegant for the vulgar, and the ſimple for the childiſh. The examples given of the two latter kinds of deviation from juſt taſte, are the following:

'Seneca, though not a chaſte writer, is remarkable for a courtly dignity of expreſſion, which, though often united with eaſe, never deſcends to the mean or vulgar. L'Eſtrange has preſented him through a medium of ſuch coarſeneſs, that he is hardly to be known.

'*Probatos itaque ſemper lege, et ſiquando ad alios divertere libuerit, ad priores redi.—Nihil æque ſanitatem impedit quam remediorum crebra mutatio*, Ep. 2.——"Of authors be ſure to make choice of the beſt; and, as I ſaid before, ſtick cloſe to them; and though you take up

others by the bye, reſerve ſome ſelect ones, however, for your ſtudy and retreat. Nothing is more hurtful, in the caſe of diſeaſes and wounds, than the frequent ſhifting of phyſic and plaſters."

'*Fuit qui diceret, Quid perdis operam? ille quem quæris elatus, combuſtus eſt.* De benef. lib. 7. c. 21.—"Friend, ſays a fellow, you may hammer your heart out, for the man you look for is dead."

'*Cum multa in crudelitatem Piſiſtrati conviva ebrius dixiſſet. De ira, lib.* 3. *c.* 11. "Thraſippus, in his drink, fell foul upon the cruelties of Piſiſtratus."

'From the ſame defect of taſte, the ſimple and natural manner degenerates into the childiſh and inſipid.

'J'ai perdu tout mon bonheur,
Jai perdu mon ſerviteur,
Colin me délaiſſe.
Helas! il a pu changer!
Je voudrois n' y plus ſonger:
J'y ſonge ſans ceſſe.'
ROUSSEAU, *Devin de Village.*

'I've loſt my love, I've loſt my ſwain;
Colin leaves me with diſdain.
Naughty Colin! hateful thought!
To Colinette her Colin's naught.
I will forgive him—that I will!
Ah, t'wont do—I love him ſtill.'

From the examples of a good taſte in poetical tranſlation, in which the tranſlators have entered with exquiſite feeling into the ſentiments of the author, we ſhall ſelect the rendering of a beautiful epigram from the Anthologia; which is ſuppoſed, by Junius, to be deſcriptive of a painting mentioned by Pliny (Nat. Hiſt. l. 35. c. 10.) in which a mother, wounded and in the agony of death, is repreſented as giving ſuck to her infant for the laſt time:

'Ελκε τάλαν παρα μητρος ὀν ωκ ἔτι μαζὸν ἀμιλξεις,
Ελκυσον ὑστατιον νᾶμα καταφθιμενης.
Ηδη γαρ ξιφέεσσι λιπόπνοος· ἀλλα τὰ μητρος
Φιλτρα καὶ εν αἴδη παιδοκομειν ἔμαθον.'

'Thus happily tranſlated into Engliſh by Mr. Webb:

'Suck, little wretch, while yet thy mother lives,
Suck the laſt drop her fainting boſom gives!
She dies: her tenderneſs ſurvives her breath,
And her fond love is provident in death.'

In laying down certain limitations of the rule, which requires in a tranſlator the imitation of the ſtyle of the original author,—the remark, that the Latin language admits a brevity which cannot be ſucceſsfully imitated in the Engliſh, is thus illuſtrated:

'Cicero thus writes to Trebatius, (lib. 6. ep. 17.):

'*Is*

'*In Britanniam te profectum non eſſe gaudeo, quod et tu labore caruiſti, et ego te de rebus illis non audiam.*

'It is impoſſible to tranſlate this into Engliſh with equal brevity, and at the ſame time do complete juſtice to the ſentiment. Melmoth, therefore, has ſhewn great judgement, in ſacrificing the imitation of ſtyle to the perfect tranſfuſion of the ſenſe. "I am glad for my ſake, as well as yours, that you did not attend Cæſar into Britain; as it has not only ſaved you the fatigue of a very diſagreeable journey, but me likewiſe that of being the perpetual auditor of your wonderful exploits." *Melm. Cic. Lett. b. 2. l. 12.*

'Pliny to Minutianus, Lib. 3. Ep. 9. ſays, towards the end of his letter: *Temerè dixi—Succurrit quod præterieram, et quidem ſerò: ſed quanquam prepoſterè reddetur. Facit hoc Homerus, multique illius exemplo. Eſt alioqui perdecorum: a me tamen non ideo fiet.* It is no doubt poſſible to tranſlate this paſſage into Engliſh with a conciſeneſs almoſt equal to the original. But in this experiment we muſt ſacrifice all its eaſe and ſpirit. "I have ſaid this raſhly—I recollect an omiſſion—ſomewhat too late indeed. It ſhall now be ſupplied, though a little prepoſterouſly. Homer does this: and many after his example. Beſides, it is not unbecoming; but this is not my reaſon." Let us mark how Mr. Melmoth, by a happy amplification, has preſerved the ſpirit and eaſe, though ſacrificing the brevity of the original. "But upon recollection, I find that I muſt recall that laſt word; for I perceive, a little too late indeed, that I have omitted a material circumſtance. However, I will mention it here, though ſomething out of its place. In this, I have the authority of Homer, and ſeveral other great names, to keep me in countenance; and the critics will tell you this irregular manner has its beauties: but, upon my word, it is a beauty I had not at all in my view."

'An example of a ſimilar brevity of expreſſion, which admits of no imitation in Engliſh, occurs in another letter of Cicero to Trebatius, *Ep. l. 7. 14.*

'*Chryſippus Vettius, Cyri architecti libertus, fecit, ut te non immemorem putarem mei. Valde jam lautus es qui gravere literas ad me dare, homini præſertim domeſtico. Quod ſi ſcribere oblitus es, minus multi jam te advocato cauſâ cadent. Sin noſtri oblitus es, dabo operam ut iſthuc veniam antequam planè ex animo tuo effluo.*

'In tranſlating this paſſage, Mr. Melmoth has ſhewn equal judgement. Without attempting to imitate the brevity of the original, which he knew to be impoſſible, he ſaw that the characteriſing features of the paſſage were eaſe and vivacity; and theſe he has very happily tranſfuſed into his tranſlation.

"If it were not for the compliments you ſent me by Chryſippus, the freedman of Cyrus the architect, I ſhould have imagined I no longer poſſeſſed a place in your thoughts. But ſurely you are become a moſt intolerable fine gentleman, that you could not bear the fatigue of writing to me, when you had the opportunity of doing ſo by a man, whom, you know, I look upon as one almoſt of my own family. Perhaps, however, you may have forgotten the uſe of your pen: and ſo much the better, let me tell

you, for your clients, as they will loſe no more cauſes by its blunders. But if it is myſelf only that has eſcaped your remembrance, I muſt endeavour to refreſh it by a viſit, before I am worn out of your memory, beyond all power of recollection."

Theſe inſtances are certainly ſelected with great judgment, and afford ſtriking examples of Mr. Melmoth's ſuperior talents as a tranſlator:—but it is impoſſible to compare them with their reſpective originals, without perceiving that the degree of latitude which Mr. Melmoth takes in his tranſlations, and which give them ſo much eaſe and elegance, produces an uniformity of ſtyle, wholly inconſiſtent with a characteriſtic repreſentation of the peculiarities of his author. The freedom and luxuriance of Cicero's ſtyle are much more perfectly copied by Melmoth, than is the pointed conciſeneſs of Pliny.

The preſent writer juſtly remarks, that, while a tranſlator endeavours to give to his works all the eaſe of original compoſition, the chief difficulty which he has to encounter, will be found in the tranſlation of idioms, or that turn of expreſſion which does not belong to univerſal grammar, but of which every language has its own, that are excluſively proper to it. The tranſlation is perfect, when the tranſlator finds in his own language an idiomatic phraſe correſponding to that of the original; as in Sterne's tranſlation of Slawkenbergius's Tale; *nihil me pœnitet hujus naſi*, "my noſe has been the making of me." To execute this kind of imitation, with ſucceſs, requires great ingenuity and taſte; as our author has ſhewn in ſeveral inſtances of ſucceſs in Cotton's tranſlation of Montaigne's Eſſays, and of failure in Eachard's Terence and Plautus; and in a compariſon of Smollet's tranſlation of Don Quixote with that of Motteaux.

From theſe, and other parts of this eſſay, we could eaſily ſelect many entertaining extracts: but we have already made quotations from the work ſufficient to convince every reader of good taſte, that the volume will repay the trouble of a diligent peruſal of the whole.

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ART. II. *Obſervations on the Appeal from the New to the Old Whigs; and on Mr. Paine's Rights of Man.* In Two Parts. By Sir Brooke Boothby, Bart. 8vo. pp. 283. 5s. ſewed. Stockdale. 1792.

THOUGH Sir Brooke Boothby, as he ſays of himſelf, and as indeed it is evident on the face of his work, be 'neither *Burkite* nor *Painite*,' yet we fear he will not wholly eſcape the imputation of being a party man. In ſome pages of his book, he gives his readers too much ground to entertain a ſuſpicion

picion of that kind. He ſeems to conſider it as the moſt culpable part of Mr. Burke's conduct; not that he has contradicted all his former political doctrines; not that he has blindly given way to rage, and gratified his paſſions, without liſtening to fact or reaſon; not that he has wantonly indulged himſelf in the moſt ungenerous and atrocious abuſe of an auguſt aſſembly, which, whatever may be thought of its decrees, cannot, without a departure from candour, be ſuppoſed to have acted from any but the faireſt and moſt upright motives; not that he has avowed and maintained ſentiments which are falſe in themſelves: but that he has dared to utter and defend ſentiments, which do not happen to be the ſentiments of that party in concert with which Mr. Burke had previouſly carried on the warfare of politics *.

Of this party, commonly termed the Oppoſition, Sir Brooke Boothby ſeems to think that the leaders have engroſſed all the virtue and wiſdom, all the genius and integrity, in the kingdom; that they alone are the true Whigs; that they are poſſeſſed of more than papal infallibility; and that when they pronounce againſt the Whigiſm of men or books, all appeal to reaſon, or to any other tribunal, is precluded; and that though a man be wiſe, or good, or great, yet if he be not a Whig, i. e. if he be not of this party,

* So far are we from condemning Mr. Burke for the circumſtance of differing from his party, conſidered ſimply in itſelf, that we think that he, and every other man, are worthy of praiſe for exerting their own judgments, and for declaring their opinions, on matters of importance, however they may chance, by ſo doing, to differ from thoſe with whom they agree in other points. We apprehend that it has been one of Mr. Burke's faults, that he has given too much into theſe party obligations. (See Rev. vol. vi. p. 298. *New Series.*)

It is very ſeldom that we can quote Dr. Johnſon's political opinions with approbation: but we moſt cordially ſubſcribe to his ſentiments on the preſent ſubject. "An eminent public character being mentioned, Dr. Johnſon ſaid, I remember being preſent when he ſhewed himſelf ſo corrupted, or at leaſt ſomething ſo different from what I think right, as to maintain that a member of parliament ſhould go along with his party right or wrong. Now, Sir, this is ſo remote from native virtue, from ſcholaſtic virtue, that a good man muſt have undergone a great change before he can reconcile himſelf to ſuch a doctrine. It is maintaining that you may lie to the public; for you lie when you call that right which you think wrong, or the reverſe. A friend of ours, who is too much an echo of that gentleman, obſerved, that a man who does not ſtick uniformly to a party, is only waiting to be bought Why then, ſaid I, he is only waiting to be what that gentleman is already."

Boſwell's Life of Johnſon, vol. i. p. 398.

he is nothing:—in ſhort, that this party can never be in the wrong, no, not when a whole nation is againſt them. On the other hand, he ſuppoſes that the oppoſite party can never be in the right. If the miniſter abſtains from proſecuting writings, which Sir Brooke himſelf acknowleges would be exalted into greater conſequence by being thus noticed, it is not wiſdom nor moderation, nor a regard for liberty, nor any other laudable, nor even innocent motive, by which the miniſter is influenced. No. It is becauſe the object of the writer, to prove that England has not a free conſtitution, falls in with the intereſt of a bad miniſter, who is deſirous of maintaining the ſame poſition. (P. 237.) *

After deducting, however, for theſe little partial attachments and prejudices, which certainly detract from the merit of his performance, there ſtill remains much praiſe due to Sir B. Boothby for many of his obſervations; and more eſpecially for thoſe contained in the former part of the work. In oppoſition to Mr. Burke's vain and empty dream of a wicked republican faction combining for a purpoſe nothing ſhort of the overthrow of our whole conſtitution, he obſerves that, from all the evidence which we can collect, republican principles ſeem to have made but little progreſs in this country:

'Of the diſpoſition of the nation in this regard we have a recent and not inconcluſive ſpecimen. The author of *the Reflections* and the high church party proclaim the church and king in danger, and the fires of Birmingham are lighted up. A few diſſenters and republicans endeavour to ſhew that our religious and civil liberties are incomplete, and they cannot meet to dine at a tavern without danger of aſſaſſination. One man eminent above the reſt for his virtues and uſeful talents ſtands particularly charged with the horrible crime of propagating religious tenets abominably tolerant, and civil opinions ſhockingly too favourable to the bulk of mankind. He is marked out by theſe loyal and orthodox incendiaries. His property is pillaged, his dwelling burnt, and his perſon hunted for. If the chaſe had been ſucceſsful theſe bloodhounds might not perhaps have eaten their game, becauſe ſuch a repaſt is not to the taſte of an Engliſh mob; but they would cer-

* When Mr. Paine ſays, that we have not a free conſtitution, he means that it is not free enough; that our liberties ought to be extended; and he has explained himſelf ſo fully, that it was impoſſible to miſtake his meaning. If a bad miniſter ſhould ſay, that we have not a free conſtitution, he muſt mean that we have no conſtitutional right to freedom; and his intention muſt be to abridge our liberties. It is hard to conceive how any one can repreſent the object of Mr. Paine and that of the miniſter as the ſame, unleſs he either wiſhes to deceive his readers, or is groſsly deceived by his own party prejudices.

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tainly have conſummated their *auto da fé* by hanging him up in terrour to all future philoſophers. In the concluſion, the juſtice of the country has been ſince denied, or hardly and partially yielded to the fulleſt evidence of the moſt flagrant guilt. Now I deſire any obſerving impartial man to contraſt this with what he believes would have happened if the diſſenters had attacked the parſonage or even the tithe barn of the clergyman who is reported to have inflamed his congregation with ſo much angry abuſe of his Chriſtian brethren, and to draw the conſequent inference. If I were diſpoſed to puſh this argument to its extent, it might I think be ſhewn from it that ſuch a work as *the Reflections* is at this moment and in this country at leaſt as dangerous to peace and good order as Mr. Paine's *Rights of Man.*'

The ground on which Mr. Burke is defended in the *Appeal*, for having ſo vilified and reprobated the free and popular part of our conſtitution, always appeared to us extremely weak. The inſufficiency of it is here well expoſed:

'By way of apology, for what you muſt therefore allow to exiſt, the ſeeming tendency of *the Reflections* to anti-popular or Tory principles, you ſtate, *that it is reaſonable when one of the branches of the conſtitution appears endangered, to ſupport that, without any reference or regard to the other two; that it is natural, in the anxiety for the preſervation of this object of immediate ſolicitude, to ſeem to undervalue, to vilify, almoſt to reprobate and diſown, thoſe that are out of danger.* Upon this paſſage there are, I think, two obſervations to be made—that when the gentleman compares himſelf to the venerable Priam, the monarchical branch of the conſtitution is his *Hector*—the *ſpes fidiſſima Teucrum*—and that thoſe who conceive the popular part of the conſtitution to be in danger of being ſwallowed up in the influence of the crown, (and you cannot ſuppoſe the exiſtence of ſuch miſtaken men wholly impoſſible,) have juſt as good a right to forget the monarchy as the gentleman has to forget the democracy; and if Mr. Paine thinks the crown too ſtrong and the popular repreſentation too weak, *in undervaluing, vilifying, reprobating and diſowning* the crown, he does no more, according to you, than *follow the voice of nature and truth.*'

To his arguments againſt Mr. Burke, Sir Brooke adds alſo his own obſervation of facts:

'The gentleman does not admit *that the French have acted under any dread of arbitrary power that lay heavy upon the minds of the people. He has been lately in France; and he founds his opinion on what he ſaw and obſerved while he was there.* To the obſervation of one man the obſervation of another may be fairly oppoſed; the authour of this pamphlet has alſo at various periods of his life paſſed ſome part of his time in France, and the impreſſion left upon *his* mind is quite different from that which is the reſult of your client's obſervation. To *his* view, that fine country has always appeared to languiſh under the evils of a vicious conſtitution; preſenting an odious contraſt between the higher and lower orders, an inſolent imperious nobility, and an oppreſſed and ſuffering people;

ple; and totally deficient of the middle independent rank, the ſtrength and ſinew of a nation. All penury and privation on one ſide, rendered ſtill more bitter and poignant by the faſtidious, offenſive luxuries of the other. Nor have the morals of this military monarchy appeared better than its political conſtitution. Among the great, perſonal bravery, and the point of honour founded upon it, were the only qualifications for which the favour of the court did not offer much more than an equivalent. All the civil and domeſtic virtues were conſigned over to the people, the *canaille*, as objects of contempt and ridicule, under the title of *qualités bourgeoiſes*, a phraſe to which, thank God, our language furniſhes nothing ſynonimous. In a word, virtue was a uſeleſs incumbrance to the great, whom the want of it could not debaſe; and offered no incitements to the little, who could not be elevated by its poſſeſſion *. One half of the nation was *above* and the other *below* its influence.

'If theſe things have appeared in ſuch oppoſite lights to the authour of *the Reflections* and the writer of this pamphlet, it is not extraordinary that their concluſions on the French revolution ſhould be ſo different: which of the two has ſeen the objects neareſt to what they really are it does not belong to either of them to determine; but I cannot avoid making one remark with which I am much ſtruck, that when I ſee a man qualified like the right honourable gentleman venture publicly to praiſe, and in a great degree to approve, the military monarchy of France, I think it time more than ever to return thanks to Heaven that this dangerous neighbour is removed a little farther from our doors.'

Sir Brooke next ſhews the inſufficiency of the quotations brought forward in the *Appeal*, to prove that the revolution of 1688 was placed by the Whig managers of Sacheverel's trial on the ſame ground on which Mr. Burke had placed it in his "Reflections:" contends that the aſſertion, that this revolution *can be juſtified by neceſſity only*, is a poſition on which he is willing to meet his opponent at iſſue before all the Whigs paſt, preſent, and to come: extracts a regular ſet of canons of Toryiſm from Mr. Burke's late writings: ſhews that the right hon. gentleman, in deciding all the late diſputes that have happened in Holland, in the Auſtrian Netherlands, and at Liege, uniformly takes part againſt the liberties of the people, and ſeems to fancy himſelf deputed by Providence to lead the powers of Europe to Paris, as St. Dominic did on a like occaſion to Thouloufe: vindicates the memory of Rouſſeau againſt the calumnies of Mr. Burke; and then paſſes on to the ſecond part of his work.

Here we think Sir Brooke Boothby is more ſucceſsful in the general character and deſcription that he gives of Mr. Paine's

* 'In the French vocabulary, all the adjectives belonging to virtue were transferred to rank and conſideration. *Honnette gens—gens comme il faut—la bonne compagnie—le bon ton*, &c. &c.'

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writings, than in controverting the particular propoſitions and arguments advanced in them. He ſays, that Mr. Paine 'has the natural eloquence of a night-cellar, and writes in defiance of grammar, as if ſyntax were an ariſtocratical invention, and with a diſregard of decency worthy of his politics;' and he introduces the following as a ſort of parody on his mode of writing and reaſoning:

'The republican landed and monied gentry of the North of Ireland, have, it is ſaid, circulated 20,000 *Rights of Man* at twopence a-piece. I recommend to their attention the following ſhort addreſs, which they may, if they pleaſe, diſpenſe at a farthing.

"To all Servants, Labourers, Handicrafts-men, and Manufacturers.

"Now or never, my boys!

"You muſt know, my honeſt friends, that your maſters and landlords have found out that the king, and the lords, and biſhops, and parliament-men, ought to be all put down, becauſe, as we are told in the holy ſcriptures, God has made all men alike; and this is very true; for is not one man made of juſt the ſame fleſh and blood as another? Are not your maſters and landlords as good men as lords? and are not you as good men as either of them? To be ſure you are.

"I hope all of you have read a new book, called *Rights of Man*, or elſe got ſomebody to read it to you. This book ſhews as clear as the ſun at noon-day, that all men ought to be equal now, the ſame as God made them at firſt; and that kings and biſhops, and lords and gentlemen, are all downright inventions of the devil. Now, my boys, God certainly no more made landlords and maſters than he did lords and gentlemen; and for my part I believe the devil had a greater hand in theſe than in the others, when I think how many hard landlords and bad maſters there are in the world. When God made the world, he gave the fruits of the earth alike to all, but the land to nobody; and if ſo, is it not a very hard caſe when any of you has planted an acre of potatoes with the labour of his hands and the ſweat of his brow, that he dares not dig one of them to ſave himſelf and his family from ſtarving? To be ſure it is, and a very wicked thing too.

"This book alſo ſhews as plain as can be, that you have no need to mind the laws, becauſe they were made by men who are dead and gone; and you know very well that the dead have no buſineſs at all to govern the living.

"And then it proves that any greater number of people may make any laws they pleaſe for the reſt; and you are to be ſure thirty or forty to one againſt the gentlefolks; and ſo may make whatever laws you like.

"Now when God has made one man juſt as good as another, are not you aſhamed of yourſelves to be ſervants to your equals! To ſtand behind a man's back not a bit better than yourſelves, while he reſts his lazy — in an eaſy chair. If you are not aſhamed of this I am ſure you ought to be aſhamed of it, and to put an end to it too.

"And

"And you, day-labourers, are not you damned fools to work your guts out for poor pitiful eight-pence or ten-pence a day, hardly enough for tobacco and whiſky, all the while that the farmer (who would ſtarve you all if he could get a penny by it) makes perhaps two ſhillings or half a crown clear profit, and the idle raſcal of a landlord may be five or ſix more, all out of your work? To be ſure you are.

"Why now in this linen trade, there's many a maſter keeps mayhap forty or fifty men at work at louſy ten pence a day, while he is getting as rich as a Jew by your labour; and ten to one the fellow does not know how to ſet a loom or handle a ſhuttle ſo well as the worſt workman amongſt you. Is not this a great ſhame? To be ſure it is.

"Now, my brave boys, what you have to do is quite eaſy. You muſt begin by helping your maſters and landlords to pull down king and lords, and biſhops, and every body above them; and then you muſt pull them down too. For to be ſure if all men are equal there ſhould be no ſuch things as landlords or maſters in the world: and in the mean time you are no better than aſſes if you don't bring them all to an account every Saturday night, and make them divide all the profits fairly and equally amongſt you all.

"If you ſhould be fools enough to help your maſters to pull down thoſe above them, without pulling them down too, let me tell you you will be a great deal worſe off than ever, becauſe your maſters will then have all the power in their own hands, and may uſe you juſt as they pleaſe; and I believe you know pretty well how that would be. The beſt of them would make you do a deal of work for a little pay; and many of them would uſe you as bad as the blacks in America, if they durſt."

Some of Sir Brooke's obſervations on particular arguments and aſſertions made by Mr. Paine, are no doubt juſt: but, in many inſtances, he miſ-ſtates the poſitions of his opponent; underſtanding them, either by miſtake or by choice, in a ſenſe and latitude which the author does not warrant; and thus he contends againſt one thing, while his adverſary is pleading for another. This is particularly the caſe in page 108, where he reduces the great outlines of Mr. Paine's ſyſtem to three propoſitions, neither of which is affirmed by Mr. Paine in the ſenſe there explained. On ſuch modes of controverſy, we may quote, with a ſmall variation, the words of our author, in p. 45. 'Nothing is more eaſy than to confute another, when we are allowed to ſtate the argument in our own manner and terms.'

In this ſecond part of the Obſervations, are ſeveral things which may be conſidered rather as digreſſions from Mr. Paine. The merit of theſe is very various. The remarks on the French Declaration of Rights, which occupy twenty pages, appear to us no better than mere cavil, and a contradiction to

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all that is valuable in Whigiſm. At leaſt, if ſuch be Whigiſm, "we'll none of it *." Let us turn to ſomething better.

'There is one good ariſing from the moſt abuſive of theſe publications, that the more the queſtion † is agitated, the more the neceſſity will appear for taking away this reproachful diſorder, with the baſe traffic, the *turpe commercium* it creates, emphatically called after a great authority the rotten part of the conſtitution. This reform may, it ought to be, nay, I think it muſt be ſpeedily obtained. It cannot be brought forward under more fortunate auſpices. It was the laſt legacy of the dying Chatham, and the virgin effort of our preſent miniſter. His honour and piety are both engaged to perſevere in it to effect. And if the ſon's face is not ſtamped with thoſe grand and prominent features, which gave ſuch irreſiſtible command to the countenance of the father, his powers of influence are not leſs efficacious. After ten years, his beſt friends will adviſe him to ſecure ſome one action of eclat againſt the mutability of human affairs. Though he now ſtands like a Coloſſus, with one foot on the throne and another on the people, the caprice of fortune may have already decreed ſome fatal reverſe. As in common life, perſons who have any property to diſpoſe of, do not wait for the warnings of mortality to make their laſt will, the man whoſe name is deſtined to deſcend to poſterity will labour betimes that it ſhall not go down unaccompanied with ſome honourable addition. In the vigour of his career, he will not forget that the day muſt come when all his glories will be compriſed in the narrow compaſs of an epitaph. *Cuſtoms* and *exciſe*, and *three per cents*, will make but a ſorry figure upon marble. HERE LIES THE MAN WHO RESTORED THE CONSTITUTIONAL REPRESENTATION, would be no inglorious inſcription.'

We will cloſe our extracts with what we think no bad advice, in the preſent poſture of political affairs, to thoſe who guide the helm of ſtate:

'Did it become an obſcure and humble man to offer advice to the ſublime perſonages who direct our affairs, I ſhould, with all diffidence, recommend it to them at this juncture to prevent the wiſhes of the nation by bringing forwards in a manly honeſt way theſe conſtitutional reparations and reforms which time has made neceſſary, or for which no opportunity has been given to the prudent caution of our fathers. The final ſucceſs of the French revolution becomes every day more probable; a new generation is riſing up faſt to its ſupport, unbroken to the ſaddle or the yoke; and if the Engliſh ſhould become jealous of any ſuppoſed ſuperiority in a nation on whoſe political exiſtence they have been ſo long accuſtomed to look down with diſdain, ſomething in this way

* Whether it ſavours of Whigiſm to ſay with Sir B. B. (p. 206.) that 'the principle of the game-laws ſeems juſt and fair,' we are not very ſolicitous to determine. Let thoſe decide the point who value themſelves on the name of a Whig. Savour of what it will, we are clearly of opinion that it can never ſavour of freedom.

† The queſtion of a parliamentary reform.

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muſt be done; by moderate conceſſions, granted above all while they can ſtill wear the captivating graces of a free gift, things may always be prevented from running to dangerous extremes. In a criſis, too, like the preſent, where men who have vilified the conſtitution are upon the watch for ſomething to authoriſe their evil report, it might be prudent to reſtrain a little of the adulatory correſpondence, of which the miniſter and not the monarch is in reality the object. A miniſter chaunting forth his own praiſes in a canticle known to be of his own inditing, echoed back by thanking himſelf, for his own exploits, ſurely rather gives a proof of his vanity than his diſcretion. Though a good underſtanding between the different branches of the legiſlature is always to be wiſhed, they have alſo ſeparate rights and duties of which they cannot be too tenacious; and their exceſſive complaiſance for each other ought at all times to awaken a prudent jealouſy in thoſe whoſe agents they are. The miniſters who conceive that becauſe we are attached to the monarch as holding and preſerving the balance of the conſtitution, we are therefore at all diſpoſed to allow him to aſſume the power of controuling the conſtitution, will be taught, that we know how to diſtinguiſh between the conſtitution and the adminiſtration of it. Let them not deceive themſelves; the temporary anarchy produced in France by going too far may ſerve to place the value of our well-poiſed government in a ſtronger light, and make us therefore more unwilling to relinquiſh it; but furniſhes at the ſame time a terrible example of the facility with which arbitrary inſtitutions may be deſtroyed. If as things now ſtand our government is deſtined to undergo any change, it will not be towards an arbitrary government either in form or effect; the ſpirit of the times is ſo far very happily otherwiſe directed. If any miniſter ſhall venture to attempt to force it into that direction, it will recoil upon that miniſter's head with a very dangerous *momentum*. I would alſo recommend it to them to repreſs within more decent bounds the zeal of their mercenary prints: a laboured panegyric upon the conſtitution comes with a ſuſpicious effect, while publications commonly ſuppoſed to be in pay of miniſtry are allowed uniformly and ſyſtematically to maintain doctrines the moſt adverſe to it: paſſive obedience and blind ſubmiſſion, are fitter for an Aſiatic vizier than a Britiſh miniſter; baſe and unlimited compliance, ſuch as a free people ſhould diſdain to beſtow, and the agent of a free people be aſhamed to receive.'

Sir Brooke Boothby is not always accurate in his facts, nor in the conſequences which he deduces from them. In page 134, a paſſage is quoted from the *Unbeliever's Creed*, which creed is ſaid to have been publiſhed in a periodical work conducted by Mr. Moore, under the title of *The World, by Adam Fitz-Adam:* it is not in *The World*, but in *The Connoiſſeur*, that this creed is to be found. This is a matter of no conſequence in itſelf, but it argues inattention in the author, and leads to a ſuſpicion that, in other caſes, he may not be ſo ſcrupulous and exact as a writer, eſpecially when quoting, ought to be.

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A more important inſtance of looſe and negligent aſſertion, accompanied with vague inference, occurs in page 233: where we have the following note. 'Men do not ſeem leſs prone to ſuperſtition in this enlightened age than formerly. *Swedenborgers*, *Animal-magnetiſers*, *Unitarians*, &c. are the produce of our own days.' We would here obſerve, that no one of theſe three deſcriptions of men can be properly produced as examples of ſuperſtition. The firſt two may, perhaps, be rather more juſtly conſidered as inſtances of fanaticiſm. Even then, if we compare the little progreſs which they have made, or are likely to make, with the rapid growth of fanatical deluſion in former times, the fair inference is, that men are leſs prone to enthuſiaſm now than formerly;—and in page 270, Sir B. himſelf affirms, that 'the long age of religious fanaticiſm appears to decline apace.'

We were moſt ſurprized, however, to find the *Unitarians* accuſed of *ſuperſtition*. We believe that *ſuch* a charge never was brought againſt them before. The common objection is, that, in order to get away from ſuperſtition, this claſs of Chriſtians has gone too far into the oppoſite extremity, and, with the corruptions, has diſcarded ſome of the genuine doctrines, of revelation. When David Hume was at Paris, ſome converſation on religious ſubjects is ſaid to have paſſed between himſelf and Meſſrs. D'Alembert, Diderot, and other ſublime geniuſes, remarkable for their noble contempt of thoſe narrow notions and vulgar prejudices which debaſed the underſtanding of a Bacon, a Newton, and a Locke. In the courſe of the conference, it was diſcovered that Hume did not go quite ſo far in the unbeliever's creed as ſome of the company. He contended for the exiſtence, and for the moral government, of a Deity. After he left the room, one of the philoſophers being aſked what he thought of Mr. Hume, replied, that he certainly was a man of an enlarged and liberal turn of mind, and that it was a great pity that he had not been able wholly to diveſt himſelf of ſuperſtition, and to ſhake off the remaining prejudices of his education. To ſuch liberal ſpirits as theſe, we can eaſily ſuppoſe that *Unitarians* may appear ſuperſtitious, as long as they retain *any thing* of Chriſtianity: but how they ſhould be viewed in that light, by one who is in any degree a believer himſelf, we cannot conceive!

For an account of Sir Brooke Boothby's *Letter to Mr. Burke*, ſee Rev. *New Series*, vol. v. p. 70.

ART.

ART. III. *The Origin of Arianiſm diſcloſed.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. 8vo. pp. 505. 10s. 6d. Boards. Stockdale. 1791.

THE queſtion concerning the origin of Arianiſm might, to an ordinary inquirer, ſeem to call for no other ſolution, than a ſimple reference to eccleſiaſtical hiſtory; and it might appear ſufficient to ſay, that Arianiſm was a *hereſy* (as the term is,) which aroſe in the Chriſtian church during the reign of Conſtantine, and that it derives its name from Arius, a preſbyter of the church of Alexandria; who, in the diſputes which at that time prevailed concerning the perſon of Chriſt, maintained, that, ſince the Father begat the Son, there was a period when the Son did not exiſt, and that he was created out of nothing. Mr. Whitaker, however, undertakes to trace back Arianiſm to an earlier ſource, and maintains that it originated with the Jews, in the time of our Saviour.

Evidently as it appears from the ancient Hebrew ſcriptures, that the proper unity of the Divine Nature was the fundamental article of the Jewiſh creed; and directly as it is acknowleged by thoſe of the Chriſtian Fathers who endeavoured to find ſome traces of the doctrine of the Trinity in the Old Teſtament, that this doctrine was purpoſely concealed by Moſes and the prophets, or only expreſſed in ſuch obſcure hints as were not intelligible to the people; Mr. Whitaker ſtrenuouſly aſſerts, that the Jews profeſſed the Trinitarian faith; that they derived it at firſt from their anceſtors the patriarchs; and that they retained it through all the ages of their hiſtory, till the time of our Saviour. Without bringing forward the evidence for this notion contained in the Old Teſtament, he grounds his opinion on the language of the Jews concerning the Meſſiah, and on that of our Saviour concerning himſelf, as given by the Evangeliſts: which, he thinks, prove deciſively, that the Jews expected the Meſſiah to be a God, to be the Son of God, and to be coequal with God the Father, and that our Saviour aſſumed to himſelf the honours of divinity. After quoting many of the paſſages commonly cited from the goſpels in favour of our Saviour's divinity, Mr. W. concludes thus:

'Dreſt up in theſe appropriated robes of God's ſtate, wearing God's crown, and wielding God's ſcepter; does our Saviour repeatedly exhibit himſelf to our mind's eye. Nor could a particle of theſe high aſſumptions, have been borne by the Jews, have been received by the apoſtles, and have been uttered by our Saviour, if *they* had not expected their Meſſiah to come forward to them, and if *he* had not *therefore* repreſented himſelf to them, with all theſe circumſtances and qualities of divine ſovereignty. This alone can account for our Saviour's conduct, in claiming ſuch grand prerogatives of

power, and claiming them in ſo eaſy and familiar a manner. This alone, too, can account for the behaviour of the apoſtles, in receiving them without amazement. They conſidered them as eſſential parts of that venerable character, which they attributed to our Saviour. And this alone can additionally account, for the demeanour of the Jews under them; hearing them without ſhowing any indignation at the *general* poſitions, even while they ſhowed much at the *particular* application of them to himſelf. They acknowledged them to be the authoritative marks of the great Meſſiah; but thought it blaſphemy in *him* to challenge them, becauſe they owned him not for the Meſſiah.

'Yet we need not reſt the point, merely upon this ſtrong baſis of evidence. We ſee it poſitively aſſerted by the very hiſtory. There the Jews appear expecting their Meſſiah, to be the SON of GOD, and, *as ſuch*, to be EQUAL with GOD, an ASSESSOR with God upon his throne of Heaven, and the grand JUDGE of all the univerſe.

"Thou art," ſays Peter to him, "Chriſt, *the Son* of the living God;" and our Saviour adds in reply, "Bleſſed art thou, Simon Bar-jona, for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven." "I believe," ſays Martha to him, "that thou art the Chriſt, *the Son* of God, which ſhould come into the world." Nathaniel addreſſes him in the ſame ſtrain of compliment, when he breaks out into that ſudden burſt of conviction: "Rabbi, thou art *the Son* of God, thou art THE KING OF ISRAEL." All the diſciples, on his ſucceſsful rebuke of the winds and waves, came to him worſhipping and crying out: "Of a truth thou art *the Son* of God."

Other quotations are added, by which, in Mr. Whitaker's opinion, it is *poſitively ſettled*, that the Jews expected their Meſſiah to be the Son of God, and, as ſuch, to be 'equal with God, an Aſſeſſor with God upon the throne of heaven, and the grand judge of all the univerſe.' Without ſtaying to inquire whether Mr. W.'s premiſes be ſufficient to juſtify ſo *poſitive* a concluſion, we paſs on to other evidence in proof of the ſame point, brought from Jewiſh writings, prior in antiquity to the books of the New Teſtament, or written about the ſame period. Here the author's chief authority is Philo Judæus, whom he himſelf deſcribes as a writer who has ſhewn 'a pleaſing, yet puzzling diſquiſitiveneſs of genius,' who is 'continually affecting a ſtrain of ſubtlety that diſguſts us with injudiciouſneſs, while it ſtrikes us with its ingeniouſneſs,' and whom, on account of his obſcure ſubtlety, he compares to the ſilk-worm, who is 'ſpinning a multiplicity of fine threads out of his own bowels, and is continually burying himſelf in his own web of ſilk.' Through the thick clouds of obſcure language, with which this writer has veiled his ideas, Mr. W. however, perceives 'the bright effulgence of our Saviour's

divinity.' According to Mr. W. the term *Logos*, in the writings of Philo, is the philoſophical denomination of Him, who, in the language of the New Teſtament, is called the Son of God;—and from the manner in which Philo ſpeaks concerning the *Logos*, he endeavours to ſhew that this learned Jew, and conſequently his countrymen, believed him to be 'a derivative Being in the Godhead—a ſecondary ſort of God, a God ſubordinate in origin to the Father of all, yet moſt intimately united to him, and ſharing his moſt unqueſtionable honours—the acting Exiſtence in the original creation of all things—the acting Manager of the world at preſent, or the Providence of God—the oſtenſible, interpoſing, energetic God of the univerſe—the acting God, the deputy, and the equal of God the Father to the Jews, and to all mankind through all ages;—in a word, according to the canonical language of the Nicene Creed, "God *off* God," and "very God *off* very God."—' To eſtabliſh this poſition, many paſſages are quoted from Philo, accompanied with ingenious commentaries to guide the reader's judgment in interpreting them. Of theſe we ſhall give the following ſpecimen. Philo ſpeaking of the immutability of the *Logos*, our author goes on:

'This is ceding a kind of moral eternity to the Logos. But Philo alſo cedes to him a poſitive and phyſical one. We ſee Philo indeed declaring before, that the Father, "*when* he willed to fabricate this viſible world, previouſly configurated out of himſelf" the Logos, as a pattern for it. This ſeems to imply, that the Logos was only juſt a little prior to the exiſtence of the world. But this is only a ſeeming implication. The real import is very different. Philo, like ſome Chriſtian writers ſince who uſe the ſame language, means only the deputation of the Son from the Father, for the creation of the world. This is demonſtrably plain, from his and their language upon other occaſions. Him whom they metaphorically notice, as generated from the Father juſt before he created the world; they actually pronounce to be ETERNAL*. Thus Philo tells us, that Moſes "called the ſoul the image of the Divine

'* See Bull's Defenſio Fidei Nicænæ, Grabe, p. 118—119, 170—171, 190—194, and 278—279; a work, the chief of all Dr. Bull's very capital works in favour of the Trinity, which lies unhappily buried in its manly, generally tranſparent, but occaſionally dark, Latinity, to the leaders of hereſy among us; which therefore that principal leader, Dr. Prieſtley, has in great humility called upon each of his two grand adverſaries, Mr. Badcock and Dr. Horſley, to tranſlate for him into Engliſh; and which, in pure charity to his infirmities, I could wiſh ſomebody to tranſlate, that he may at laſt have the advantage of ſurveying ſo clear, ſo convincing, and ſo ſpirited a compoſition, the faithful ſummary of ancient orthodoxy, and the invincible bulwark of modern.'

and

and the Invisible; considering it to be the approved image, as being substantiated and moulded by the seal of God, of which the character is the *eternal* Logos *." " If we are not yet fit to be thought the sons of God," adds Philo, " we may be at least of his *eternal* image, the most holy Logos †." And Philo at last attributes to him the *very same* eternity, which he attributes to the Father; by stiling him, " the *eternal* Logos of the *everlasting* God ‡.

' Philo accordingly tells us, that " no one ought to swear by God, because he cannot know the nature of God; but it is well, if we are masters of *his name*, which *was that* of the interpreter *Logos*; for *this* Being to us imperfect persons would be *God*, but to the wise and perfect *the First One* ||." " The most noble of things is God," and he adds still more precisely, " and *the second God* is the *Logos* of God §." " Why," he asks in the same language, " does he say this, as of *another God*, " In the image of God made I the man," but not in his own? This was delivered as a very fine and wise oracle. For nothing mortal could be moulded to the image of Him, who is the Most High and the Father of all; but of *the second God*, who is his *Logos* ¶." Philo thus speaks in a style, that may sound to some ears as not theologically just; but that conveys sufficiently to our minds, his ideas of the Divinity (though subordinate) of the Son of God. Nor is it in reality very different, from the *canonical* language of our principal creed; which equally states him, to be " God of God" and " very God of very God." But Philo goes on to repeat the same truth, in different forms. This is of considerable moment, to the weakness of the human intellect.

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' * P. 216—217. Ειπειν αυτην τω Θεω και ορατην εικονα· δοκιμον ειναι νομισας, ασωθεισαν και τυπωθεισαν σφραγιδι Θεου, ης ο χαρακτηρ εστιν αϊδιος λογος.'

' † P. 341. Ει μηπω ικανοι Θεου παιδες νομιζεσθαι γεγοναμεν, αλλα τοι της αϊδιου εικονος αυτου, λογου του ιερωτατου.'

' ‡ Eusebius's Prepar. Evang. p. 190. Λογος—ο αϊδιος Θεου του αιωνιου. The *eternity* of the Messiah was formally announced to the Jews, in this passage of Micah, v. 2.: " But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me, that is to be RULER IN ISRAEL; WHOSE GOINGS-FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING." See this passage appropriated to the Messiah, by Mat. ii. 6.'

' || Philo, p. 99. Εικοτως γαρ ουδεις ομνυσι καθ' εαυτου [αυτου]. ουδε γε ο περι της φυσεως αυτου διαγνωναι δυναται. αλλ' αγαπητον εαν τω ονοματος αυτου δυνηθωμεν, οπερ εν τω ιερωτατω λογω. τελειος γαρ ημων των ατελων αν ειη Θεος. των δε σοφων και τελειων, ο πρωτογονος.'

' § P. 1103. Το δε γενικωτατον εστιν ο Θεος, και δευτερος [not δευτεροι] ο Θεου λογος. So Origen calls the Son " the second God," τον δευτερον Θεον (Bull, p. 232). So also Julian in Cyrill viii. p. 262.'

' ¶ Eusebius, Prepar. Evang. p. 190. Διατι, ως περι ετερου Θεου, φησι του, Εν εικονι Θεου εποιησα τον ανθρωπον, αλλ' ουχι τη εαυτου; παγκαλως και σοφως τω λεχθεντι συνηκται· δυνητον γαρ ην απεικονισθηναι προς τον ανωτατω και πατερα των ολων εδυνατο, αλλα προς τον δευτερον Θεον, ος εστιν εκεινου λογος.'

It adds not to his teſtimony, but it convinces us of his meaning. It augments not the force of the truth, but it increaſes its impreſſion upon our minds and ſpirits. To pure defecated intellect, one ſingle aſſertion would be ſufficient; but to intellects like ours, ſhackled by paſſions, and clouded with prejudices, an iteration of the aſſertion in other language, but to the ſame ſignification, is uſeful, is important, is neceſſary. That the Logos was *eternal*, would be enough to convince us that he was *God*; but yet to find him called *God*, to find him ſo called in different manners and in diſtant paſſages, enhances greatly the conviction. And he, who conſiders the nature of man from what he feels in himſelf, will rather multiply his proofs than abridge their number. "Inviſible," Philo tells us in another place, "and a ſower of ſeed, and a fabricator and divine, is the Logos, who will lie up cloſe to the Father *." This is placing our Saviour, who is ſimilarly avowed in ſcripture to be "he that ſoweth the good ſeed" in the world; exactly as St. John the apoſtle places him, "in the" very "boſom of the Father †." But Philo tells us in another place, what indeed cannot give the Logos a higher rank of honour in nature, but what will more poſitively aſſure him of this. "He that is above theſe," he informs us, "the divine Logos, came not into a viſible form; as being to be compared to none of the ſenſible objects, but being himſelf the image of God, the *moſt ancient* of the univerſe of intellectuals, the neareſt (there being no boundary of diſtinction between them) to the only one who is fixed without falſhood ‡." In a paſſage more obſcure than this, and very diſtant, Philo ſpeaks of a Being "muſical and grammatical, and alſo juſt and ſober, wiſe

* Philo, p. 497. Αοραῖος, και σπερμαλικος, και τεχνικος, και θειος, ὑς λογος, ος προσηκοὐως ανακειτειται τω παλει. That the Logos is called σπερμαλικος, reminds us of Mat. xiii. 37, ο σπειρων το καλον περμα, ὑτιν ο υιος τυ ανθρωπυ. Concerning the laſt clauſe let me obſerve, that the word προσηκοὐως, in its original import, means *coming up to*, and ſo ſignifies as I have rendered it, *cloſe to*. The word ανακειτειται too, which was peculiarly applied at the time (ſee the Greek Goſpels every where) to gueſts lying down on a couch at table, reſtrains προσηκοντως to its *native* ſenſe. And the paſſage immediately cited by the text, coincides with and illuſtrates it completely. See alſo Bull, p. 83, 272, and 274, προσεχεστατη, in a paſſage that at once gives and receives light, to and from the preſent.

† John i. 18. Ο μονογενης υιος, ο ων εις τον κολπον τυ πατρος. "This is exactly what the Jews teach of—the Logos, whom they conceive to have been *in the boſom* of God, and being *ſo* the *Amen*, the *Son*, or (as it is) the *Omen*, the Creator of all things; R. Menach. fol. 1. col. 1—2: where he quotes the moſt authentic authors of the ſynagogue, who agree exactly upon that notion" (Allix's Judgment, p. 332).

‡ P. 465. Ο δ' υπερανω τυτων, λογω θειω, εις ορατην ουκ ηλθεν ιδεαν, ατε μηδενι των κατ' αισθησιν εμφερης ων, αλλ' αυτος εικων υπαρχων θευ, των νοητων απαξαπαντων ο πρισβυτατος, ο εγγυτατω (μηδενος ουτως μεθοριυ διαστηματος) τυ μονυ ο ὑτιν αψευδως αφιδρυμενος.

too

ſoo and manly, the very one only Moſt High, differing nothing from the archetypal idea, by whom theſe many and incredible things were formed *." The Being ſpoken of in the firſt part of this latter ſentence, and characteriſed as " the very one only Moſt High," is plainly the Father; and " the archetypal idea, by whom theſe many and incredible things were formed," we have ſeen before to be the myſtical title of the Logos. Yet the Father is here declared expreſsly, to " differ nothing" from the Logos. In *origination* of exiſtence, the Son " lies up cloſe to," or is " in the boſom of," the Father. He is thus " the neareſt" to him, and there is " no boundary of diſtinction between them." But in the *quality* of his exiſtence, in the *nature* which he thus received by origination from the Father; the Son " differs nothing" from the Father, and the Father " differs nothing" from the Son. They are *ſubſtantially* the ſame, though they are *relatively* different; and the *very next* to each other, *becauſe* they are relatively different, and yet ſubſtantially the ſame. And I ſhall cloſe all my proofs out of Philo on this head, with one that ſeems to cloſe them completely; by declaring the Logos to be ſo ſubſtantially one with the Father, as to be called the One only ſelf-ſufficient God. " Unity," we are informed, " cannot by nature receive either addition or ſubtraction, being the image of *the only full God*; for the other things are ſoft in themſelves, and, if ever they have been even ſtiffened, they are *kept together* by the divine *Logos*; for *he* is the *glue* and *bond*, who *hath filled all things out of his eſſence*; but *he*, who formed the *connexion* and *contexture* of every thing, is properly *full of himſelf, not needing any other at all* †."

In peruſing the preceding quotation from Philo, with its illuſtrations, our readers may poſſibly (as we confeſs to have been the caſe with ourſelves,) be like poor Alma,

" The more ſhe reads, the more perplext,
" The comment ruining the text."

Leaving the text and commentary to the reflections of the learned reader, we ſhall only aſk, whether, ſince it is acknowleged that Philo ſtudied philoſophy in the ſchool of Alexandria, it be not at leaſt as probable, that he borrowed the term *Logos*, and his leading ideas and language on the ſubject, from the Hebrew ſcriptures? If ſo, the writings of this ſubtle Jew afford no *proof* that the Jews, before the time of our Saviour, were believers in the doctrine of the Trinity, nor even in the

* P. 1067. Αυτο δε τελο το μυσικον και γραμματικον, ετι δε δικαιον και σωφρον, φρονιμον τε και ανδρειον, εν αυτο μονον το ανωλατω, μηδεν ιδιας αρχετυπε διαφερον, αφ' ε τα πολλα και αμυθητα εκεινα διεπλασθη.'

† P. 506—507. Μονας δε ειλε προσθηκην ειλε αφαιρεσιν δεχεσθαι πεφυκεν, εικων ων τε μονε πληρες θεε. χυνια γαρ τα τε αλλα εξ εαυτων· ει δε πε και πυκνωθειν ειη, λογω σφιγγεται θειω· κολλα γαρ εςι και δεσμος ειλε, τα παντα της υσιας εκπεπληρωκως. Ο δ' ειρας και συνυφηνας εκαςα, πληρης αυτος εαυτε μοιριως εςιν, ε δεηθεις ετερε τοπαρχπαν.'

*derived divinity* of their Meſſiah. The learned world need not to be informed (though Mr. W. ſeems to wiſh them to forget,) that *Philo platonized.*

Mr. W. cites, as authorities in the preſent queſtion, the book of the Wiſdom of Solomon; a paſſage from Epicharmus quoted by Clemens Alexandrinus and Euſebius; the Sybilline Prophecies, as they appear in Virgil's Pollio; the ſecond book of Eſdras, the Teſtaments of the Twelve Patriarchs, (firſt brought into Europe in the thirteenth century, and printed in Paris, 1549,) the book of Baruch, and Euſebius's *Preparatio Evangelica*. Mr. W. quotes paſſages from each of theſe books, and comments on them to prove that the Jewiſh theology, like the Chriſtian, was founded on the principles of the Godhead of the Saviour; and it is pronounced, as the deciſive and demonſtrative reſult, that 'the original opinions of the Jews all fixedly centered in the belief of a Trinity in the Godhead.'

The way being thus prepared, the author proceeds to ſhew that the Jews, who, till the time of Chriſt, had continued to worſhip 'a God of three perſons in one ſubſtance, and the ſecond of theſe perſons as peculiarly the Lord of Nature and the God of their nation,' on a ſudden, at the beginning of the ſecond century, forſook their ancient creed, and took up a new belief in the mere humanity of their Meſſiah; and that the monſter, Arianiſm, thus generated among the Jews, was afterward tranſmitted by them to Chriſtians and Mohammedans.

Mr. W. ſpeaks of a certain point of time which was the grand pivot of the Jewiſh faith; on which a revolution was performed, of ſuch a magnitude as to change the whole poſition of the globe, as it were, and totally to invert the poles of it. His main proofs, in ſupport of this *ſudden change*, are taken from the dialogue of Juſtin Martyr with Trypho the Jew, written about the year 155; in which Trypho is introduced as maintaining the doctrine of Chriſt's pre-exiſting divine nature, to be not only paradoxical but fooliſh, and as declaring that the Jews *all* expected Chriſt to be born a man off men. The cauſe of this *wonderful* change in the opinions of a whole nation of Jews, by which they at once caſt down their Meſſiah from the throne of the Godhead to a ſtate of ſimple humanity, is thus explained:

'So evidently had the Jews *then* [in the time of Juſtin Martyr,] made a grand turn in that prime principle of theology, which they had profeſſed for ſo many ages before. The turn indeed is an amazing one. They had veered round the whole compaſs of their belief, in this point; and the needle now ſtood pointing to the oppoſite pole. And as this had been effected, no doubt, by a gradual

dual advance of variation; ſo was that variation, we may be ſure, produced by the concuſſions which their faith received from the aſſaults of the Chriſtians. In the violence of their oppoſition to the Chriſtians, and in the animoſity of their zeal againſt theſe *new* profeſſors of *their own* theology, they abandoned their theology, in order to be diſſimilar to them. With the natural trepidation of minds, that have more of paſſion than principle within them; they precipitately ran from *them* and from *themſelves*, at once.

'But, beſides this general reaſon, they had a peculiar one of their own. They would feel moſt forcibly the ſtrong reproach of the Chriſtians againſt them, derived from the Divine Nature of their Meſſiah. They had crucified him, when he came to them. They had thus crucified the Son of God, the God of their fathers and of themſelves. This crucified perſonage the Chriſtians had now received for *their* God, denominating themſelves from his Greek appellation of Meſſiah, and diſcriminating themſelves by the *adoration* of his Divinity. And, in order to eſcape from this horrible imputation, the Jews were impelled by every ſenſe of ſhame, and inſtigated by every principle of paſſion, to alter the tone of their belief in this point, and to deny what they had ſo long acknowledged. They thus retired from the holy ground, on which they and their fathers had ſtood poſted for ſo many ages; and fell back to new ground, that bordered on the very region of infidelity.'

Whether it be not more probable that the faith of Trypho had always been the faith of the Jews, except ſo far as it had been corrupted by Gentile philoſophy, than that ſuch a ſtrange and unparalleled revolution in national faith ſhould have taken place within a ſhort ſpace of time, from a cauſe, the very exiſtence of which is problematical, we leave the reader to determine; and ſhall follow our author in his application of a point, which he has made out ſo much to his own ſatisfaction.

Mr. W. accumulates quotations to prove, that the Chriſtians of the firſt and ſecond century acknowleged Chriſt's divinity; and he thence infers, that the Jews ſeparated from them into Unitarians. To corroborate this inference, he next endeavours to ſhew that the Jews at firſt mutilated their own ſcriptures, in order to get rid of ſeveral paſſages, which moſt expreſsly declared the divinity of the Meſſiah; and he aſſerts, that, in the ſecond century, 'with a bold and daring range of impiety, they ſuperſeded their whole code of ſcripture at once, by the formal introduction of their written Caballah, in order to elude the poſitive declarations of God about their Meſſiah by ſome inſolently alledged traditions of men.'—The Arianiſm of the Jews at the time of our Saviour being thus eſtabliſhed, he goes on to aſſert that both Mohammedans and Chriſtians were indebted to the Jews for this hereſy. With reſpect to

Mohammed, he inſiſts at large on his ignorance, and on the groſs contradictions of his Koran, in order to prove that he muſt have been indebted to foreign inſtruments in this work of impoſition; and on the authority of a Dominican Friar, who viſited Bagdat in 1210, he aſſerts that the firſt and foremoſt of his aſſiſtants, Abdia Ben Salon, was a Jew; (afterward called by Mohammed, Abdollah Ebn Salem;) who, for ten years together, firſt wrote all the pretended revelations of the prophet. To this ſource, he refers every appearance of Arianiſm in the Koran, and concludes this part of his argument as follows:

'In this manner has the ſpirit of Arian Hereſy, ſucceſſively marked the two grand ſyſtems of Judaiſm and the Koran, throughout their whole ſubſtance. It began with the Jews, and was taken up by the Mahometans. It was the ſpurious child of Judaiſm, and became the adopted brat of Mahometaniſm. And it now remains an evidence of Jewiſh perverſeneſs, a proof of Mahometan ſtupidity; a defection from the Law, a rebellion againſt the Goſpel; and only then in its proper and natural place, when it is united with the glaring contradictions, with the wild blunders, with the naked ſenſualities, and with the licenſed perjuries, of the Koran.'

To account for the introduction of Arianiſm among the Chriſtians, Mr. W. ſuppoſes the Sadducees, during the time of our Saviour, to have been tinctured with Socinianiſm; and he imagines that their hereſy, meeting with the orthodoxy of the Phariſee, and forming a middle kind of ſyſtem, produced Arianiſm even in the days of our Saviour; which gradually ſpread, till the whole nation of the Jews became Arians.

'Nor did their Arianiſm (adds the author) ſtop here. At firſt it "aroſe a little cloud out of the ſea, like a man's hand." But in a ſhort time "the Heaven was black with clouds and wind, and there was a great rain." All the Jewiſh horizon was involved in the gloom. It even ſpread a deep ſhade of darkneſs, over the Chriſtian. Before the end of the firſt century, as we have already ſeen, this hereſy had already infected the Jews very deeply. Before the beginning of the ſecond, as we ſhall immediately ſee, it was conveyed by the Jews to the infant church of the Chriſtians. The FIRST Arians that ever exiſted under the Goſpel, were two JEWS. And their names have been conſigned to an infamous immortality, for the fact; EBION and CERINTHUS.'

On the nature of the hereſy of theſe two Jews, whom Mr. W. calls the Caſtor and Pollux of Arianiſm, he expatiates at large, to prove that they were not Socinians, but Arians. He alſo quotes many paſſages from the orthodox Chriſtian Fathers, in which, Arianiſm is branded as the offspring of Judaiſm.

In concluſion, Mr. Whitaker traces the progreſs of Arianiſm to the preſent time; induſtriouſly loads with cenſure ſeveral great

great names, particularly Clarke and Chillingworth; declaims, with much indignation, againſt modern Socinians; and adds a prayer to the *Logos*.

Having mentioned Dr. Prieſtley's opinion concerning the plenary inſpiration of Chriſt and his apoſtles, he proceeds:

'The only excuſe which can be made, for ſuch a Deiſtical flight of impiety, is what I have pleaded in favour of Mr. Whiſton; what is ſeemingly ſuggeſted to us here, by the Doctor's overleaping all the intermediate operations of his own mind, coming at a bound to the concluſion, and even ſpeaking of this as known to be adopted and avowed before, when no adoption appears, and no avowal is noticed; and what, I would fain hope, will prove a valid excuſe in that day, when the Inſulted Saviour ſhall become an Avenging Judge, and an eternity of fortune ſhall be ſuſpended on his tongue. At leaſt the Doctor has, with a melancholy uſefulneſs to the whole world of Chriſtianity, ſhown us the regular progreſs of Arian infidelity *conſummated* in his own hiſtory; and appears before us at this moment a ſtriking and ſolemn evidence himſelf, that to deny the Divinity of our Saviour, does, by the neceſſary impulſe of endeavouring to vindicate the denial, by the judicial curſe of God upon the redoubled impiety, and by a precipitate gradation of abſurdity from both, draw the mind at laſt to deny the very inſpiration of all our ſcriptural writers, to deny even the very inſpiration of our grand and oral Teacher Himſelf, and conſequently to charge BOTH, with FOLLY and with FALSHOOD in their inſtructions; ſo to ſhelter finally from refutation, in the blaſphemies of Judaiſm, of Heatheniſm, and of Hell.'

We truſt, for the honour of Chriſtianity, that there are few of its friends, who will be able to read theſe ebullitions of uncharitable zeal, without perceiving how groſsly inconſiſtent they are with the ſpirit and doctrine of him who ſaid, "Judge not, that ye be not judged."

Of the prayer addreſſed to the *Logos*, under the character of the guardian God of our religion, the great Subſtitute of God the Father, the following is the concluſion:

'Thus acting, O Lord our Saviour, we ſhall be "fighting that good fight of faith," which one of thy apoſtles, the favourite of them all, and the very apoſtle of Love himſelf, has been fighting before us. We ſhall be contending, like him, againſt the CERINTHUSES of the preſent day. Nor ſhall the poor and cold ſpirit of our meanly philoſophical times, damp the ardours and check the exertions of our zeal; in this Chriſtian, this Apoſtolick conteſt. No! With thee for our Patron, our Benefactor, and our God; and with thy majeſtically amiable St. John, for our example and pattern, we will riſe above the puny effeminacy of modern faith, and mount up into the bold and manly tone of primitive deciſiveneſs. We will diſdain alike the Phariſaick contumacy, and the Sadducean Arianiſm, of the Jews, their rejection of thee for their Meſſiah, and their denial of thee for their God. We will alſo diſdain the borrowed

borrowed Arianiſm, of the ſimple and Judaical Mahometan, and of ſome Judaical and Mahometan Chriſtians among ourſelves. And we ſhall thus unite with thy Church exiſting in all ages upon earth, and with thy Church hereafter to exiſt through all eternity in heaven; ſaying, "UNTO THEE THAT DIDST LOVE US, AND WASH US FROM OUR SINS IN THY OWN BLOOD, AND HAST MADE US KINGS AND PRIESTS UNTO GOD AND THY FATHER, TO THEE BE GLORY AND DOMINION FOR EVER AND EVER. AMEN."

Through the whole of this work, the author has ſhewn himſelf not only an eloquent writer, but, as on former occaſions, an able maſter in the art of *conjectural reaſoning:* but we very much doubt whether the public will be of opinion, that the leading conjecture, on which his whole argument turns, is ſufficiently probable to juſtify the character which he *modeſtly* gives of his work, as 'a train of hiſtorical argumentation, at once novel in its direction, comprehenſive in its ſcope, and deciſive in its efficacy.' DEDICATION.

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ART. IV. *Sermons, chiefly intended to promote Faith, Hope, and Charity.* By Viceſimus Knox, D. D. 8vo. pp. 510. 6s. Boards. Dilly. 1792.

ON the obvious principle, that popular addreſſes ſhould be adapted to the comprehenſion, and ſuited to the characters and circumſtances, of the multitude, it has been, for many years paſt, the common practice of the more judicious and moderate of our Engliſh clergy, to decline, in their pulpit-diſcourſes, (ſo far at leaſt as was conſiſtent with eſtabliſhed forms,) the diſcuſſion of myſterious and controverted points of faith, and to inſiſt chiefly on the plain duties of religion and morality. Inſtead of confounding the underſtandings of their hearers with the ſubtle diſtinctions of ſcholaſtic theology, or bewildering them in the maze of fanaticiſm, they have brought their doctrine "home to men's buſineſs and boſoms," and have made their ſermons practical leſſons on the conduct of life.

In this uſeful ſpecies of compoſition, of which ſo many excellent examples have been produced in the Engliſh language, from the days of Barrow and Tillotſon to the preſent time, few writers are more *capable* of excelling than Dr. Knox. His Eſſays, which have now been for ſeveral years before the public, are well known to contain many excellent moral pieces, in which the moſt uſeful topics are diſcuſſed with great ſolidity of judgment and ſtrength of language; and in the diſcourſes which he has now preſented to the world, where he confines himſelf to ſubjects purely practical, he diſcovers a happy talent of cloathing ſimple truth in an agreeable dreſs, and of inculcating

cating important duties in an animated ſtrain of popular eloquence. As a ſpecimen, we quote a paſſage on the neceſſity of moderation in enjoyment:

'Haſt thou found honey? eat ſo much as is ſufficient for thee. The text does not require thee to throw it away, or to abſtain from the enjoyment. It commands thee to eat, and to eat till thou art ſatisfied. There have been gloomy moraliſts and auſtere teachers in religion, who have forbidden pleaſure as inconſiſtent with virtue. But ſuch prohibitions are often the effects, either of folly, hypocriſy, or enthuſiaſm. The text ſays, *eat*; eat with moderation. So ſays reaſon; and happy would it be, if the united voice of reaſon and religion could be heard and obeyed in the eager enjoyment of pleaſure, and worldly opulence. Pleaſure loſes its eſſence, when purſued beyond a certain boundary; and proſperity ceaſes to confer happineſs, when the inſatiable mind thirſts after more, inſtead of acquieſcing in the profuſion which it has already obtained.

'In the early age of youth, the world appears with the grace of novelty. The ſenſes are ſtrong and lively. Things are perceived in their fulleſt beauties. The young and inexperienced imagine, that the enjoyment is without end, and without alloy. They little think, and ſeem unwilling to learn, that the beſt method of prolonging and exalting their delights, is to moderate their deſires, and to taſte them ſparingly. The leſs frequent the indulgence, the greater the delight.

'Let us ſuppoſe a common caſe, that of a young man, juſt entered on the poſſeſſion of an ample fortune. Like the prodigal ſon, he reſolves to ſpend his inheritance in the purchaſe of pleaſure. Unhappily, he is unacquainted with the nature of true and permanent pleaſure. He has found himſelf poſſeſſed of a ſtore of honey, and he is determined to ſatiate his eager appetite by unlimited indulgence. He ſays to his ſoul, thou haſt much goods laid up for thee; *eat, drink, and be merry.* He looks round for companions; for ſolitary indulgences afford him but little delight. He is commendable in deſiring to ſhare with others the honey which he has found, but whom does he ſelect? Not thoſe who are remarkable for the goodneſs of their characters and their exemplary conduct; but the looſe, the profligate, the libidinous, the drunkard, and the glutton. Theſe, indeed, ſeek his acquaintance, and find, from a ſimilarity of taſte, an eaſy acceſs. They, on their part, furniſh noiſy converſation, and ſubjects of coarſe mirth; and he, on his part, pays the expences of the banquet. Riot and debauchery begin their reign. Reaſon and modeſty are immediately diſcarded. A few years paſs without thought, for noiſe and exceſs diſpel all anxiety: but this ſtate is very far from a pleaſant one; and, if it were, it would be of very tranſient duration. For expences continued, inevitably occaſion diſtreſs. The creditor will not be ſatisfied with promiſes; but the debtor by this time has nothing elſe to pay. He has this alternative. He muſt loſe his liberty, or leave off his expenſive amuſements, or go into voluntary exile. His honey is all conſumed; the companions who were attracted by its

ſweetneſs

ſweetneſs are gone; and he is left to ſuck the bitter dregs in ſolitude and obſcurity.

'Had he duly attended to the wiſe precepts of Solomon, his honey might have furniſhed him with ſweets during his life! Much of it might have been given to the poor, and much remained as an inheritance to his children. But he was not contented with eating only what was ſufficient. Like the voracious and impure animal, which has ever been an emblem of gluttony, he muſt ſurfeit himſelf with food, and wallow in that which was intended to afford him a pure, a ſweet, and a wholeſome repaſt.

'There are others who have arrived at a ſtate of proſperity on a ſudden, by the death of a wealthy relation, or by one of thoſe unexpected events, which, in the language of the world, are called good fortune. They have found honey. Their joy is great. They are inclined to believe, that all the ills of life which they have hitherto experienced, and many of which were the lot of human nature, are ſuch as will be removed or mitigated by the poſſeſſion of affluence. With this perſuaſion, it is no wonder that they triumph. Their exultation is however unbounded, and therefore inconſiſtent with the exerciſe of diſpaſſionate reaſon and diſcretion. They alſo, like the prodigal ſon whom I have juſt deſcribed, are of opinion that the ſtock of ſweets is inexhauſtible. They enter on life on too expenſive a plan. Debts accumulate, and trouble ſprings up, where they flattered themſelves they ſhould find nothing but pleaſure. Diſappointed in proſperity, and perhaps reduced to their original indigence, they at laſt ſubſcribe, with ſincere regret, to the opinion of Solomon, which declares, *that all is vanity and vexation.*

'But had they eaten only as much as was ſufficient, and uſed their opulence without abuſing it, it would have contributed to ſweeten life, for which gracious purpoſe it was deſigned by him who beſtowed it.

'Many are incapable of bearing any ſudden increaſe of worldly honours or advantage, ſo that it is the mercy of Providence which keeps them in the condition out of which they are ſo anxious to emerge. If they ſhould find that honey which they ſolicitouſly ſeek, they would eat till they deſtroyed themſelves by repletion.

'Every man has it in his power to find honey, or rather to make it; for what is contentment? As the philoſopher's ſtone was to turn baſer metals into gold, ſo contentment poſſeſſes a power of turning even bitter things into ſweet, of giving that, which without it might be deemed inſipid, a pleaſant taſte. We cannot ſubdue things to our own minds, but we can ſubdue our own minds to the condition of things. Even out of poiſonous flowers, a contented mind can, like the bee, extract a delicious flavour. And there is this advantage attending the honey extracted by a contented mind; it is of that pure ſort which never becomes ſour, nor inſipid, nor bitter, by the operation of external accidents.'

Admiring, as we do, our author's talents for moral inſtruction, we muſt be allowed to expreſs ſome regret, that he has, as we conceive, diminiſhed the uſefulneſs of his diſcourſes, by mixing

mixing metaphyſical dogmata with the ſimple doctrines of practical religion. Not ſatisfied with exhorting men to the practice of virtue on the ground of thoſe univerſal principles in which all ſects are agreed,—the moral perfections and government of God, and the expectation of a future ſtate of retribution,—Dr. Knox inculcates the belief of certain myſteries, as the only ground of Chriſtian obedience and Chriſtian hope. Religious faith, according to him, in order to 'afford poor human nature a balm for the wounds of the heart,' muſt comprehend a dependence on the divinity of Jeſus Chriſt. He ſpeaks of the third perſon in the Divine eſſence as *deputed* by our Saviour, (p. 51.) to remain with us for ever, to live in our boſoms, a warm, active principle of religious life. He alſo holds the belief of the exiſtence of Satan to be ſo eſſential a part of the Chriſtian faith, that whoever denies it muſt at the ſame time reject the goſpel (p. 402.).

Notwithſtanding our author's zeal for the orthodox belief, he takes little pains to repreſent the grounds on which it reſts, and ſeems much more inclined to encourage implicit faith than rational inquiry. On ſome occaſions, indeed, he repreſents it as the duty of every rational mind to employ itſelf in the ſearch of important truth: he exhorts men not to reject Chriſtianity without examination, and he admits that the knowlege of the Chriſtian ſyſtem, like other knowlege, is to be acquired by inveſtigation:—but he ſpeaks, with a mixture of contempt and indignation, of thoſe who, in conſequence of their reſearches, have attempted to propagate opinions concerning the perſon of Chriſt, different from thoſe commonly received. He repreſents it as an injury to mankind, to lower our Saviour in the opinion of his followers, even on the ſuppoſition of our paying him higher honours than he might poſſibly claim. (Advertiſement, p. vii.) He diſcourages the peruſal of ſuch books as oppoſe eſtabliſhed ſyſtems, and continually pours forth vehement invective againſt their authors, the modern philoſophers and correctors of prejudice, as governed by no better principles than pride and levity (p. 184. 329.); as in their hearts bad men (p. 95.); and, in ſhort, as the apoſtles of the devil (p. 418.).

Speaking of the ſacrament, the author cautions the pious Chriſtian, (p. 216.) againſt too anxious a curioſity in examining this or any other holy inſtitution, which contains in it ſomething of myſtery; and pronounces it the ſafeſt method to acquieſce in all received practices and opinions, which do not evidently contradict both reaſon and ſcripture. He commends the wiſdom of Socrates in paying a great reſpect to the religion of his country, and in not attempting to explode ſuch

popular errors, as were attended with no malignant influence on human happineſs (p. 335.).

How can ſuch doctrine as this, it may be aſked, be reconciled with the apoſtolic precept, "prove all things." If the Chriſtian be to take up his religion on truſt, without a full diſcuſſion, wherein does his faith in Chriſt differ from that of the Muſſulman's faith in Mohammed? To diſcourage free inquiry, is certainly not the way to increaſe the number of *rational Chriſtians*.

The principal ſubjects treated in this volume, which contains twenty-three ſermons, are the following: The riſing Generation exhorted to adopt the Religion of their Forefathers, and not to fall into faſhionable Irreligion or Infidelity: Againſt Deſpair and Suicide: Perſeverance in the Religious Principles taught in Youth, and particularly in Faith and Hope: Good Intentions the leaſt fallible Security for Good Conduct: On Conformity to Faſhion, and the Cuſtoms of the World: On ſeeking a Remedy for Sorrow, in Vice and Diſſipation: The Duty of preventing Evil by actual Coercion, as well as by Advice and Remonſtrance: On purſuing viſionary Schemes of Happineſs: The Pride of human Learning and falſe Philoſophy, a great Obſtacle to the Reception of Chriſtianity: The Wickedneſs and Miſery of Envy and Contention: Moderation neceſſary to all ſolid and durable Enjoyment: Happineſs to be found rather in the Enjoyment of Health and Innocence, than in the ſucceſsful Purſuits of Avarice and Ambition: On the Duties of the Preacher and the Hearer, &c. &c.

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ART. V. *A Topographical Deſcription of the Weſtern Territory of North America*; containing a Succinct Account of the Climate, Natural Hiſtory, Population, Agriculture, Manners and Cuſtoms, with an ample Deſcription of the ſeveral Diviſions into which that Country is partitioned, and an accurate Statement of the various Tribes of Indians that inhabit the Frontier Country. To which is annexed, a Delineation of the Laws and Government of the State of Kentucky. Tending to ſhew the probable Riſe and Grandeur of the American Empire. In a Series of Letters to a Friend in England. By G. Imlay, Captain in the American Army, and a Commiſſioner for laying out Land in the Back Settlements. 8vo. pp. 247. 4s. ſewed. Debrett. 1792.

CAPTAIN Imlay, whoſe intimate knowlege of the interior parts of North America appears in every page of his work, repreſents the weſtern parts of America as an elyſium, that invites ſettlement by all the indications of future happineſs and proſperity. In attending to the American writers, however, we conſtantly perceive them deſcribing uncultivated nature, as the

ancient poets deſcribed the golden age, and as poets of our own time delineate paſtoral ſcenes, in which the nymphs and ſwains, with their way of life, appear the very contraſt of every thing of the kind that comes under our knowlege. We had an ample ſpecimen of this ſort of painting in St. John's American Farmer's Letters *; and however romantic and beautiful, a country, freſh from the hand of Nature, may appear in ſuch repreſentations, to invite emigrants, we muſt read with cautious diſcrimination, as we well know that many ſituations are more delightful to viſit than as reſidences; and we find that there is a ſpecies of adventurers, who are conſidered as very uſeful harbingers to prepare this wilderneſs for the regular civilized farmer:

'Upon the arrival of emigrants in the country, they generally take a view of that part which it is their object to ſettle in, and according to their circumſtances or calling, fix upon ſuch a ſituation as may appear eligible for their buſineſs. But as the greater proportion of the emigrants who come to this country are huſbandmen, I ſhall only take notice of their manner of proceeding and ſettling a farm. Land is to be purchaſed in every part of the country: the prices are various according to the improvements there may be upon it, its quality, and local ſituation; the general price of land with ſome improvements is from 12 s. to 15 s. per acre. Plantations with orchards and other improvements, may be purchaſed from 1l. to 1l. 5s. per acre; good land without improvements may be purchaſed from 1s. to 8s. per ditto, which price will be according to its rate or quality and ſituation.

'Remember, I take notice only of the ſettled country, as I apprehend no European would be hardy enough to form a ſettlement in a wilderneſs, which will be left for the Americans, who, no doubt, from habit, are beſt qualified for that ſort of buſineſs. Indeed there is a number of people who have ſo long been in the cuſtom of removing, farther and farther back, as the country becomes ſettled, for the ſake of hunting, and what they call range for their cattle, which is that of their feeding upon the natural graſs, ſo that they ſeem unqualified for any other kind of life. This is favourable to the ſettling a wild and infant country; and no doubt this diſpoſition will laſt (with ſome) as long as there is left a wilderneſs in America. It is however certain, that is advantageous to ſociety which will be bettered, and not injured by theſe peculiar habits, ſo long as they have new countries to people: for this adventurous ſpirit tends to accelerate the propagation of domeſtic animals of every ſort.'

We have the following general view of the weſtern frontier of the American ſettlements:

'The weſtern limits of the federal empire are bounded on the north by the lakes, Ontario, Erie, St. Clair, Michegan, Superior,

* See Rev. vol. lxvi. p. 401, &c.

and

and the lake of the wood; to the weſt by the Miſſiſſippi; and extending as far ſouth as the Natchez, or lat. 32 deg. then is bound by the Floridas to the ſouth. What is called the weſtern territory lies on this ſide of the Allegany mountain, within theſe limits.

'Here is found all the variety of ſoil and climate neceſſary to the culture of every kind of grain, fibrous plants, cotton, fruits, vegetables, and all ſorts of proviſions. The upper ſettlements on the Ohio produce chiefly wheat, oats, barley, rye, Indian corn or maze, hemp and flax. The fruits, are apples, pears, cherries, peaches, plumbs, ſtrawberries, raſberries, currants, gooſeberries and grapes; of culinary plants and vegetables, there are turnips, potatoes, carrots, parſnips, cymbiline or ſquaſh, cucumbers, peaſe, beans, aſparagus, cabbages, brocoli, celery and ſallads; beſides which there are melons and herbs of every ſort. The proviſions conſiſt of beef, pork, mutton, veal, and a variety of poultry, ſuch as ducks, Muſcovy ducks, turkeys, geeſe, dunghill fowls and pigeons. The ſuperfluous proviſions are ſold to the emigrants who are continually paſſing through thoſe ſettlements, in their route to the different diſtricts of country, and which I have enumerated. Some conſiderable quantity of ſpirits diſtilled from rye, and likewiſe cyder, are ſent down the river to a market, in thoſe infant ſettlements where the inhabitants have not had time to bring orchards to any perfection, or have not a ſuperfluity of grain to diſtil into ſpirits. The beef, pork, and flour are diſpoſed of in the ſame way. The flax and hemp are packed on horſes and ſent acroſs the mountain to the inland towns of Pennſylvania and Maryland, and (as I hinted in a former letter) in a few years when grazing forms the principal object of thoſe ſettlers, they will always find a market for their cattle at Philadelphia, Baltimore, and Alexandria.

'Theſe ſettlements might produce a conſiderable quantity of ſugar, but hitherto what they have made has ſerved for little more than home conſumption, as every part of the back country from lat. 42 to 36° produces an abundance of the ſugar maple-tree as would be equal to furniſh ſugar for the inhabitants of the whole earth: and to ſend it to any of the market towns on the Atlantic, is too far to be profitable until the canals of the Potowmac ſhall have been finiſhed. That country produces alſo all the pot-herbs which are common in Europe: ſeveral kinds of nuts grow in the foreſts, ſuch as cheſnuts, hickory, and black walnuts. The mountains, hills, and uninhabited parts abound in deer, wild turkeys, and a ſpecies of grouſe which are called by the Americans promiſcuouſly partridge or pheaſant. There is an abundance of wild fowl, as is indeed the caſe in every part of the weſtern country: to enumerate theſe could prove neither amuſement or inſtruction.

'Linen and woollen cloths, leather, and hats, for home conſumption, are manufactured with conſiderable ſucceſs. The two firſt articles are only made in families for their own uſe; but the latter are made by men of profeſſion in that buſineſs, and are of a quality that would not diſgrace the mechanics of Europe. Blackſmith's work of all ſorts, even to making fire arms, is done there; as alſo cabinet work, wheel-wright, mill-wright, houſe carpentry, joinery,

joinery, ſhoe-making, &c. &c. in ſhort, all the trades immediately neceſſary to the promotion of the comforts of new ſettlements, are to be found here.

'After paſſing to the ſouthward of lat. 40 deg. the climate becomes favourable to the culture of tobacco. It will, no doubt, grow farther to the north; but neither its flavour is ſo aromatic, or the crop ſo certain or productive. Indeed the farther ſouth tobacco grows, generally the finer its quality: hence it is, that the ſaegars of Cuba are ſo much admired for their pecular ſcent, and the Oroonookoo for its mildneſs. However, this is of little conſequence to any country, as it is certain no cultivation is ſo pernicious to the ſoil, and of ſo little real advantage to the cultivator. It continually impoveriſhes the land; and every additional ſeaſon, inſtead of producing riches to an eſtate, tends to beggar it: every veſtige of its growth is miſery and devaſtation, and no ſoil, but one as prolific as that of the Nile, would be capable of producing it for any length of time, according to the ſyſtem which has been purſued in Virginia and Maryland. However the whole of Ohio and Miſſiſſippi country below lat. 40 deg. is perhaps better adapted to produce tobacco in quantity than any other country upon the face of the globe.

'Kentucky produces, beſides tobacco, all the different kinds of grain, which I have deſcribed, in the upper ſettlement; all the fruits, with the addition of apricots and nectarines; theſe and peaches grow here to very great perfection, particularly when planted upon a light ſoil, which ſhould always be the caſe when it can be found; but however extraordinary it may appear, it is not often the caſe in this diſtrict of country.

'Thoſe culinary plants, vegetable, &c. I have enumerated above, are produced in the whole weſtern country. In ſome parts they grow to greater perfection than in others, as in this the cucumber, turnips, peaſe, and many others are much finer than I ever ſaw them any where beſide. The cantilope melon is only to be equalled by thoſe in Perſia. We are not at the trouble and expence of forcing. Every thing put into the ground of the vegetable kind, grows in a moſt wonderful manner.

'The ſoil is uncommonly favourable to hemp and Indian corn. I have known 12 cwt. of the former produced from an acre of ground, and as much as 100 buſhels of the latter. This has not only been done from an uncommon fertile ſpot; but there are large bodies of land adjoining, which are equally prolific. I believe, that, were I to mention upon an average the produce of the whole country, it would be found to be nearly as follows:

| | |
|---|---|
| Hemp per acre - | 800 cwt. |
| Indian corn, or maze, ditto - | 60 buſhels. |
| Wheat, ditto - - | 30 ditto. |
| Barley, ditto - - | 40 ditto. |
| Oats, ditto - - | 50 ditto. |
| Clover and timothy graſs, ditto | 25 cwt. |

'Beſides hemp and flax for manufacturing, cotton is cultivated with conſiderable ſucceſs, particularly in the ſouthern parts of the

State and Cumberland; and, no doubt, in a few years, when our ſettlements extend to the Natchez, cotton will be produced in as great perfection as in the Eaſt or Weſt Indies. No ſoil or climate can be more congenial to this plant than the regions on the lowermoſt parts of the Miſſiſſippi. We have it in our power to promote the culture of ſilk alſo. The mildneſs of the climate and the great quantity of the mulberry trees, which are every where interſperſed in our foreſts, renders this matter extremely eaſy; but how far this will be politic, when the uſe of ſilk is going out of faſhion, is a matter that requires ſome conſideration. Cotton has ſupplied its place, and its ſuperior excellence, I apprehend, will always make it a more profitable manufactory.

'The growth of wool will form an important conſideration with us. The plains I have deſcribed, extend quite to the mountains, ſo that ſheep here may have every advantage which the flocks of Spain enjoy. If we can form any idea from the ſamples of wool produced in many parts of the country, we may conclude that our moſt ſanguine expectations will be fully anſwered.

'The buffalo are moſtly driven out of Kentucky. Some are ſtill found upon the head waters of Licking creek, Great Sandy, and the head waters of Green river. Deer abound in the extenſive foreſts; but the elk confines itſelf moſtly to the hilly and uninhabited places.

'The rapidity of the ſettlement has driven the wild turkey quite out of the middle countries; but they are found in large flocks in all our extenſive woods.

'Amidſt the mountains and broken countries are great numbers of the grouſe I have deſcribed; and ſince the ſettlement has been eſtabliſhed, the quail, by following the trail of grain which is neceſſarily ſcattered through the wilderneſs, has migrated from the old ſettlements on the other ſide the mountain, and has become a conſtant reſident with us. This bird was unknown here on the firſt peopling of the country.

'There is a variety of wild-fowl in every part of this State, particularly teal, and the ſummer duck. The latter breeds with us. Its incubation is always in temperate climates, which is the reaſon of its being called the ſummer duck.

'The productions of Cumberland are nearly the ſame as thoſe of Kentucky. The quality of tobacco is perhaps ſomething better; but the climate being conſiderably warmer, it is not ſo favourable to wheat and barley, nor does graſs grow there ſo luxuriantly as with us.

'The country below Cumberland ſoon becomes warm enough for indigo and rice; and perhaps theſe articles, in a few years, will be cultivated on the Miſſiſſippi with as much ſucceſs, if not more, than they ever were in South Carolina or Georgia; particularly the former, as the ſoil on the Miſſiſſippi is infinitely more luxuriant than any in the Carolinas. Some eſſays were made in this buſineſs, previous to the late war, but the object was abandoned in the deſtruction of the ſettlement I mentioned in a former letter, made below the Natchez.

'Orange,

'Oranges, and other tropical fruits, grow at the Natchez, and ſome diſtance above, to conſiderable perfection. There are a variety of nuts which grow both in Kentucky and Cumberland, ſome of which are common to both; the moſt remarkable of which is the Pacane; but as they have all been noticed, both by Carver and Jefferſon, I ſhall refer you to them for their particular deſcriptions and properties. Grapes, plumbs, gooſberries, and ſtrawberries, grow alſo ſpontaneouſly in the ſouthern parts of Kentucky, and in moſt parts of Cumberland.

'The produce of the weſtern country will be nearly the ſame in the ſame parallels of latitude throughout; ſo that comparing my imaginary States, with the ſettled country ſouth-eaſt of the Ohio, you will be able to form a juſt idea of what they will be capable of producing. But to comprehend the object of the commerce of this country, it is firſt neceſſary to contemplate it, abounding in all the comforts of life, limited in its variety of climate only by what is not deſirable; with a ſoil ſo prolific, a navigation ſo extenſive, and a ſecurity ſo permanent from being inland, that it ſeems this vaſt extent of empire is only to be equalled for its ſublimity by the object of its aggrandizement.

'Proviſions, tobacco, and raw materials will conſtitute the firſt articles of our trade. Such a quantity of beef, pork, bacon, butter, cheeſe, &c. &c. might be furniſhed from this country as will, one day, no doubt, furniſh the Weſt India iſlands, and afford relief to the miſerable Chineſe, whoſe ſcanty portion of rice is only ſufficient to keep ſoul and body together. Our mountainous countries muſt always prove excellent ranges for herds of cattle; the graſs, in the ſummer, affording ſufficient food to fatten them, without the expence of cultivated meadows, and the winters are ſeldom ſo ſevere as to require any other food than the cane and pea-vine.

'The navigation of this country has been much talked of. The diſtance from one place to another has been computed with ſome degree of accuracy, and the various experiments which have been made confirm the opinion that its difficulty is merely imaginary.

'The common mode of deſcending the ſtream is in flat-bottomed boats, which may be built from 15 to 500 tons burthen. But, as far as I have been able to judge, I ſhould ſuppoſe, that about 50 or 60 tons burthen would be moſt convenient, wieldy, and conſequently ſafe, particularly when the waters are very high, for in ſuch caſes the rapidity of the current makes it difficult to manage an unwieldy maſs with facility. Theſe boats are built of oak plank, with a certain proportion of breadth to their length, *i. e.* nearly as 12 feet to 40; which will be a boat of nearly 40 tons. They are covered or not as occaſion may require. The object is to build them as cheap as poſſible, for their unwieldineſs prevents the poſſibility of their returning, and they can only be ſold as plank.

'Several of theſe boats ſetting out together, let us ſuppoſe 5, 10, 15, or 20, of 60 tons burthen each, which would require each 6 hands to navigate them. Ten boats then of 60 tons each will employ 60 hands, which will be equal to navigate up the ſtream 3 boats of 5 tons each, and which would be more than ſufficient to

bring back the cargo which the produce of the ten boats would purchaſe; as the articles we export are groſs and bulky, while we want only in return ſuperfine goods: the coarſer goods of every ſort will always be manufactured in the country. We alſo make our own ſalt, ſugar, ſpirits, malt liquor, and ſhall ſoon make our own wine. Theſe boats muſt be worked up with ſteam and ſails.

'The invention of carrying a boat againſt the ſtream by the influence of ſteam, is a late improvement in philoſophy by a Mr. Rumſey of Virginia, whoſe ingenuity has been rewarded by that State with the excluſive privilege of navigating thoſe boats in her rivers for 10 years; and as this grant was given previous to the independence of Kentucky, the act of ſeparation guarantees his right. Some circumſtance or other has prevented his bringing them into uſe. However there can be no doubt of the ſucceſs of his ſcheme, for the Aſſembly of Virginia had the moſt unequivocal aſſurances before they gave the privilege, in a certificate ſigned by General Waſhington and Man Page, Eſquire; ſetting forth that they had ſeen a boat which they believed to be conſtructed by Mr. Rumſey, aſcend a ſtream without the aid of manual labour, but without mentioning the operating cauſe, which has ſince appeared to be ſteam. If this principle ſhould fail (and from ſuch authority I do not conceive how it is to be preſumed), I flatter myſelf that philoſophy is capable of ſupplying the place in the appropriation of ſome one of the ſecrets with which mechanics abound.'

In another paſſage, we ſee this writer's ſanguine mode of computing the future rate of population in America,—with the data on which it is formed:

'Great part of the country from the Bay of Fundy to Cape Florida upon the ſea coaſt is unfavourable to agriculture. New England has never yet produced corn ſufficient to ſupply its inhabitants with bread; which muſt proceed either from the ignorance of the arts of huſbandry in that country, or from the poverty of the ſoil: I believe both have helped to retard the progreſs of agriculture. Long Iſland is chiefly a ſand heap, where the inhabitants ſeem for a great length of time to have been content to live upon fiſh. The State of New-York for a conſiderable diſtance back is a continuation of hills and ſtones. The country from Polouſhook to the capes of the Delaware is a flat of nothing but ſalt marſhes and pine barrans, which extend for twenty miles up the country; and the whole country from thoſe capes ſouthward to the Gulf of Florida is no better, for a conſiderable diſtance from the ſea, the bottoms of the rivers excepted; ſo that the firſt ſettlers of America had not only the natives to contend againſt, but alſo extreme poverty.

'The extenſion of the Dutch ſettlement from New-York up Hudſon's river to the fine lands about Albany, and to the fertile banks of the Rariton, in Jerſey, and the ſettlement of Pennſylvania by the celebrated Penn, firſt produced that plenty which is not only neceſſary to comfort, but is eſſential to occaſion that fecundity which diſtinguiſhes the rapid population of moſt infant countries, after they have overcome the firſt difficulties of eſtabliſhing a ſettlement.

'As the natives were driven back, the ſettlers began to penetrate into the fertile regions of the middle parts of the States; which lie at ſome diſtance from the ſea coaſt. But ſeveral cauſes now combined to retard the population of the country. The unfavourable appearance of the ſoil of New England induced moſt of its inhabitants to lead ſea faring lives, which not only tend to check the natural increaſe of men by the loſſes incidental to ſuch an employment, but hinder, in a material degree, the population of the ſpecies, by the ſeparation of the ſexes.

'This buſineſs was in ſome meaſure common to the whole colonies. Beſides which, the wars in which England was often engaged againſt France and Spain, and in which we were alſo concerned, with the frequent Indian wars, and the late American war, helped not a little to obſtruct the natural proportion of the increaſe of inhabitants. America had only croſſed the line between poverty and affluence when the late unfortunate war commenced. However, there was a ſtill more nefarious and deteſtable cauſe for this ſlowneſs of population ariſing from the introduction of African ſlavery. Men began then to look upon it as infamous to labour—amuſements were invented to fill up their time—diſſipation followed in all the exceſs of idleneſs and folly. The fair ſex were neglected: marriages were leſs early, and leſs frequent. And thus it happened that the inhabitants of Virginia were found to double only once in 27¼ years, and which has been adopted by ſome perſons as a criterion to eſtimate the increaſe of the inhabitants of all the other States: but it is not a fair criterion, for it is notorious that Pennſylvania is much better peopled than Virginia, though its firſt ſettlement was at a later date. But now, for the reverſe. Though we enjoy an extenſive inland navigation, we are not liable to the ſame loſs of men which the perils of the ſea produce; nor any of that loſs which maritime countries ſuffer by their citizens entering into foreign ſervice, or ſettling in foreign countries: our voyages will be regulated by the periodical floods, and the æras of abſence will be more determinate and certain; ſo that abſence here cannot ſo materially interrupt domeſtic happineſs, and cannot in the leaſt retard the increaſe of inhabitants. It is impoſſible that we can experience any thing like poverty, for no country, perhaps, upon the globe is ſo rich in the comforts and neceſſaries of life. As to wars, we can have none after a few more years are paſt. The Spaniards may put us to ſome inconvenience for a few years to come; but, in doing this, they will not only riſk the loſs of New Orleans, but the whole of Louiſiana, which they conſider as the key to Mexico. Thus ſecured from wars, and the inland navigation of the country not ſubjecting us to material loſſes in that buſineſs; with the propenſity to early marriages, produced by the ſimplicity and innocence of youth, tutored under the pure maxims of virtue and reaſon; it cannot be conſidered as a ſanguine calculation, when we add the additional conſideration of the probable number of emigrants we may receive, that our population will double once in fifteen years.'

All this is fair in proſpect: but experience will not juſtify us in reſting ſo confidently on hypothetical premiſes, when every

year may produce contingent events to interrupt, if not to diſconcert, the wiſeſt political plans and reaſoning.

After deſcribing the preſent domeſtic policy of the new ſtate of Kentucky, which, as the author obſerves, follows the model and practice of Virginia, he proceeds to delineate the principles on which that ſtate intends to complete its ſyſtem of juriſprudence:

'The firſt object of every free government is ſecurity of perſon and property; which is called Freedom. Without ſuch a preſervation there can be no pure liberty. Under ſuch a government, every citizen has a right to whatever does not injure another. The hinge of ſecurity in a civilized ſtate is the ſecurity of property; but, in the ſecurity given to property, it is neceſſary that care ſhould be taken not to endanger the liberty of even one of the citizens of a ſtate. For the preſervation of perſonal liberty ſome ſafeguard ſhould be kept, provided by law, both upon the deſigning and unſuſpicious, in order to avoid the great inconveniences which have flowed from knavery and credulity, as well in moſt of the United States as in Europe. Priſons and dungeons have been perverted into both aſylums for rapine and fraud, and into cells of ſolitary miſery and wretchedneſs, which have in no degree checked the career of diſſipation and prodigality, or produced more induſtry or care; and while the reſentment of diſappointed avarice has been glutted in the fury of revenge, the world has loſt much of the talents and ingenuity of ſome of its moſt valuable citizens. Laws ſhould be calculated to prevent diſtreſs from intemperance and folly, and the commiſſion of crimes, as much as poſſible. Creditors ought to be made cautious in their ſecurity, and when they have truſted beyond a certain ſum, or have not taken proper precautions, they ſhould be liable to loſe the debt. This would neceſſarily make the parties prudent, and ſo far from being injurious to trade, it would prevent many inconveniencies which reſult from haſty dealings and inſufficient ſecurity. Habit and cuſtom act as powerfully in buſineſs as in any thing elſe. Men would ſoon acquire this ſure way of dealing, and thereby their property would be preſerved, and the liberty and talents of every citizen made uſeful to the ſtate. Every man who lives within his income, and makes prompt payment for what he purchaſes, is known to be a more valuable member of ſociety than a man who is irregular and uncertain in his payments; and it is the rapid circulation of money in the common affairs of life, which tends to lower the price of its neceſſaries as effectually, as the frequent returns in commerce tend to accumulate the capital employed. Law may be made of this ſort, I am ſure, to regulate the tranſactions of men, without injuring commerce in the leaſt; on the contrary it would render it more profitable, vigorous, and extenſive. Liberty, and the rights of men have been ſhamefully profaned under the crude idea of the aggrandiſement of commerce. The fallacy of old errors will moulder away under the radiance of philoſophy, and man muſt look back with indignation at the ſacrilege which has ſullied his rank and dignity as a human being. Examine the catalogue of the

poor and unfortunate debtors who have miſerably endured the tortures of cold, hunger, and ſickneſs, in a dungeon, loſt to their family and friends, prevented from a poſſibility of obtaining the neceſſary means to cancel their penal obligations, and left to brood over the calamities to which the follies of a ſanguine youth, bad education, and pernicious laws, have reduced them, and which had encouraged them in the career of vice, and puniſhed them in the hour of deſpair and mortification; and you muſt be inſenſible indeed not to deprecate that degradation which indigeſted, inhuman, and impolitic inſtitutions have produced in every part of the world. Theſe are ſome of the ſentiments of ſome of our legiſlators, and from ſuch opinions, I flatter myſelf, we ſhall afford teſtimony ſufficient that priſons are unneceſſary, except for homicides and traitors, who ought to be tried as immediately as the nature of the caſe would admit. It is the certainty of puniſhment, and the terror of inſtantly ſuffering, which deter men from the commiſſion of thoſe crimes where the conſcience is concerned. It is our nature to look at every thing which is remote with indifference; but proximity excites ſome ſenſations of joy or fear in the hearts of the moſt callous.

'It is a cruel mortification to the progeny or family of any man, who has diſgraced his memory by murder, treaſon, or any other crime, againſt either the laws of God or the State; and it is a lamentable conſideration in human affairs, that it ſhould be neceſſary to make examples which are ſo degrading to the dignity of our natures. Should we then offer inſult to misfortune, and reduce to beggary the innocent offspring or connections of an offending culprit? Surely not. The State is the tutelary guardian of its citizens, the protector of innocence, the promoter of felicity and proſperity, the avenger of wrongs; and not the ſpoiler of comfort, and the tyrant of humanity. For theſe reaſons, neither murder, treaſon, or any other crime, ought to rob the family of the property of the offender, by forfeiture of lands and goods to the State.

'Malefactors, ſuch as have been guilty of petty treaſon, manſlaughter, ſodomy, maiming, diſfiguring, counterfeiting money, robbery, burglary, houſe-breaking, horſe-ſtealing, grand larceny, petty larceny, &c. &c. ſhould be condemned to labour for the State during ſuch a length of time as would be proportionable to the crimes they had committed, which ſhould be defined by law; and in caſe it ſhould be found from experience that this ſyſtem did not tend to deter from the commiſſion of crimes, and was productive of other bad effects, it would then be time enough to introduce more rigorous meaſures. It is however certain, that as yet the ſyſtem in queſtion has not had ſufficient time to be experienced in its full effects in thoſe States which have introduced it in part. But ſo far as a judgment can be formed, it is reaſonable to expect the moſt ſalutary conſequences from ſuch humane meaſures. Our criminal code will be eſtabliſhed upon theſe lenient principles. Our laws reſpecting foreigners will be founded on the broad baſis of hoſpitality, and the friendly principle that the world ought to be governed as one great family. Reſpecting marriage and ſucceſſion,

more conformably to the laws of nature than the laws of Europe, women are permitted to enjoy all the privileges, and all that protection, to which reaſon and delicacy entitle them. It is upon ſimilar principles that property is diſtributed in an equal and conſiſtent manner; and that a father is not ſuffered to diſinherit a child, except he can make it appear, to a court of juſtice, that he is radically vicious; and even then, ſuch a dereliction muſt be coerced with conſiderations pointed out by the law.

'Such are the collected ſentiments of the people upon the ſubject of law and government, and we have the ſatisfaction to know they are analogous to the opinions of a wiſe and judicious European author, whoſe virtues and ſuperior good ſenſe have given them a conſequence in your own nation which does him the higheſt honour.'

Theſe are certainly the dictates of ſound ſenſe and ſalutary policy, uninfluenced by old miſtaken habits, and unfettered by precedents:—but however correct certain principles may appear on an abſtract view, yet, in reducing them to practice, the conflict of intereſts and paſſions, which cannot be ſufficiently known while we are framing general ſyſtems, will cauſe ſpeculative plans to operate to a diſadvantage on compariſon with a conſtitution, which, however it originated, has grown up with a people, as peculiar ſituations and exigencies dictated. This is a merit which time may confer on any new conſtitution, but which cannot be prudently claimed at the outſet; and it will not juſtify the confident ſtyle, in which ſome of the Americans frequently talk of themſelves in reference to the States of Europe. 'Thus, in the centre of the earth *, governing by the laws of reaſon and humanity, we ſeem calculated to become at once the emporium and protectors of the world †!' Again, Captain Imlay, when remarking how the climate of America improves by opening and cultivating the country, immediately adds—'ſo that peopling Canada (for which we are much obliged to *you*) is a double advantage to *us*. Firſt, it is ſettling and populating a country, which muſt, ſooner or later, from the natural order of things, become part of our empire, and immediately meliorating the climate of the northern ſtates.' This is preſuming largely on the permanent unity of an immenſe confederation; which, after all, *may break*, when its unwieldineſs becomes inconvenient to all, or to parts; and whenever ſuch diviſions take place, new intereſts and new connections muſt ariſe, which we are not prophetic enough to undertake to deſcribe.

This work contains a great variety of geographical and other intereſting information, but requires a map, to render the au-

* The author's words. † Page 108.

thor's

thor's courſe of travelling, his deſcriptions, and his reaſoning, clear to the untravelled reader.

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ART. VI. *A Lecture on Muſcular Motion*, read at the Royal Society, the 13th and 20th of November 1788. By Gilbert Blane, M.D. F.R.S. 4to. pp. 57. 2s. 6d. Murray.

THE lecture founded by Dr. Croone ſomewhat reſembles the bow of Ulyſſes: it has afforded opportunities to ſeveral to try their ſtrength, while the bow ſtill remains unbent.

After remarking the extenſive influence of muſcular power in the animal œconomy, the preſent author goes on to conſider the properties of a muſcle in its dead ſtate. The moſt ſtriking of theſe, he obſerves, is its regular organization of parallel fibres. His ideas on this ſubject ſeem, to us, rather ſpecious than convincing:

'This regular fibrous ſtructure of muſcles, may be compared to the cryſtalliſation of ſalts, and other regular forms which inanimate bodies aſſume, when paſſing to a ſolid form from a ſtate of ſolution or fuſion. Every ſpecies of matter has a mode of aggregation peculiar to itſelf, when its particles are at liberty to attract each other according to that tendency which has been called their *polarity*. Thoſe who firſt conceived this idea, ſeemed to have proceeded on the ſuppoſition of the ultimate particles of matter being ſolid bodies, infinitely hard, having their different ſides endowed with different powers of attraction and repulſion, ſo as to give various configurations to the parts of matter, when concreting into a ſolid form. There is another and later idea * of polarity, founded on the hypotheſis of the ultimate particles of matter being combinations of attracting and repelling points, which when brought much within the natural limits of theſe powers, produce unequal degrees of attraction and repulſion at equal diſtances from their common centre, thereby defining what may be called the ſhape of the particles, and conſtituting polarity. In whatever manner we conceive this to take place, ſome ſuch circumſtance ſeems univerſal, and perhaps neceſſary to all the varieties of ſolid matter; and there is in ſome inſtances a difference in the appearance and other properties of the ſame ſubſtance, after paſſing from a fluid to a ſolid form, according as its particles have been at liberty to follow more or leſs freely the tendency of their polarity in the act of concretion. This may be illuſtrated by the freezing of water, and the cryſtalliſation of ſalts, which are more or leſs regular or confuſed, according to the circumſtances in which they have taken place. The ſame may be exemplified in metals and other ſubſtances; for it is well known, that the properties of iron and glaſs, in point of coheſion and elaſticity, are very much affected by the quickneſs or ſlowneſs with which they paſs from a ſtate of fuſion to a ſtate of ſo-

'* See Dr. Blagden's Experiments on the cooling of water below its freezing point, Phil. Tranſ. vol. lxxviii. p. 143.'

lidity.

lidity. It is probably in ſome circumſtance of this kind that muſcles differ from other ſoft animal matter. We cannot trace by inſpection the manner in which the fluid nutritious matter is *applied* in forming ſolid parts; but as muſcles are compoſed of parts ſo regularly figured and endowed with contractility, it ſeems probable that there is ſome proviſion made by Nature, whereby the particles follow the exact impulſe of their polarity, and conſtitute a more exquiſite ſtructure than in other parts of the body.'

6. A muſcle is next conſidered in its living ſtate, and the nature of its contractile power or motion is inveſtigated. The concluſion which is drawn from the author's reaſoning on this head is, that it ſeems moſt agreeable to the analogy of nature, to refer muſcular motion to an original law of animated matter, whereby its particles are endowed with an attractive power for which no cauſe can be aſſigned, any more than for gravitation, coheſion, or chemical affinity.—This doctrine is attempted to be proved by experiments, ſhewing the increaſed power of coheſion in muſcular fibres under contraction; as likewiſe the increaſed hardneſs in a muſcle in that ſtate, while its denſity and temperature remain the ſame.

The Doctor next offers his theory of muſcular contraction:

'It was formerly mentioned,' he obſerves, 'that the regular ſtructure of ſolid bodies depended on the polarity and ſhape of their integrant parts. Now all bodies, except ſuch as are ſphærical, muſt have a long and a ſhort axis; and let us imagine the fibres of muſcles to be compoſed of ſphæroidal particles; we may then conceive relaxation to conſiſt in their being diſpoſed with their long axis in the line of the fibres, and contraction to conſiſt in their ſhort axis being diſpoſed more or leſs in that direction. This will not only account for the decurtation, and uniform denſity, but for the lateral ſwell, and alſo for the increaſed hardneſs and coheſion; for though the particles do not approach or recede, as in bodies ſimply elaſtic, yet their power of attraction will be increaſed by their centres being brought nearer, and by being applied* to each other by more oblate ſurfaces. This hypotheſis accords with what has been before proved, concerning the unchangeable denſity; for what is loſt in one dimenſion, is gained in another; and the cauſe for there being no increaſe of temperature, depends probably on the ſame circumſtance by which the denſity is preſerved unaltered.'

This account of muſcular motion, it is added, does not account for the operation of the *ſtimuli:* it ſtill remains a queſtion, by what efficient power this contraction is excited; and

* 'By being applied I do not mean that they are actually in *contact*; for it is evident, from the effect of heat in expanding bodies, and of cold in condenſing them, that there can be no ſuch thing as contact of the ultimate particles of matter, even on the ſuppoſition that theſe conſiſt of impenetrable bodies infinitely hard.'

it

it is a queſtion which the author profeſſes himſelf unable to explain. He is contented, therefore, with endeavouring to *enumerate* the various *ſtimuli*. Theſe he divides into internal and external;—under each of which heads we meet with many important obſervations, and curious diſquiſitions. The nature of inſtinct is inveſtigated, and particular attention is paid to 'two of the moſt curious and important inſtincts, HABIT and IMITATION.' Some remarks are alſo added on that property in muſcles, which preſerves them in a ſtate of conſtant tenſion.

The lecture cloſes with an inquiry into the action of muſcles, conſidered merely as mechanical powers.

We have given a ſhort view of the contents of Dr. Blane's lecture, which we recommend to the peruſal of our readers. They will find the incidental remarks and reaſonings valuable and intereſting, though the main queſtion continues involved in its ancient obſcurity. His theory of muſcular contraction is, in our minds, totally unſatisfactory; and the mode of operation, by which the natural cauſes excite contraction, is not inveſtigated.—On the firſt head, he has done little; on the ſecond, he has attempted nothing.

*** For our account of Dr. Fordyce's Lecture on this ſubject, ſee Review, vol. lxxix. p. 246.

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ART. VII. *The Lounger's Common place Book*; or Alphabetical Anecdotes. Being a Biographic, Literary, Political, and Satirical Vade Mecum, which he who runs may read. To be continued occaſionally. 8vo. pp. 171. 6s. Boards. Kerby. 1792.

WE have heard it currently obſerved, that few people are handſome enough to appear in their nightcaps; a prudent author ought, perhaps, to be equally cautious of expoſing his thoughts in the déſhabille of his common-place book. Such a book may be characterized as a kind of ſlut's hole, where an author lays up all his fag-ends of reading, and ſhreds of reflection, till he finds occaſion to ſort and patch them together for particular purpoſes:—but to have the whole contents poured forth at once, without the calls of time and occaſion, is treating us as auctioneers do at the cloſe of a ſale of houſehold goods; when, if we want a warming-pan, we are encumbered with its companions, a pair of bellows, a cheeſe-toaſter, and a cinder-ſieve. Such a lot is the Lounger's Common-place-book, which the writer offers as 'a help for an idle or a forgetful man, who lolls his mornings on ſofas, in Hyde-park, the coffee-houſe, the fruit-ſhop, or St. James's Street:' to ſuch men, indeed, a common-place book, even in its rudeſt form, may not be unacceptable.

Theſe

Theſe anecdotes are chiefly biographical and characteriſtical, as well of the living as of the dead, who are all treated with equal freedom. The author often adds ſome pertinent reflections: but his range is extenſive, and we are frequently drawn aſide from one ſubject to another very unexpectedly; though his remarks, with ſome exceptions, are made with ſenſe and acuteneſs. To give an idea of the company here grouped together, we may ſpecify Meſſrs. Pitt, Fox, and Burke, Maſſaniello, Cardinal de Retz, Mary Squires the gipſey, Weſley the Methodiſt, Dr. Dodd, Rhynwick Williams the monſter, Lord Cheſterfield, Stephen Duck, and Bruce the traveller; with ſome obſcure names that the writer has choſen to celebrate! As our readers will doubtleſs wiſh for a ſpecimen of this Commonplace book, we ſhall extract two or three articles:

'CHATEAUNEUF, Mr. keeper of the ſeals in the tumultuous minority of Lewis the Thirteenth.

'But it is not for keeping ſeals, or keeping a king's conſcience, that he is mentioned.

'At the age of nine he was introduced to a French biſhop, who ſaid he would give him an orange if he would tell him where God is. "My lord, I will give you two if you will tell me where he is not," replied the boy. He had hardly read the ſublime ſcepticiſm of Lucretius:

"Jupiter eſt quodcunque vides quocunque moveris."——

'REYNOLDS, Sir JOSHUA, preſident of the Royal Academy, almoſt againſt his will, and a painter, as eminent for the maſterly exerciſe of his pencil, as the candour and benevolence of his character. He has produced a train of ſervile imitators, who, if they would be ſatisfied in their efforts to attain his excellencies, would not excite our contempt: but, when we find them copying with culpable induſtry, and deſpicable exactneſs, his *obvious errors*, it reminds us of the baſe flatterers of Alexander the Great, who, without one pretence to that monarch's heroiſm in battle, and moderation in victory, ſelected an obliquity of one of his ſhoulders, as the ſervile object of their imitation. Theſe puny inſects of the bruſh, theſe murderers of oil and canvaſs, ſhould recollect, that nothing but the Preſident's ſuperiority of genius can excuſe that *varno mania*, which has of late years ſo unhappily poſſeſt him. Theſe drivellers ſhould be reminded, that in *their* compoſitions, an unwieldy maſs of paint cannot diſguiſe impotence of invention, nor an ocean of glaring varniſh make us forget a total want of effect.

'I have heard long and loud complaints, that the pictures of Sir Joſhua, like every other earthly bleſſing, are *tranſitory*, and of ſhort duration. May I be permitted, but with due ſubmiſſion, to ſuggeſt an opinion on the ſubject. The knight * is unwilling, that the unnatural made up *things*, the gewgaws of modern quality and faſhion, that the ſallow, unſocial ſadneſs of the haughty nabob,

* The character here given of Sir Joſhua was written before the death of this eminent and excellent artiſt.

that

that the unmeaning viſage of city dullneſs, with a long liſt of ſharpers, horſe jockies, gamblers, and buffoons, ſhould be handed down to poſterity by his immortal pencil. As an artiſt, and a good-natured man, he cannot, without offence, turn away any one from his door.

'Blending, therefore, on his pallet, a due proportion of politeneſs to others, with ſome regard to his own poſthumous fame, to theſe *miſtaken creatures*, who forget that oblivion and non-exiſtence is *their* only heaven, he affords the ſhort-lived ſatisfaction of materials like themſelves and their memories, temporary, glittering, and periſhable. To-day in the drawing-room, and to morrow in the garret, or the dungeon of the broker.

'But beauty, breathing on the canvaſs, and worth, which we venerate or lament, ſhall be handed down to after times.

'The ſpeeches of this artiſt to the Royal Academicians, contain much ingenious theory, and much uſeful practical advice; and the notes which he communicated to his friend Maſon, for that gentleman's tranſlation of Dufreſnoy, evince much claſſical erudition, and prove him to have been no ſuperficial ſtudier of the ancient ſchools.

'His ſtruggle, (when among the pretenders to taſte in virtú,) between his judgement and his politeneſs, has been admirably hit off by Goldſmith, in the poem of Retaliation:

> "When they judg'd without taſte, he was ſtill hard of hearing,
> But when they talk'd of their Raphaels, Corregio, and ſtuff,
> He pull'd down his trumpet, and took out his ſnuff."——

'Russel, Tom, fellow of New College, Oxford, and author of a collection of ſonnets, publiſhed ſince his death. Several of his juvenile compoſitions have been omitted by the editor of theſe *elegant trifles*, which would have done poor Ruſſel no diſcredit. This young man, who, (to uſe his own words) "brought cares on himſelf to drive ours away," gave early proofs of intellectual excellence, and poetic tendency: this latter diſpoſition could not eſcape the keen eye of Dr. Warton, who has been accuſed of converting Wincheſter ſchool into a hot houſe of rhymers. His ſchool exerciſes procured him conſiderable applauſe, and when he went to the univerſity, he was conſidered as a youth of much hope.

'The great advantage of forming uſeful and ſplendid connections, is the hackneyed argument advanced in favour of a public ſyſtem of education. But the views are ſo obvious, and the ridiculous failures of intereſted ſelfiſhneſs ſo frequent, that a man who is obſerved inſidiouſly to ſelect for his acquaintance the rich and great alone, is inſtantly deſcribed as *a dead ſhot at a yellow hammer*; from the circumſtance of young noblemen having a golden tuft on their caps, with ſome other ornaments, and immunities, at once injurious to, and incompatible with, impartiality and good diſcipline.

'Can we be ſurpriſed if a young ambitious mind, like that of Ruſſel, was deluded from the rugged paths of ſtudy, by the faſcination of elegant ſociety, and the golden dream of a wealthy patron. If in ſome inſtances, he courted too aſſiduouſly the company of *particular circles*, it ought to be obſerved, that one ſo able to communicate,

communicate, as well as receive, was always welcome, and that few men came into company, better qualified to pleaſe, or to inſtruct.—But

" Great men uſe a wit as a rake does a whore,
When their end is obtain'd, they ſee him no more.

——— and Ruſſel, with all his talents, endearing qualities, and correctneſs of taſte, was *joſtled* out of his friend's memory, by horſe-jockies, valets, and gamblers, before my lord reached Dover, on his way to the continent.

' But the memories of Oxford tradeſmen, the cellar-man, and the attendants of the junior common room, were more retentive, and my reader will hear with concern, that after much anxiety, and much trouble, this amiable man died of a broken heart. The writer of this article cannot but drop a tear to the memory of one, with whom he has paſſed many a uſeful, and many an agreeable hour, (hours, alas! to return no more,) in the mutual, but unſucceſsful effort, of alleviating anguiſh, which can ceaſe only with life, palliating evils and ſoftening proſpects, over which the ſtrong hand of death alone is able to throw a veil.

' I cannot mention the univerſity, without ſuggeſting a wiſh, that parents would not be ſo eager to educate their ſons in thoſe ſeminaries, without a perfect knowledge of the neceſſary expence, and the dangerous ſituation of a young man on his firſt entering a college. And it were well if heads of houſes, unleſs they wiſh to ſee their walls deſerted, it were well, if they would not leave the newcomers, who have been long, and ardently panting for liberty, a prey to rapacious tradeſmen, or to what is ſtill worſe, the licentious exceſſes of their own paſſions: ſurely it becomes them to enforce compliance, or reform abuſe, and to guard the riſing generation, for whoſe fate they are anſwerable, againſt the bewitching ſnares of vice and diſſipation, which every where ſurround, and invite them. We may then venture to ſend our ſons, without a certainty of their morals, health, and fortune, being irretrievably deſtroyed.

' In a declamatory, but not ill-written pamphlet, which a diſappointed candidate for a fellowſhip once ſhewed me in manuſcript, called, " Oxford diſſected, or that univerſity diſplayed in its proper colours," I remember his ſaying, that to a certain college, every member was a benefactor, for that he brought with him money, good ſenſe, learning, morals, and a conſtitution; but was ſure to bring nothing away with him. As I could not with propriety ſubſcribe to the aſſertion, I adviſed him from friendſhip for the man, or from reverence to Alma Mater, to ſuppreſs the work, which, a few months after, with its author, was ſwallowed up by a ſtorm in croſſing the Atlantic.

' This article cannot conclude more properly, than with the emphatic words of Dr. Johnſon, which I wiſh were written in letters of adamant on the heart of every man of genius in the world:

" Thoſe, who in confidence of ſuperior capacities, or attainments, affect to deſpiſe the common rules of life, ſhould remember, that nothing can atone for the want of prudence; that negligence, and

and irregularity long continued, render wit abſurd, genius uſeleſs, and talents contemptible."

"I am aware," ſays a declaimer at my elbow, who defends well-regulated ſtews; "I am aware of the prudent regulations, and cautious police eſtabliſhed by proctors and vice-chancellors, but while they will not ſuffer iniquity, or carnal indulgence, to appear in any decent ſhape, they forget that Oxford is ſurrounded by the loweſt and vileſt ſties of illicit paſſion, where filthy vulgarity robs ſenſuality of refinement, its only bad excuſe, and where a loathſome diſeaſe poiſons the ſprings of life."

'My ſatirical friend, with whom, (however I may value his abilities) I do not always feel diſpoſed to agree in opinion, concluded his harangue, by obſerving, that he divided the young men of the preſent day into two claſſes; firſt, your pleaſant, accompliſhed, ſenſible, undone bon-vivants, without morals, health, or fortune, admired, pitied, and neglected by every body:—The ſecond, are your ſtrange, eccentric, out-of-the-way mortals, who are dull and unfaſhionable enough to preſerve their eſtates, characters, and conſtitutions unimpaired, but think themſelves perfectly at liberty to indulge in odd whims, unaccountable fancies, and ſtrange ſingularities; "to conclude," continued my friend, "I prefer the latter, with all his imperfections on his head:"—a ſentence from which perhaps many of my readers will diſſent. He might have added, that the rare, the deſirable character in the preſent age, is the man of plain good ſenſe and education, of uncorrupted manners, whoſe ſenſibility is not too delicate, or feelings too refined for the common, the uſeful, and the neceſſary duties of a ſon, a huſband, a father, or a friend, who does not from affectation, or cowardice, quit the poſt allotted to him by Providence, nor wander from the beaten turnpike-road of life, through dread of the buſtle of competition, the ſnares of ill-deſign, or the arrow of him who ſhooteth in the dark: dangers from which no man has a right to claim exemption, as every one has ſufficient reſolution to oppoſe theſe chimeras of human life, if he will but call it forth. From the ſcarcity of ſuch characters in the common tranſactions of mankind, the firſt and moſt ſacred duties of ſociety too often fall into the hands of coxcombs, raſcals, and fools.

"Take a knife with a common edge, and it will do your buſineſs better," ſaid Swift to his friend Lewis the under-ſecretary, who was attempting to divide paper in a very awkward manner, with a fine delicate edged expenſive pen-knife.'——

'Sackville, Viſcount, originally Lord George Sackville, an appellation which he exchanged for the name and eſtate of his paternal aunt, a baronet's widow, of Drayton, in Northampton-ſhire, an acquaintance, and, as appears from ſeveral of her letters, publiſhed in his works, a ſenſible correſpondent of Dr. Swift: he was created a peer by George III. an elevation, productive of no ſmall ſurprize at the time, and the ſubject of much ſevere altercation between certain diſtinguiſhed characters.

'This favourite of the preſent king, but never of the people, is accuſed, by his enemies, of having ſacrificed, on the plains of Minden,

Minden, ſeveral thouſand men, to a miſtaken principle of national etiquette, or the miſconception of orders, clearly and explicitly given, owing to the agitations of fear. After indulging himſelf on his defence, in vehement invectives againſt party malice, to which he imputed his diſgrace, he ſtill inſiſted on the orders not being intelligibly delivered, and as ſoon as he knew what he had to do, and a regiment which impeded his marching had moved, that he attacked in front with all poſſible ſpeed: but a court martial, by which his lordſhip was tried, differed from him in opinion, and he was declared incapable of ſerving in any military capacity whatever. His conduct very much exaſperated the late good old king, who with his own hand ſtruck his name from the liſt of privy counſellors; and was heard to declare with emotion, and his uſual warmth of temper, (a generous, but quickly ſubſiding warmth) that if he had not been a king, and the offender his ſubject, he would certainly have pulled him by the noſe. Colonel Sloper remarked on the field of battle, his lordſhip's embarraſſed and confuſed appearance; yet I can ſcarcely impute his conduct to cowardice, which, though in a ſoldier an unpardonable failing, is not a crime, (for we have not all, the nerves and intrepidity of a hero) beſides, in a duel with the late governor Johnſon, he appears to have acted with ſufficient calmneſs and compoſure.

'One path to fame being thus for ever cloſed againſt him, with a reſolution, perhaps a magnanimity, which few men in ſimilar circumſtances would have poſſeſſed, he plunged into the ſtormy ſea of government and politics; where, notwithſtanding royal ſmiles, and the friendly, elaborate, but unſucceſsful panegyric of Mr. Cumberland, he experienced defeat and diſappointment: he was ſecretary for the colonies, during the American war, and is ſaid to have prognoſticated ſucceſs, with a lively emphaſis, not common in his method of ſpeaking;——his adverſaries, of whom I think he had a greater portion than falls to the lot of moſt men, cried out with exultation, that Minden and Saratoga would be everlaſting monuments of his courage as a general, and his abilities as a ſtateſman.

'During the unfortunate interval of this nobleman's preſiding over the American department, certain national debates were conducted with a violence, heat, and perſeverance, which a conviction of their high importance, and a ſenſe of national calamity, could alone inſpire: the ſame period was alſo remarkable for a war, which, from choice or neceſſity, was conducted by men, who, as ſenators, had earneſtly argued, and regularly voted againſt it: I could not help remarking the dramatic general, who a few years before, had conducted himſelf in a manner not *ſtrictly* conſtitutional at Preſton, haranguing the Houſe of Commons at the moment he was a priſoner of the enemies of his country, and againſt whom he ſhould not have accepted a command, if he diſapproved coercive meaſures; this parliamentary phænomenon, did not bring to my mind Regulus, when he quitted the ſenate of Rome, on his return to Carthage, the "torvus humi poſuiſſe vultum," would have been wholly inapplicable.'

We

We muſt add, that there are many articles of far inferior worth, compared with thoſe above cited; for the volume is loaded with many a heavy ſtale ſtory, copied from well-known hiſtories and monthly chronicles. Thus we have the long narrative of Gowry's conſpiracy againſt James VI. of Scotland, without the author betraying the leaſt conſciouſneſs that the truth of it had ever been queſtioned, and another turn given to the adventure. The long ſtory of Elizabeth Canning is alſo retailed to as little purpoſe. In ſhort, he ſometimes ſelects and copies, without judgment, or evident intention:—yet, whatever may be the defects of this publication, it would be injuſtice to its author, as well as to our readers, ſhould we conceal from them this truth—that the peruſal of many of the anecdotes, characters, and ſketches, with which the volume abounds, has yielded us conſiderable amuſement, and ſome information.

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ART. VIII. *A New Medical Dictionary*, or General Repoſitory of Phyſic; containing an Explanation of the Terms, and a Deſcription of the various Particulars relating to Anatomy, Phyſiology, Phyſic, Surgery, Materia Medica, Chemiſtry, &c. &c. &c.; each Article, according to its Importance, being conſidered in every Relation to which its Uſefulneſs extends in the Healing Art. By G. Motherby, M. D. C. M. S. The Third Edition, reviſed and corrected, with conſiderable Additions, by George Wallis, M. D. S. M. S. Lecturer on the Theory and Practice of Phyſic, London. Folio. pp. 738. Plates 30. 2l. 10s. bound. Johnſon, Robinſons, &c. 1791.

WE have already ſpoken our ſentiments concerning the two former editions of Dr. Motherby's dictionary*: of courſe, we ſhall at preſent confine ourſelves to the additions made by Dr. Wallis.

The preſent editor laments that ill-health ſhould have taken the ſuperintendance of this book from the hands of his predeceſſor; and he obſerves, with great modeſty, that he ſtands in a delicate predicament, attempting to correct and improve the work of a living author, and that author his friend:—he adds,

'To obliterate, therefore, any of his fixed principles, upon which he has founded a number of his theories and reaſoning, though perhaps not totally according with my own modes of thinking, might be thought repaying friendſhip with cruelty, and ſacrificing confidence to vanity;—I have therefore let ſuch doctrines as he has adopted ſtand unaltered; only, here and there, endeavouring, where it appeared neceſſary, to elucidate and place them in a clearer point of view; and purſued ſuch plans throughout the whole, as

* See Review, vol. lviii. p. 318. and vol. lxxv. p. 76.

might co-operate with his wiſhes, centered in rendering himſelf not an unprofitable member to the community.'

Reaſoning juſtly, that the plan of a dictionary ſhould be confined to points of practical knowlege, rather than extended to queſtions of controverſy and ſpeculation, Dr. W. has ſought more earneſtly to render his reader a good practitioner, than an able diſputant.—For ſimilar reaſons, he has rejected ſuch parts of the former editions, as were not cloſely connected with medical utility, ſubſtituting other remarks more intimately united with the ſubject. Hence he has reſcinded many things, which belonged rather to arts, manufactories, and commerce, than to medicine; as well as the biographical part, which, while it was too conciſe and vague to be of any ſervice, occupied ſpace which was wanting for matters of more importance.—Much information has been added reſpecting the powers and virtues of medicines, and many authors have been conſulted on this head: the nature and compoſition of the ſeveral medicinal waters have received particular attention; the doſes are aſcertained; and the mode of adminiſtering them is ſpecified, as likewiſe is the ſeaſon of the year when they are moſt efficacious.—With regard to diſeaſes, we meet with many valuable additions; and the principal authors, who have written on the ſeveral complaints, are enumerated: nor has the editor confined himſelf entirely to the authorities of others, but has occaſionally preſented us with opinions and reaſoning of his own.

A very neceſſary part of this performance, and one attended with great convenience, is an index; in which every article may be found, by whatever appellation it is diſtinguiſhed—On the whole, though we cannot ſay that there are no defects, ſtill, with reſpect to the general intent of the work, they appear of too little conſequence to particularize; and we have no fear in pronouncing this publication well worthy of the attention of that claſs of medical practitioners for whoſe uſe it is principally deſigned.

To this edition are added four plates of the gravid uterus: theſe, and the improved ſtate of the others, ſhew that the proprietors have not been ſparing of expence.

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ART. IX. *The Hiſtory of Political Tranſactions, and of Parties, from the Reſtoration of King Charles the Second, to the Death of King William.* By Thomas Somerville, D. D. 4to. pp. 595. 1l. 1s. Boards. Cadell. 1792.

HISTORY is certainly the beſt ſchool of inſtruction, both to thoſe who govern and to thoſe who are governed; teaching by the only ſure teſt, experience, the value of the ſeveral po-

litical theories on which governments have hitherto been formed; and thus conducting mankind, by ſlow but ſecure advances, toward the ſummit of political wiſdom. The Britiſh Hiſtory, in particular, is eminently uſeful to our politicians; for this obvious reaſon, that the preſent political ſtate of Great Britain owes its exiſtence to events which Britiſh hiſtory records: but in order to render this ſtudy advantageous in its full extent, it is neceſſary that political facts ſhould be accurately ſtated; and it is deſirable that they ſhould be directed with their full force toward the point of political inſtruction, by being detached from other ſubjects.

In both theſe reſpects, the important publication, which is now to paſs under our notice, has peculiar merit. Dr. Somerville, by making it his firſt object to exhibit the political principles and ſpirit of the period concerning which he writes, and only introducing coincident events for the purpoſe of explaining and illuſtrating political affairs, has written what may ſtrictly be called a Political Hiſtory;—and he appears to have very induſtriouſly compared the various ſources of authentic information, in order to remove the ambiguities, and to obviate the difficulties, with which the ſtruggles of contending parties have hitherto encumbered this portion of the Engliſh Hiſtory.

One material part of this writer's deſign is, to examine the evidence that ariſes from the original papers which ſome late hiſtorians have collected and publiſhed. Though he acknowleges that theſe papers, in many inſtances, give authority to opinions formerly controverted, and correct and enlarge the information of the impartial and induſtrious inquirer, yet he thinks great caution neceſſary in admitting concluſions drawn by theſe writers from the facts which they themſelves have diſcovered, on account of the ſtrong temptation which neceſſarily induces them to over-rate their diſcoveries. He is particularly deſirous of reſcuing from undeſerved obloquy ſome of thoſe great names which were ſo highly revered by our anceſtors as ſufferers in the cauſe of liberty, or as inſtruments of delivering the nation from ſlavery; and he therefore combats the opinions of Mr. Macpherſon, with reſpect to many important tranſactions and characters which occur in this hiſtory.

The work opens with a conciſe view of the leading facts, which mark the political ſpirit and character of the times at the reſtoration of Charles II. Zeal for loyalty, our author obſerves, was the principle which then predominated; and the prince, the miniſtry, and the parliament, were united in the ſame views of policy:—but during this ſerene ſtate of politics, the ſeeds of oppoſition were ſecretly ſown; till at length, on

the fall of Clarendon, an epoch commenced which was crowded with buſtle and intrigue, and which exhibited faction in its moſt diverſified forms. The cauſes of the mutual diſſatisfaction which now aroſe between Charles and his parliament, and of the ſudden tranſition from war to peace and even friendly alliance with Holland;—the manner in which the king endeavoured to execute his crooked ſyſtem of policy, by means of the ſecret council called the cabal;—and the wiſe and temperate oppoſition, which was made, by the commons, to the arbitrary meaſures of adminiſtration;—are clearly ſtated. The introduction of the teſt-act, which remains to the preſent time an inſuperable wall of ſeparation between fellow-citizens, who are equally bound to perform the duties, and entitled to ſhare the honours, of citizenſhip, is thus related, with reflections on the conduct of the Diſſenters of that period, which well deſerve attention:

'Both houſes now turned their attention to ſtrengthen the barriers of the conſtitution in that quarter into which the king had repeatedly attempted to puſh the uſurpations of prerogative. A joint addreſs was preſented by both houſes of parliament, repreſenting the dangers ariſing from popiſh recuſants, and praying the king to command prieſts and jeſuits to depart from the kingdom, and to diſband all officers and ſoldiers who refuſed to take the oaths. This addreſs alſo met with a favourable anſwer from the king.

'A more impregnable and laſting fence for the protection of the church of England the zeal of this parliament raiſed, by obtaining the royal aſſent to the teſt act, which excluded from any office or place of truſt or profit, all who did not renounce the doctrine of tranſubſtantiation, and receive the ſacrament of the Lord's Supper, according to the form of the church of England. It is a curious and memorable circumſtance, that an act, which ſhut the door of preferment againſt the proteſtant diſſenters, and doomed them to the ſame political incapacity with Roman catholics, not only paſſed without any oppoſition from the former; but, that it was promoted by the moſt reſpectable leaders of their party.

'This conceſſion of the proteſtant diſſenters has been often applauded by their friends, as a ſingular example of prudence and generoſity; becauſe they ſacrificed their rights and reſentments, to the dread of impending popery, and the ſecurity of the reformed religion. Their conduct upon this occaſion, whether examined by the rules of probity, or the dictates of enlightened charity, will be found deſerving of explicit and marked expreſſions of condemnation. Profeſſing to guard againſt popery, did not the diſſenters act under the influence of its worſt principles? Did they not abandon their rights, as men and as chriſtians? rights, the renunciation of which, for a ſingle day, no fear of danger, nor proſpect of future peace, can juſtify, at the tribunal of conſcience.

'The event of providence has inſtructed us, by this, and every ſimilar experiment, to reprobate the imprudence, as well as the immorality

rality of that maxim, That it is lawful to do evil, when good may be obtained by it. A bill brought in for the relief of the proteſtant diſſenters, as the re ard of their conſent to the teſt act, was defeated by the diſagreement of the two houſes, and the adjournment of parliament. And thus, the temporizing ſpirit of the diſſenters has tranſmitted bondage to their poſterity, which the liberality of the age in which we live, never could have impoſed; but from which even that liberality is not adequate to emancipate them, while it is counteracted by religious bigotry, and the timid policy of thoſe who diſpenſe the favours of government.'

Other tranſactions of this reign are conciſely related with a continual attention to the hiſtorian's leading deſign; from which we ſhall ſelect, as particularly applicable to the preſent times, the author's account of the attempt which was made, in 1679, to correct abuſes in public expenditure, to retrench the influence of the court on the parliament, and to extend the liberty of the ſubject:

'While the commons were vehemently engaged in forwarding the bill of excluſion, they contrived with dexterous policy, to introduce ſuch inquiries as furniſhed new arguments for that meaſure; and which at the ſame time obliquely reflected upon the character of the duke of York. They appointed a committee to inquire into the miſcarriages of the navy, the management of which had principally devolved upon him, and in which he had hitherto been ſuppoſed to poſſeſs diſtinguiſhed merit. A ſtrict examination into the expenditure and the abuſes of the revenue was carried on, with a view of expoſing the corrupt practices of the king and his miniſters during the late parliament; and to render infamous thoſe members who had yielded to their influence. Charles Bertrey, who had received a commiſſion for diſtributing the ſum of two hundred and fifty thouſand four hundred and ſixty-ſeven pounds, for the ſecret ſervice of government, was, by the order of the houſe, committed to the cuſtody of the ſerjeant at arms, becauſe he refuſed to ſtate to them the particular articles in which that ſum had been expended. Sir Stephen Fox, who had been employed by the court in the ſame office, was ordered to produce every account of money paid to members, or to other perſons, for the purpoſe of keeping public tables, and performing any ſecret ſervice for the court. From Sir Stephen Fox's evidence it appeared, that the ſum of three thouſand four hundred pounds had been paid, annually, in penſions to members of parliament; a ſum which fell ſhort of the expectation of the authors of this inveſtigation. There is reaſon however to ſuſpect, that this ſum was but an inconſiderable proportion of the money diſtributed for the purpoſe of corrupting members. For it is remarkable, that ſome names were added, upon the knowledge of private members, to the liſt of penſioners delivered by Sir Stephen Fox, who ſpoke merely from memory, and the books of account never were produced, nor could afterwards be found. It muſt alſo be obſerved, that this inquiry was confined to the abuſe of the revenue; and it may be conjectured, that a great part of the money

which the king received from France, was applied to the ſame profligate purpoſe of domeſtic corruption.

'To retrench the parliamentary influence of the court, a bill was twice read in the commons, to prevent any member of the houſe from accepting of any poſt or penſion, during that ſeſſion of parliament. They extended their views beyond a temporary reformation, and turned their thoughts towards the moſt effectual means for ſecuring the independence, and preſerving the integrity, of ſucceeding parliaments. In order to prevent the court from conferring the privilege of voting on the very eve of an election, upon perſons devoted to its intereſt, and often brought from a diſtance, to counteract the natural and the pure influence of conſtituents, the period of one year's reſidence in the county or burgh in which they voted, and two hundred pounds clear of all incumbrances, were propoſed to conſtitute a qualification for a vote. Heavy penalties were enacted againſt corruption, and the magiſtrates and officers who ſhould connive at it. The bill concluded with declaring, that no future parliament ſhould, either by prorogation, adjournment, or any other method, be continued above the ſpace of *two* years. That the commons might totally exclude the crown from every hope of ſupply by any expedient, without their conſent and authority, a bill was brought in and committed, to ſecure the ſubject from the illegal exaction of money. Theſe laudable efforts for improving the conſtitution were fruſtrated by a miſunderſtanding which happened between the two houſes, in various points relative to the trial of lord Danby. A bill for ſecuring the liberty of the ſubject, known by the name of the habeas corpus, met with better ſucceſs, and will for ever diſtinguiſh this parliament, by the grateful remembrance of poſterity.'

Of Dr. Somerville's talents for political diſquiſition, this work affords many favourable ſpecimens. Among theſe, is an entire chapter on the cauſes of the change in the temper of the nation during the reign of Charles II. from loyalty to diſaffection. The cauſes on which he diſtinctly and ably inſiſts, are, the oppreſſive government which prevailed in Scotland; an unbounded licentiouſneſs both in converſation and writing, which propagated ſuſpicions, and fomented jealouſies; the extreme dependence of the crown; its narrow influence, ſtill farther diminiſhed by the inſtability of the king and the diſunion of his miniſters; the ſupport which oppoſition derived from the patronage of many perſons of the firſt rank and influence, particularly the Earl of Shafteſbury, the Duke of Monmouth, and Lord Ruſſel; and laſtly, the intrigues of France, by which Charles ſuffered himſelf to be ſo ſhamefully ſeduced, as to excite a general indignation among the people in England. Theſe ſeveral topics are ably illuſtrated and ſupported. We muſt ſatisfy ourſelves with quoting the concluding reflections on this period of hiſtory, which more particularly reſpect the conduct of oppoſition; and to this paſſage is added a curious note, containing

taining an intereſting vindication of thoſe great and immortal names, Sydney and Ruſſel. The paſſage is as follows:—the note we are obliged to omit:

'Several meaſures were purſued by oppoſition in the three laſt parliaments of Charles, the motives of which appear doubtful, and ſome of them carry the plaineſt ſymptoms of a factious and turbulent ſpirit.

'The ſanguinary violence with which ſucceeding parliaments proſecuted the diſcovery of the plot, their partiality to the evidence of the moſt infamous witneſſes, the artifices by which they propagated ſuſpicions againſt the innocent, and exaggerated the fears of a credulous multitude, have unfortunately enabled the enemies of the proteſtant religion to charge it with acts of cruelty but little inferior to thoſe atrocious deeds which ſtain the hiſtory of the papal inquiſition.

'The aſſociation bill, by which the members of both houſes became bound to avenge the king's death, if that event ſhould happen, upon the adherents to the Roman catholic religion, was a palpable act of injuſtice, inaſmuch as it aſſumed for certain an event which was contingent, and laid the foundation of arbitrary and of ill-founded crimination. Under the maſk of loyalty, it provoked danger from a new quarter; it proclaimed impunity to the proteſtant aſſaſſin, and ſuggeſted to the bloody enthuſiaſt a ſafe method, for the ſatiating of his vengeance againſt that ſect, which he hated and wiſhed to extirpate.

'If the commons had omitted to declare the right of the ſubject to petition the throne, after that right had been diſcouraged by the frowns and prohibited by the proclamation of the king, they might have been accuſed of a breach of truſt with reſpect to the moſt important intereſts of their conſtituents. If not ſatisfied with aſcertaining this right, they had confined their inquiries and their cenſures merely to their own members who had voted againſt the petitions, they might have appeared to unprejudiced ſpectators to have kept within the tract of a legal and temperate juriſdiction. But when they denounced vengeance againſt perſons who had not been guilty of any breach of privilege, when they ſent their meſſengers into remote parts of the country to apprehend perſons of a private ſtation, who, by fair argument, and by an open and avowed declaration of their principles, had oppoſed the late petitions, they treſpaſſed upon the laws of moderation and of decency, and afforded their enemies too ſolid ground for retorting the reproach of that arbitrary ſpirit which they aſcribed to the court.

'The reſolutions of the commons, formed in oppoſition to the judgment given by the lords, with regard to the right of biſhops to vote in caſes of life and death, has been cenſured as an intruſion upon the juriſdiction of another court. If, however, any great national object had been at ſtake, the importance of the end, and the purity of the motive, might have palliated the error of a new and an overſtrained exertion of power; but when we trace this meaſure to the aſſociated reſentment of France, and of the country party,

bent upon the deſtruction of a fallen miniſter, how mean and diſgraceful does their conduct appear!

'The zeal of the commons to reſcue Fitzharris from a proſecution, already commenced againſt him in the courts of law, is not only liable to the ſame cenſure, as being a preſumptuous interference with the eſtabliſhed conſtitutional forms of juſtice, but alſo tending to ſtrengthen the ſuſpicion of their having formed a deſign of employing him as the tool of corruption, beſt adapted to diſturb the tranquillity of government.

'If the conduct of the country party in the reign of Charles the ſecond had appeared in every view unexceptionable, or even meritorious in the eye of an unprejudiced ſpectator, who lived at that period, and formed his opinion from ſuch circumſtances as fell under his own immediate obſervation, yet the moſt candid in our own time, who have had an opportunity of attending to the additional information, and the evidence fairly collected from records which have been lately inſpected, cannot fail to ſubmit, however reluctantly, to this concluſion, that baſe and mercenary motives ſwayed the conduct of many who ſtood in oppoſition to the court, and were enrolled in the liſt of patriots. Candour may diſpoſe us to ſuſpend our deciſion with reſpect to the guilt of individuals; nor is it conſiſtent with its dictates, to blot, with the pen of a profligate ambaſſador, the names of illuſtrious perſons, who were never even ſuſpected of a baſe or an unworthy action. But ſtill, neither the fact itſelf, nor the concluſion drawn from it, can be evaded. The money of France was profuſely diſtributed among the members of the country party, and deep corruption muſt have ſomewhere exiſted, among thoſe who derived aſſiſtance from ſuch baſe and ſuch criminal means *.'

After tracing back to its cauſe the fact of the gradual decline of oppoſition, toward the cloſe of the reign of Charles II. notwithſtanding the flagrant inſtances in which the power of the crown was ſtretched beyond the limits of law, Dr. Somerville cloſes this reign with the following judicious obſervations:

'It is not to be denied, that nature had furniſhed the mind of this prince with a more than common ſhare of genius and taſte. Affability, ſprightlineſs, wit, and good breeding, conveyed an amiable view of his character to thoſe who ſurrendered judgment to the ſudden and tranſient impreſſions of converſation and external manners.

'Tried by that ſyſtem, which aſcribes tranſcendent merit to the graces, few royal characters appear more deſerving of applauſe and admiration: few will ſtand lower in the deciſion of thoſe, who hold moral accompliſhments to be the moſt eſſential ornaments of character, and the only genuine baſis of eſteem and praiſe.

'Without any ſenſe of religious principle, ungrateful to his own friends, and the friends of his father; timid and fluctuating in his

* See more on this very intereſting ſubject, Review, vol. xlix. p. 1—10.

counſels;

counſels; deſtitute of all pretenſions to patriotiſm; ever ready to ſacrifice the intereſt and glory of his country to the gratification of his pleaſures, and the ſupply of his wants; what remains to claim the approbation, or reſtrain the ſevereſt reproach, of impartial poſterity?

'The ſatisfaction which Charles enjoyed in the later period of his reign, on account of his triumph over the whig party, muſt have been greatly diminiſhed, by the perſonal mortifications he incurred, from the inſolence and the treachery of France. How painful muſt it have been, to diſcover that Lewis had been intriguing with thoſe very perſons in England, whom he had conſidered as enemies to his own government, and to the intereſt of France? Nay, ſo little reſpect did Lewis ſhow, either to the honour or the domeſtic tranquillity of Charles, that he was acceſſory to a deſign of expoſing him to the contempt of his ſubjects, and of all Europe, by a publication of the ſecret treaties by which Charles, to his diſgrace, had connected himſelf with the court of France. The encroachments which the French king made upon Flanders, were a mockery of the engagements into which he had entered with Charles by the laſt money treaty. His invaſion of the principality of Orange, was an inſult to the royal family of England. A circumſtance which, we may believe, made a deeper impreſſion upon the mind of Charles, was the withholding the penſion promiſed to him, for remaining an indifferent ſpectator of ſuch outrageous uſurpation, at a time when he was reduced to the utmoſt diſtreſs, on account of his contracted and embarraſſed revenue. Thus, like the unhappy female, who has fallen a prey to the ſnares of the licentious ſeducer, robbed of her innocence, and cheated of the reward of her proſtitution, conſigned to infamy and to poverty, Charles, if any ſpark of ſenſibility remained, muſt have been torn with all thoſe pangs of remorſe and of ſhame, which reſult from the conſciouſneſs of the baſeſt iniquity and moſt egregious folly. No wonder, if, as atteſted by cotemporary hiſtorians, he became penſive and melancholy, and entertained ſerious thoughts of changing the plan of his government. The arrangements he had made in the ſeveral corporations by the *quo warranto* proſecutions, and a conſiderable reinforcement added to his army by the garriſon recalled from Tangiers, would probably encourage him to hope, that if he called another parliament, he would find it more obſequious to his deſires.'

Of the ſhort and diſgraceful reign of James II. the author gives a brief but maſterly ſketch. He ſhews by what means it came to paſs, that James's acceſſion to the throne, (an event which, a few years before, had been anticipated with horror,) at laſt took place without oppoſition. He gives a ſhocking, but not exaggerated, deſcription, of the oppreſſions and cruelties of this reign; marks the ſudden change of political ſentiments which then took place; and exhibits an inſtructive picture 'of a prince inveſted with extenſive prerogative, and flattered with the moſt ardent expreſſions of attachment, through the baneful influence of obſtinate and infatuated bigotry, abdicating

his

his throne almoſt without a ſtruggle, and compelled to linger out the remainder of his days in exile and diſgrace.'

At this period of the hiſtory, Dr. S. introduces an inquiry whether the Prince of Orange was acceſſary to the Duke of Monmouth's invaſion. Of this he ſtands accuſed by D'Avaux, the French reſident in Holland, by King James, and by Father Orleans; and the accuſation has been renewed and vehemently urged by Mr. M'Pherſon.

D'Avaux * minutely deſcribes the aſſiduous attentions ſhewn to the Duke of Monmouth during his reſidence in Holland; and aſſerts that, on the news of the death of Charles II. the Prince was ſhut up in cloſe conſultation with the Duke at midnight; that after his departure he correſponded with Bentinck, the Prince's greateſt confident; that he afterward returned to Amſterdam, where he lived *incognito*, and made preparations for his expedition to England; and that the Prince favoured the eſcape of his veſſels, though requeſted to ſtop them by James's ambaſſador, and in other reſpects neglected to counteract the projects of the Duke's aſſociates. The ſame hiſtorian alſo mentions letters of the Prince of Orange, found by the King of England, which diſcovered the intelligence that he held with the Duke of Monmouth, and the contract made between them. King James aſcribed the invaſion by the Duke to the aſſiſtance of his ſon-in-law; aſſigning, as the reaſon, that he was deſirous of playing off the two perſons who ſtood between him and the throne againſt one another; and he ſupported this conjecture by the fact, that Bentinck was viſibly alarmed when he found that James would admit the Duke into his preſence, and was never at eaſe till his head was cut off. Father Orleans takes pains to remove an objection which might be made to the opinion, that the Prince of Orange favoured the expedition, from the Prince's conduct in ſending Bentinck to offer the troops of Holland and his own perſonal ſervice to James. This, the Father alleges, was occaſioned by the imprudence of the Duke, who offended William by aſſuming the title of king.

To all this Dr. S. replies, that the civilities related by D'Avaux happened before the death of Charles II. and therefore cannot fairly be imputed to any immediate view on the throne of England. From the intimacy that ſubſiſted between the Duke of Monmouth and the Prince of Orange, it might naturally be expected that they would converſe on buſineſs of ſuch importance as the death of Charles. The ſtory of the letters bears no marks of authenticity, and is only hearſay evidence; and they are not mentioned by James. The conduct

* See an account of his *Negociations*, Rev. vols. x. and xiii.

of

of William, with reſpect to the Duke, may be juſtified on the general ground of the protection due to ſtrangers. The remarks contained in the life of James are merely conjectural, and are evidently dictated by ſuſpicion and reſentment. The offer which the Prince made to Bentinck, of ſerving in perſon at the head of the troops againſt the Duke of Monmouth, is a ſufficient confutation of his being concerned in that expedition. The Duke wrote to James, not accuſing, but in expreſs terms acquitting, the Prince and Princeſs of Orange of all ſhare and participation of his crime; and he acknowleged that he gave his promiſe to them that he would never ſtir. The validity of the teſtimony of Orleans depends entirely on that of James, from whom he derived all his information. To all this our author adds:

'Many external circumſtances, as well as the behaviour and true intereſt of the prince of Orange, ſuggeſt ſtrong arguments for his acquittal of the charge of inſtigating the rebellion of Monmouth. Impelled by every motive of prudence, the prince of Orange diſcovered the moſt anxious ſolicitude to maintain a ſtrict friendſhip with his father-in-law, after his acceſſion to the throne of England. Involved in domeſtic and foreign dangers, his authority as ſtadtholder, conſtantly oppoſed by the city of Amſterdam, which watched every opportunity to impair or overturn it, ſtood upon a tottering baſis. The reſtleſs ambition and reſentment of France had deſtined his deſtruction. The only probable means of ſecuring his perſonal authority, and the peace and independence of the States, ſeemed to flow from the ſuccour and the friendſhip of England. He was at this very time negociating an alliance againſt France, to which the acceſſion of James was eſſential, and he entertained the moſt ſanguine hopes of obtaining it. With regard to his views on the ſucceſſion of the crown of England, they were more likely to be obſtructed, than promoted, by the expedition of Monmouth, whatever the event of it might be. The ſucceſs of Monmouth, if it had taken place, would not have been eaſily overturned. His defeat could only tend to diſcourage the hopes and future attempts of the diſaffected party in England, to increaſe the power and eſtabliſh the throne of the reigning prince, and to remove, till the event of his death, all hopes of that elevation, at which the prince of Orange is repreſented to have precipitately graſped, by encouraging and aiding rebellion.

'I have the more largely inſiſted on this ſubject, becauſe a modern hiſtorian, Mr. M'Pherſon, has not only decided peremptorily concerning the prince of Orange's connexion with Monmouth, in his expedition againſt James, but, by an artful arrangement of his ſtory, repreſents his conduct towards Monmouth, for many preceding years, as formed and directed with a view to that event. The following ſentence particularly deſerves to be attended to, becauſe it ſeems to ſuggeſt matter for confutation of the opinion which it contains: "The generoſity of the prince," ſays he, "equalled not his profeſſed

the Groſvenor *: yet that he could hardly credit the friends of Van Reenen, when they told him through what an extent of country he and his companions had paſſed; ſo great did the diſtance and difficulties appear! The extent of their journey could not have been leſs than *thirteen hundred miles!* Being favoured with the peruſal of the journal kept by M. Van Reenen, of which Capt. R. aſſures us, this work is a literal tranſlation, he thought it a duty incumbent on him to publiſh it, for the ſake of the friends and relations of the unfortunate people who were ſhipwrecked in the Groſvenor; and whoſe ultimate fate, *after they got on ſhore*, remained unknown, till this journey of inquiry after them put it out of doubt, that they all † periſhed, ſooner or later, by the mercileſs hands of the ſavage inhabitants of the country, or by the effects of hunger, and other hardſhips which befel them, in the dreadful journey which they unfortunately ‡ undertook, in that vaſt inhoſpitable region,—in the forlorn hope of exploring their way to the Cape.

M. Van Reenen's journal evidently contains a ſimple and honeſt detail of every day's occurrences, during the expedition; which may truly be called *The Travels of Benevolence.* In this remark, we muſt not omit to mention, that the journey was planned with the approbation of the Governor, Mynheer Van de Graaf. We are ſorry to add, that two of the party periſhed, in the courſe of this adventurous and hazardous undertaking: one of the *Dutch* travellers [for they were attended by ſome Hottentots, Caffrees, or Caffers ‖, as they are here called,] loſt his life in the following remarkable manner:

In the courſe of this long and dreary excurſion, the party killed a conſiderable number of elephants §, for the ſake, as we ſuppoſe, of obtaining their teeth. One of theſe noble animals ſold his life at a dear rate; bravely revenging himſelf for his own death, and for that of his ſlaughtered kindred.

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* Of the wreck, however, little was found remaining, except ſome cannon, and a large quantity of iron ballaſt.—The place where the diſaſter happened is here fixed, by computation, to have been ſomewhere between lat. 27° and 28°.

† Except about 12 mariners, who happily reached the Cape. See Monthly Review for April 1792, p. 470.

‡ It is ſuppoſed that means of eſcaping by ſea were not impracticable.

‖ The Dutch travellers conſiſted of twelve perſons, beſide M. Van Reenen.

§ Alſo many deer, of the Elk kind, named *Eelands.* They likewiſe ſhot abundance of ſea-cows, (the hippopotamus,) and buffaloes. The poor tenants of the foreſt were great ſufferers from this invaſion of their retreats!

'A large male elephant came (one day) up to the waggons. We inſtantly purſued and attacked him; when after he had received ſeveral ſhot, and that he had twice fallen, he crept into a very thick thorny underwood. Thinking that we had fully done for him, Tjaart Van der Waldt, Lodewyk Prins, and Ignatius Mulder, advanced to the ſpot where he was hid; when he ruſhed out, in a furious manner, from the thicket, and with his trunk catching hold of Lodewyk Prins, who was on horſeback, trod him to death; and driving one of his tuſks through the man's body, threw him into the air, to the diſtance of 30 feet. The others perceiving that there was no poſſibility of eſcaping on horſeback, diſmounted, and crept into the thicket, to hide themſelves. The elephant having nothing now in view, but the horſe of Van der Waldt, followed it for ſome time; but turned about, and came to the ſpot near to where the dead body lay, looking about for it. At this inſtant our whole party renewed the attack, in order to drive him from the ſpot; when, after he had received ſeveral ſhots, he again eſcaped into the thickeſt of the wood. We now thought that he was far enough off, and had already begun to dig a grave for our unfortunate companion; at which we were buſily employed, when the elephant ruſhed out again, and driving us all away, remained by himſelf there on the ſpot. Tjaart Van der Waldt got another ſhot at him, at the diſtance of an hundred paces. We every one of us then made another attack upon him; and, having now received ſeveral more bullets, he began to ſtagger; then falling, the Hottentots, with a ſhot or two more, killed him, as he lay on the ground.

'The fury of this animal is indeſcribable. Thoſe of our party who knew any thing of elephant-hunting, declared, that it [the one now killed] was the fleeteſt and moſt furious they had ever beheld.—The Hottentots told us, that the elephant's cuſtom is, whenever attacked, never to leave a dead body till they have ſwallowed the whole carcaſs; and that they themſelves had ſeen a Hottentot killed, (much in the ſame manner as our friend,) of whoſe body they never could find the leaſt remains. This, probably, would have been the fate of our companion, had we not made ſo ſevere an attack on the elephant.—We now ſet about finiſhing the grave, in which we interred the body of the unfortunate Lodewyk Prins.'

The death of another of the party was occaſioned by his falling into one of thoſe pits which the Caffrees dig to catch, and at the ſame time to kill, the elephant; the bottom of the pit being fortified with ſharpened ſtakes, the points of which are hardened in the fire. The pits are concealed from view, by branches of trees, and graſs laid over them.

To illuſtrate this narrative, Capt. Riou has added to it a map of the eaſtern part of the ſouthern extremity of Africa. This map, which, no doubt, may prove uſeful to the ſeaman, is compiled by the Captain himſelf, from authorities and materials, which he ſpecifies, in his very proper and ſatisfactory *Introduction*, prefixed to the *Journal*.

ART.

ART. XI. *A Voyage from Calcutta to the Mergui Archipelago.* Alſo an Account of the Iſlands Jan Sylan, Pulo Pinang, and the Port of Queda; the preſent State of Atcheen, and Directions for ſailing from thence to Fort Marlborough, down the South-weſt Coaſt of Sumatra: to which are added, an Account of the Iſland Celebes; a Treatiſe on the Monſoons in India; a Propoſal for making Ships and Veſſels more convenient for the Accommodation of Paſſengers; and Thoughts on a new Mode of preſerving Ships Proviſions: alſo, an Idea of making a Map of the World on a large Scale. By Thomas Forreſt, Eſq. Senior Captain of the Company's Marine at Fort Marlborough in 1770. The whole illuſtrated with Maps, Views of Land, and other Engravings. Large 4to. pp. 141. 1l. 1s. Boards. Robſon. 1792.

THE chain of iſlands, here called the Mergui Archipelago, extends along the eaſtern ſhore of the Bay of Bengal, from about the latitude of 9 degrees to 11 degrees and 20 minutes north; forming a ſtrait between them and the main, or coaſt of Mergui, of about 125 miles in length, and from 20 to 30 miles wide. Though many ſmall iſlands were ſcattered along the eaſtern ſhore of the Bay of Bengal, in moſt of the maps which were extant heretofore; yet the manner in which this was done, and their ſize as there repreſented, rendered them rather objects of terror than of curioſity to the navigator; who, of courſe, when he fell in with any of them, inſtead of examining them, turned his ſhip's head another way to avoid them; and it ſeems highly probable that they might ſtill have remained without notice, if Captain Forreſt had not undeſignedly (as well as unexpectedly,) met with them, by falling to leeward of the Andaman iſlands, which he was ſent from Calcutta to ſurvey, in the year 1783.

Captain Forreſt traced the ſtrait which is formed between theſe iſlands and the main, from north to ſouth, keeping chiefly the weſtern ſhore, or that formed by the iſlands, on board. He found it in general clear, the ſhores of the iſlands bold, and the ſoundings uniform, with good anchorage and regular tides all the way through. Theſe circumſtances induce Captain Forreſt to think, that when a ſhip happens to be caught in the Bay of Bengal by the ſouth-weſt monſoon, then, by *making* the iſland of Clara, which he conſiders as the key to this ſtrait from the northward, and by entering the ſtrait that way, ſhe will be ſheltered from the violence of the monſoon, and may *tide it* up from that iſland to the Aladine iſlands, which form the ſouth-weſt boundary of the ſtrait; where ſhe may anchor, and take advantage of the firſt ſpirt of wind that blows from the northward of weſt, and which frequently happens in the months of July and Auguſt, to get round Atcheen-head, and ſo proceed for Europe; eſcaping, by theſe means, the diſagreeable circumſtance

cumſtance of being embayed, and locked up in an harbour, as many ſhips have hitherto been, for the whole time that the ſouth-weſt monſoon blows.

Notwithſtanding the diminutive ſize which theſe iſlands aſſume in all former maps of thoſe parts, Captain Forreſt found ſome of them very conſiderable; particularly thoſe which he called St. Matthew's and Sullivan's iſlands.

'Some of them are rocky, ſome hilly, ſome flat; but, in general, they are covered with trees, on a good ſoil, in a climate always cool, and favourable to vegetation. The channels between them produce great plenty of fiſh; and the rocks which border the ſmaller iſlands are generally incruſted with a ſmall, but delicate oyſter, between the high and low water-marks, with which a boat may preſently be loaded: there are alſo larger oyſters found in the mud at low water, and a particular clam-ſort with red roes. The higheſt riſe of the ſpring-tide is 12 feet.'

What we have given above is a very conciſe abſtract of Captain Forreſt's account of theſe iſlands, and of the ſtrait by which he paſſed them. His deſcription of them is ſufficiently minute: but it muſt be allowed, however intereſting the account of this voyage may be to geographers, or however uſeful it may be to ſeamen who may navigate this part of the world after him, nautical details of bearings and diſtances of land, ſoundings, and anchorage, do not afford much entertainment to the generality of readers; and therefore Captain Forreſt muſt not be ſurprized if he ſhould find the work before us leſs ſought than the account of his voyage to New Guinea has been.

Beſide the relation of his voyage to the Mergui Archipelago, Captain Forreſt gives us deſcriptions of the iſlands of Jan Sylan and Pinang, with the port of Queda, on the ſame coaſt; the preſent ſtate of Atcheen, and directions for ſailing thence to Fort Marlborough, down the weſt coaſt of Sumatra; and an account of the iſland Celebes, one of the Moluccas. He has alſo reprinted his treatiſe on the monſoons in India, of which an account was given in our Review, vol. lxx. p. 192.: ſome few notes ſeem to be added to it in this edition. He gives alſo 'a propoſal for making ſhips and veſſels more convenient for the accommodation of paſſengers;' 'thoughts on a new mode of preſerving ſhips' proviſions;' and 'an idea of making a map of the world on a large ſcale:' the laſt of which being ſhort, quite original, and at the ſame time ſufficiently characteriſtic of the author's manner of thinking and writing, we ſhall give it entire:

'In the account of my voyage to New Guinea, I forgot to mention that, at my leiſure at Mindano, during the ſouth-weſt monſoon,

ſoon, I conſtructed upon two thick planks, well pinned together, a map of the world; it was 8½ feet by 4½, allowing a margin; and when finiſhed, by cutting a ſtrong outline to mark both continents and iſlands, (taken from a ſmall plain chart,) it was hung up in *Rajah Mooda*'s hall, where, unleſs deſtroyed by fire, it is likely long to remain; while paper maps, had I had ſuch to preſent him, would, it is moſt likely, be loſt, tore, or neglected.

'Since then, I have often ſaid to myſelf, during my ſolitary aquatic travels, Why does nobody turn a level verdant plain of a very few acres into a map of the world? When ſometimes invention is ſtretched to lay out grounds with taſte in the gardens of men of fortune, ſuch a thing ſurely would not either be abſurd or unuſeful. I rather think the contrary; the project could not be attended with great expence, would be pleaſant and healthful to young folks, eſpecially in the execution, and make very young perſons expert in ſimple geography, far beyond what they get from books and maps even at a more advanced age.

'Let a ſpot of level ground, 360 yards in length from eaſt to weſt, and 180 yards in breadth from north to ſouth, be incloſed by a wall (in theſe directions) of a very ſmall height, perhaps one or two feet; let 36 marks be made on the eaſt and weſt walls, and 18 be made on the north and ſouth walls, to fix the degrees of longitude and latitude at 10 degrees, or 600 miles aſunder; let 4 pieces of oak timber be made, 30 feet long, and 8 inches ſquare, with holes bored in them at the diſtance of 3 inches, or 5 miles, from one another: thus, 36 inches, or 3 feet, on this piece of timber (which is eaſily tranſported and put under cover, and which I call ſcale) are a degree; and the whole ſcale 10 degrees or 600 miles in length*.

'Theſe ſcales being placed upon or ſtuck in the ground, at any of the large diviſions of 10 degrees made on the walls, and oppoſite to each other, afford an opportunity, by croſs log-lines, or packthread, of determining the particular town, city, or head-land, that is to be marked on this map, in the ſame manner as upon a ſheet of paper on a table, with a Gunter ſcale and a pair of compaſſes.

'The continents and iſlands may be made in turf, the ſea in gravel: the boundary or outline may be a hard terrace made of mortar, pieces of ſlate fixed in mortar, or the marrow-bones of bullocks; which ſome forty years ago I have ſeen beyond Whitechapel uſed as a kind of fence near the turnpike-road (this may be remembered by many); or a border of common box may be planted, as is uſual in many gardens.

'At particular places on this ocean of gravel, poſts may be fixed up, indicating particular circumſtances of monſoons, trade-winds,

* 'An equator and middle meridian of terras, made narrow and low, and graduated at each 10 degrees, would facilitate the conſtruction of the map, dividing the whole into four, and admit the log-lines to be ſhorter.'

and

and currents, &c. prevailing in particular parts, to amuſe the contemplative owner, who, taking a few turns before breakfaſt on the ſurface of this flat globe, *where Nature's volume is attempted to be widely expoſed to view*, (as Thomſon ſays,) the powers of his mind expand; and he will, I am perſuaded, be often inclined to ſay, This is obvious; I ſee this circumſtance in a new light from what I formerly learned from books and maps only. I ſee a paſſage from the Downs to India is nothing: the difficulty diſappears, compared with the hardſhips and fatigue of ſailing in narrow ſeas. Here ſeems to live kind eaſe; while in a paſſage from London to Newcaſtle, what with anchoring and weighing every twelve hours, reefing and handing of ſails, heaving the lead, &c. in a diſtance of leſs than 300 miles, and perhaps ſeven or eight times in a ſummer, a young man muſt learn the duty of a ſeaman. Such reflections will naturally occur to the contemplative mind, and many others of the ſame nature. I therefore take upon me to ſay, that the idea of making ſuch a map is worthy of a prince, and within the reach of a private gentleman to put in execution. I think it would very much adorn the villa of the Miniſter of a great commercial nation; nay, even the palace of Royalty itſelf.'

For our account of Capt. Forreſt's *Voyage to New Guinea, and the Moluccas, from Balambangam*, ſee Rev. vol. lxx. p. 264.

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Art. XII. *Views taken on or near the River Rhine, at Aix la Chapelle, and on the River Maeſe*, by the Rev J. Gardnor; engraved in Aqua Tinta by the Rev. J Gardnor, and Richard Gardnor, jun. 4to. 1l. 11s. 6d. in Engliſh. Proofs, 2 Guineas. In French 4s. 6d. extra. Walter, Charing-croſs. 1792.

This elegant work conſiſts of upward of thirty views of the moſt picturesque caſtles, abbeys, and other ſtriking objects, on the banks of the Rhine; objects which have often been viewed at a diſtance with delight, but which few travellers have had the courage to approach, and which none, as far as we know, have hitherto taken the pains to delineate. The work therefore enjoys the advantage of novelty, to which (if it be allowable to judge in matters of this kind from recollection, merely,) we would ſay, that it joins the merit of fidelity. To the views in *acqua tinta*, Mr. Gardnor has added verbal deſcriptions, which are ſhort, perſpicuous, and enlivened by entertaining hints of the occurrences that took place in his tour. As a ſpecimen of the deſcriptive part of the work*, we inſert the following paſſage, becauſe it contains a general view of theſe romantic ſcenes, as well as an account of the kind of labour in which their inhabitants are chiefly employed:

* Of the engravings, ſpecimens are not to be expected in a *literary journal*.

'In the excurſion we made, during our ſtay at Baccharah, we took a complete ſurvey of the many ſtriking objects and romantic ſcenes which are found in the admired environs of that city. Amongſt theſe, the vine-grounds particularly attracted our notice: they were the firſt, indeed, of any extent, we had paſſed through; but even in a diſtant or tranſient view, they far excelled any others we had ſeen, in pittoreſque beauty. In our walks through them, we traverſed the almoſt perpendicular ſides of an immenſe mountain, which extends upwards of three miles below Baccharah, on the weſtern bank of the Rhine; the vines overſpreading it in many parts, from the ſummit to the water's edge; in others, the verdant cloathing was broken by tremendous rocks, projecting from the boſom of the mountain, and bending o'er its ſides, as if in fond contemplation of the beauty and luxuriance of their dreſs. Groves of walnut-trees interſperſed among the vines, with frequent and varied views of the river, contributed very greatly to the embelliſhments of this enchanting place. We had not intended to proceed further in our preſent expedition, than the end of the vineyards; but, when we arrived at that point, the town of Pfaltz, with a caſtle on a rock in the middle of the Rhine, preſented a view which I could not ſuffer to eſcape me. I deſcended therefore to the river ſide, and made the drawing from which the fifth plate is engraved.

'The vineyards of Baccharah were formerly eſteemed above all others for the excellence of the wine they produced; but the wines of Heidleberg, Hoygeſteim, and the Rhinegau, are at preſent in much greater vogue. Whether this be owing to any real ſuperiority in their quality I know not; for I had no opportunity of giving my opinion of the Baccharah wine, being unable, either by money or favor, to procure a ſingle bottle; but if its qualities be at all proportioned to the labour employed in producing it, there can be no doubt of its excellence: for unleſs Providence had wiſely formed the bodies and diſpoſed the minds of men in all countries to the local offices to be performed, the cultivation of the vineyards of Baccharah would be too arduous for human patience or ſtrength to endure. The ſide of the mountain on which the vines are planted, is cut into a great number of ſhallow terraces, which are carried quite to its ſummit; forming an aſcent, almoſt perpendicular, of at leaſt half a mile: by theſe terraces, the peaſants aſcend the mountain, and convey manure, which they carry on their ſhoulders to every part of the vineyard. When properly diſtributed, they ſecure it, in the beſt manner the nature of the ground will admit, by a ſlight fence; but they have often the mortification to ſee their labours fruſtrated by violent rains, which ſweep away both ſoil and manure, and leave the roots of the vines bare. This produces a failure of the vintage; which, from whatever cauſe it happens, generally reduces the proprietors of vineyards to the humble ſituation of day-labourers, whoſe poverty and wretchedneſs are not to be conceived from any condition or circumſtances to which the loweſt of the people of England either are or can be expoſed.'

The views are executed with minute diligence, not devoid of taſte: but the black colour, we think, too ſtrongly predominates;

dominates; which often gives them an aſpect rather gloomy than agreeably romantic. This ſable hue is ſometimes, indeed, in its proper place; as in the views of the Caſtle of the Cat: but the views, where it leſs prevails, as that of Hui, and ſeveral others, are, on this account, the more pleaſing.

Mr. Gardnor's ſtyle of writing is generally good, though he is ſometimes chargeable with a degree of obſcurity. Thus, in page 150, he tells us, 'There is a ſingular part of Bruſſels, which is in fact a little town; for it is incloſed by a wall and a ditch, and divided into ſtreets. It is called the Bequinage. The number of Bequines is near a thouſand, governed by matrons, and under the ſpiritual direction of the Biſhop of Antwerp.' It would have been uſeful to moſt readers to have ſaid, that, in the Low Countries, Bequines are widows or maidens, who, without taking religious vows, retire from the ſociety of the male ſex, with a view to avoid the temptations of the world, and to lead a life of purity and devotion.

The paper, and the preſs-work, of this publication are very neat. We have ſeen an advertiſement which mentions, that 'the prints may be had, ſtained yellow, at 1l. 16s.; in colours, 5l. 5s.; mounted for frames, 6l. 6s.; which are very little, if at all, inferior to drawings.—The ſame views, unbound, 20 inches by 17, price 8l. 8s.; proofs, 12l. 12s.; coloured, 25l. 4s. The Engliſh letter-preſs alone, in a pocket volume, 3s. 6d.'

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ART. XIII. *Remarks on Mr. Gilbert Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worſhip.* By Anna Lætitia Barbauld. 8vo. pp. 76. 2s. Johnſon. 1792.

WHILE dulneſs plods on in a beaten track, and apologizes for the feebleneſs of its expreſſions, by lamenting that every topic is exhauſted, genius is continually making bold excurſions into new regions; and, on ſubjects the moſt hackneyed, is capable of producing ſomething original. Though the benefit of public worſhip has often furniſhed a theme for declamation, the ſubject aſſumes, in the hands of Mrs. Barbauld, a new and intereſting form. The practice of mankind, in all paſt ages, with reſpect to public worſhip, is deſcribed; and ſucceeding generations of men are brought before the reader's imagination, expreſſing their homage to the divinity, by ſacrifices, feſtivals, dancing, muſic, and prayers. The natural propenſity of men to ſocial worſhip; its ſuperiority, in many reſpects, to ſolitary devotion; and the reaſonableneſs of uniting in acts of prayer and praiſe; are well illuſtrated. Se-

veral juſt obſervations are made on the argument for public worſhip, drawn from authority: but the conſiderations chiefly diſcuſſed, are thoſe derived from utility; and here much good ſenſe and elegant writing are employed to ſhew, that public worſhip, beſide its obvious influence on the religious and moral ſtate of the mind, is attended with many collateral advantages. Among theſe are conſidered its effect in civilizing the lower orders of ſociety; in affording them an agreeable relief from labour and ſervitude; in furniſhing them with opportunities of inſtruction; and in bringing men together on the footing of equality. What is offered on this laſt head is new, and worthy of the attention of our readers:

'Let it be obſerved, in the next place, that public worſhip is a *civic* meeting. The temple is the only place where human beings, of every rank and ſex and age, meet together for one common purpoſe, and join together in one common act. Other meetings are either political, or formed for the purpoſes of ſplendor and amuſement; from both which, in this country, the bulk of inhabitants are of neceſſity excluded. This is the only place, to enter which nothing more is neceſſary than to be of the ſame ſpecies;—the only place where man meets man not only as an equal but a brother; and where, by contemplating his duties, he may become ſenſible of his rights. So high and haughty is the ſpirit of ariſtocracy, and ſuch the increaſing pride of the privileged claſſes, that it is to be feared, if men did not attend at the ſame place here, it would hardly be believed they were meant to go to the ſame place hereafter. It is of ſervice to the cauſe of freedom therefore, no leſs than to that of virtue, that there is one place where the invidious diſtinctions of wealth and titles are not admitted; where all are equal, not by making the low, proud, but by making the great, humble. How many a man exiſts who poſſeſſes not the ſmalleſt property in this earth of which you call him lord; who, from the narrowing ſpirit of property, is circumſcribed and hemmed in by the poſſeſſions of his more opulent neighbours, till there is ſcarcely an unoccupied ſpot of verdure on which he can ſet his foot to admire the beauties of nature, or barren mountain on which he can draw the freſh air without a treſpaſs. The enjoyments of life are for others, the labours of it are for him. He hears thoſe of his claſs ſpoken of collectively, as of machines, which are to be kept in repair indeed, but of which the ſole uſe is to raiſe the happineſs of the higher orders. Where, but in the temples of religion, ſhall he learn that he is of the ſame ſpecies? He hears there (and were it for the firſt time, it would be with infinite aſtoniſhment) that all are conſidered as alike ignorant and to be inſtructed; all alike ſinful and needing forgiveneſs; all alike bound by the ſame obligations, and animated by the ſame hopes. In the intercourſes of the world the poor man is ſeen, but not noticed; he may be in the preſence of his ſuperiors, but he cannot be in their company. In every other place it would be preſumption in him to let his voice be heard along with theirs; here alone they are both raiſed together, and blended

in the full chorus of praiſe. In every other place it would be an offence to be near them, without ſhewing in his attitudes and deportment the conſcious marks of inferiority; here only he ſees the proſtrations of the rich as low as his, and hears them both addreſſed together in the majeſtic ſimplicity of a language that knows no adulation. Here the poor man learns that, in ſpite of the diſtinctions of rank, and the apparent inferiority of his condition, all the true goods of life, all that men dare petition for when in the preſence of their Maker—a ſound mind, a healthful body, and daily bread, lie within the ſcope of his own hopes and endeavours; and that in the large inheritance to come, his expectations are no leſs ample than theirs. He riſes from his knees, and feels himſelf a man. He learns philoſophy without its pride, and a ſpirit of liberty without its turbulence. Every time ſocial worſhip is celebrated, it includes a virtual declaration of the rights of man.'

Many other judicious obſervations are added, particularly reſpecting the good effects that may be expected from the attendance of men of learning and refinement on public worſhip; and on the improvements which are deſirable in the preſent methods of conducting public ſervices.

Mrs. B. compliments the Diſſenters, we ſuppoſe not without ſome authority from experience, on their openneſs to conviction, and on their readineſs to profit by every ſober and liberal remark which may aſſiſt them to improve their religious addreſſes. She adviſes them to give their places of worſhip a more cheerful and a more *democratic* form; to allow the people to have a conſiderable ſhare in the performance of the ſervice, by the intermixing of their voices; to introduce a more ſyſtematic method of teaching, in which a connected ſeries of inſtruction may be delivered on natural and revealed religion, and on moral duties, without regard to the cuſtom of prefixing a text of ſcripture to every diſcourſe; and to join to religious information ſome inſtruction in the laws of our country.

Several of theſe hints appear to merit attention. There will be no reaſon to regret Mr. Wakefield's attack on public worſhip, if the reſult be, not an abolition of the practice, but its correction and improvement.

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Art. XIV. *The Iliad and Odyſſey of Homer*, tranſlated into Engliſh Blank Verſe. By W. Cowper, of the Inner Temple, Eſq. 4to. 2 Vols. 2l. 12s. 6d. Boards. Johnſon. 1791.

The attention of the public has been fixed on the volumes before us by many and various cauſes. The venerable name of the original writer, a name endeared to us by the enthuſiaſm of our youthful ſtudies, and ſanctified by the homage of countleſs generations; the ſplendid ſucceſs of Mr. Pope,

whoſe verſion, though obnoxious to criticiſm, ſeemed to defy competition; and the poetical reputation of Mr. Cowper, who, inſtead of ſhrinking from the conteſt, boldly challenged the prize;—all theſe circumſtances have induced us to peruſe this tranſlation with avidity, and to reconſider ſome parts of it with no common ſhare of attention.

Our remarks, however, will be the leſs numerous, becauſe a few ſpecimens, impartially ſelected, will enable both the Greek ſcholar and the Engliſh reader to appreciate its general character.

Mr. Cowper's own words will beſt explain his deſign, and what he conceives to be the peculiar excellence of his work:

'That he (Mr. Pope) has ſometimes altogether ſuppreſſed the ſenſe of his author, and has not ſeldom intermingled his own ideas with it, is a remark which, on this occaſion, nothing but neceſſity ſhould have extorted from me. But we differ ſometimes ſo widely in our matter, that unleſs this remark, invidious as it ſeems, be premiſed, I know not how to obviate a ſuſpicion, on the one hand, of careleſs overſight, or of factitious embelliſhment on the other. On this head, therefore, the Engliſh reader is to be admoniſhed, that the matter found in me, whether he like it or not, is found alſo in HOMER, and that the matter not found in me, how much ſoever he may admire it, is found only in Mr. Pope. I have omitted nothing; I have invented nothing.

'There is indiſputably a wide difference between the caſe of an original writer in rhime and a tranſlator. In an original work the author is free; if the rhime be of difficult attainment, and he cannot find it in one direction, he is at liberty to ſeek it in another; the matter that will not accommodate itſelf to his occaſions he may diſcard, adopting ſuch as will. But in a tranſlation no ſuch option is allowable; the ſenſe of the author is required, and we do not ſurrender it willingly even to the plea of neceſſity. Fidelity is indeed the very eſſence of tranſlation, and the term itſelf implies it. For which reaſon, if we ſuppreſs the ſenſe of our original, and force into its place our own, we may call our work an *imitation*, if we pleaſe, or perhaps a *paraphraſe*, but it is no longer the ſame author only in a different dreſs, and therefore it is not tranſlation.——

'My chief boaſt is that I have adhered cloſely to my original, convinced that every departure from him would be puniſhed with the forfeiture of ſome grace or beauty for which I could ſubſtitute no equivalent. The epithets that would conſent to an Engliſh form I have preſerved as epithets; others that would not, I have melted into the context. There are none, I believe, which I have not tranſlated in one way or other, though the reader will not find them repeated ſo often as moſt of them are in HOMER, for a reaſon that need not be mentioned.

'Few perſons of any conſideration are introduced either in the Iliad or Odyſſey by their own name only, but their patronymic is

given alſo. To this ceremonial I have generally attended, becauſe it is a circumſtance of my author's manner.

'HOMER never allots leſs than a whole line to the introduction of a ſpeaker. No, not even when the ſpeech itſelf is no longer than the line that leads it. A practice to which, ſince he never departs from it, he muſt have been determined by ſome cogent reaſon. He probably deemed it a formality neceſſary to the majeſty of his narration. In this article, therefore, I have ſcrupulouſly adhered to my pattern, conſidering theſe introductory lines as heralds in a proceſſion; important perſons, becauſe employed to uſher in perſons more important than themſelves.

'It has been my point everywhere to be as little verboſe as poſſible, though, at the ſame time, my conſtant determination not to ſacrifice my author's full meaning to an affected brevity.

'In the affair of ſtyle, I have endeavoured neither to creep nor to bluſter, for no author is ſo likely to betray his tranſlator into both theſe faults, as HOMER, though himſelf never guilty of either. I have cautiouſly avoided all terms of new invention, with an abundance of which, perſons of more ingenuity than judgment have not enriched our language, but incumbered it. I have alſo everywhere uſed an unabbreviated fullneſs of phraſe as moſt ſuited to the nature of the work, and, above all, have ſtudied perſpicuity, not only becauſe verſe is good for little that wants it, but becauſe HOMER is the moſt perſpicuous of all poets.'

What are the natural and indefeaſible rights of a tranſlator; how far they are either contracted or extended by the eſtabliſhed laws of criticiſm; beyond what point poetical fidelity becomes really treaſon againſt the majeſty of the original, and reformation may be ſtyled loyalty; are queſtions of nice and hazardous diſcuſſion. We ſuſpect, however, that Mr. C. diſclaims ſome of the neceſſary privileges of his fraternity, and that, by contending ſo ſtrongly for the doctrine of paſſive and unlimited obedience to his author, he attempts to mutilate a charter of very ancient date. Would Mr. C. himſelf, or any other poet who merits the praiſe of foreign nations and diſtant poſterity, ſubject his own writings to a tranſlation conducted on ſuch principles? Would he not rather entruſt them to men of kindred genius, and cultivated taſte,—men who, tranſplanting no flower that would periſh by removal, but ſoftening only what is harſh, and adding nothing that is incongruous, would transfuſe the energy, the ſpirit, the general character, and the colour, of his poem, into their vernacular language? This we have never ſeen atchieved by the advocates for literal tranſlation, even when ſuffered to expatiate in blank verſe, an advantage of which Mr. Cowper has judiciouſly availed himſelf. As the vehicle of a tranſlation of Homer, the Miltonic verſification is, in our opinion, ſuperior to that of Mr. Pope; not only becauſe it renders fidelity more eaſy, but becauſe

becauſe its pauſes are more varied, its march is more ſtately, and its general effect is more in uniſon with that of the Greek Hexameter. If Mr. C. has employed it with leſs ſucceſs than we expected, his failure may be aſcribed to that quixotical ſpirit, which has impelled him to engage in a conteſt in which victory affords few laurels, and ridicule exaſperates defeat.

To the general praiſe of fidelity, Mr. Cowper is eminently intitled. Inſtances, however, occur, not infrequently, (and how could it be otherwiſe?) in which he has offended againſt the rigorous law that he profeſſes to have impoſed on himſelf; ſometimes by miſtaking the meaning of his author, at others by adding what is not to be found in the original Greek, or by omitting what really does exiſt there. The giant ſtrength of Homer is ſometimes repreſented by the feebleneſs of a pigmy:—his tranſlator at one time ſoars into bombaſt, and at another, ſinks into vulgarity. In many inſtances, he happily exemplifies the coincidence of the Greek and Engliſh idioms; but, in others, his violent attempts to reconcile them render his language affected and uncouth. The Engliſh reader is ſo diſguſted by the frequent uſe of terms long ſince grown obſolete, or by the application of words in common uſe to expreſs meanings very different from thoſe which cuſtom has affixed to them; and his ear is often offended by an unuſual, and therefore unwarrantable, tranſpoſition of words, ſometimes adopted in imitation of a ſimilar arrangement in the Greek, and not infrequently, it ſhould ſeem, from the mere love of quaint and unprecedented inverſions. Theſe obſervations, we truſt, will be fully confirmed and illuſtrated by the following examples:

Iliad,

v. 226. Αλλ' αγε, νυν μαστιγα κ) ηνια σιγαλοιεντα
Δεξαι; εγω δ' ιππων αποβησομαι, οφρα μαχωμαι.
Η ε συ τοιδε διδεξο, μελησουσιν δε μοι ιπποι.

Verſ. 265. 'The laſh take thou, and the reſplendent reins,
While I alight for battle, or thyſelf
Receive *them*, and the ſteeds ſhall be my care.'

One perſon only is mentioned—τουδε δεδεξο—viz. Diomede.

Ib. 681. Βη δε δια προμαχων κεκορυθμενος αιθοπι χαλκω.

Verſ. 808. ——— '*radiant* to the van he flew.'

vi. 55. Ω πεπον, ω Μενελαε, πη δε συ κηδεαι ουτως
Ανδρων ———

Verſ. 67. 'Now, brother, whence this milkineſs of mind,
Theſe ſcruples about blood?'

Ib. 231. ——— οφρα κ) οιδε
Γνωσιν ὁτι ξεινοι παλρωιοι ευχομεθ' εναι.

Verſ. 284. 'That all who notice us may underſtand
Our patrimonial amity and love.'

vii. 5. ——— ἰύξεσσιν ἐλατῆσι
Ποσσὶν ἁλευόμενος, καμάτῳ δ' ὑπὸ γυῖα λέλυνται.
——— ' who with ſmooth oars,
*Threſhing* the waves have all their ſtrength conſum'd.'

Ib. 69. Ὀρθὰ μὲν Κρονίδης Ζεὺς ὑπ ἔπλεσσεν.

Verſ. 76. ——— ' Jove high-enthron'd
Hath not *fulfill'd* the truce.' ———

Ib. 321. Νεστορίῳ δ' Αἰσυήτα διηνεκέεσσι γέρασσε
Ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων.

Verſ. 381. ——— ' to whom the hero-king,
Wide-ruling, Agamemnon, gave the chine
*Perpetual.*' ———

In his note, Mr. C. obſerves, ' The word is here uſed in the Latin ſenſe of it. Virgil, deſcribing the entertainment given by Evander to the Trojans, ſays that he regaled them,

' *Perpetui* tergo bovis et luſtralibus extis.'

This line of Virgil is quoted by Clarke in his note on the original paſſage; and on this authority, Mr. Cowper tranſlates the words ῥωτοισι διηνεκέεσσι, wherever they occur, *perpetual chine*:—but, ſurely, neither the authority of Homer nor of Virgil are ſufficient to warrant this uſe of *perpetual* in Engliſh. The mere Engliſh reader, indeed, is much obliged to Mr. C. for the information contained in the latter part of his note, viz. that ' it means *the whole*;' ſince, without this information, he muſt have been totally at a loſs to conjecture what meaning he ought to affix to the word, or whether it had any meaning at all.

xi. 661. Βεβλήαι δὲ κῆ Εὐρυπύλος κατὰ μηρὸν ὀϊστῷ.

Verſ. 797. ' Eurypylus is *ſhot into the thigh.*'

Ib. 749. Καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλαπαξεν,
Εἰ μὴ σφωε πατὴρ εὐρυκρείων Ἐνοσίχθων
Ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.

Verſ. 906. ' I had ſlain alſo the Molians, ſons
Of Actor, but the ſov'reign of the deep,
Their own *authentic* ſire, in darkneſs denſe
Involving both, convey'd them ſafe away!'

xiii. 567. ——— βαλε δεξιὸν
Αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ ———

Verſ. 689. ' Him reaching with his lance, the *ſhame* between
And navel pierced him.'

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Iliad, Book v. verſe 16 of the original, 18 of Mr. C.'s tranſlation, πρόϊει is render'd *diſmiſs'd* — ' his long-ſhadow'd ſpear diſmiſs'd.' Mr. C. has tranſlated the word more happily, vii. 296. ' *hurl'd* his long-ſhadow'd ſpear.'

v. 174. Αλλ' αγε, τωδ' ιφι ανδρι βελος—
203 of the Verſion. ——— ' At yon chief
*Diſpatch* an arrow' ———

vii. 99. Αλλ' υμεις μεν παυες υδωρ ϗ γαια γενοισθε
Ημενοι αυθι εκαστοι ακηριοι, ακλεες αιλως.
Verſ. 111. —— ' Daſtards, deaf to glory's call
*Rot* where ye ſit.' ———

viii. 218. Ει μη επι φρεσι θηκ' Αγαμεμνονι πολια Ηρη,
Αιλω ποιπνυσαιλι, θοως στρυναι Αχαιους.
Verſ. 250. ——— ' But Juno mov'd the mind
Of Agamemnon, vigilant himſelf,
*To exhortation* of Achaia's hoſt.'

xiii. 11. Και γαρ ο θαυμαζων ηστο πτολεμον τε μαχην τε—
Verſ. 16. ——— ' *The ſtir*
Admiring thence and tempeſt of the field.'

Ib. 114. Ημιας γ' υπως εστι μεθιεμεναι πολεμοιο.
Verſ. 142. —— ' Ye at leaſt the fight decline,
Blameworthy, and with no ſufficient plea.'

xvii. 122. γυμνον is, we think, vulgarly tranſlated ' *bare.*'
Verſ. 145. ' My gallant Ajax, haſte, come quickly, ſtrive
With me to reſcue for Achilles' ſake
His friend, though bare, for Hector hath his arms.'

Ib. 157. ——οιον τ' ανδρας εσερχεαι, οι περι παλρης
Ανδρασι δυσμενεσσι πονον ϗ δηριν εθειλο.
Verſ. 191. ——— ' ſuch as in the breaſt reſides
*Of lab'rers* in their country's dear behalf.'

xviii. 306. ——— ω μιν εγωγε
Φευξομαι εκ πολεμοιο δυσηχεος, αλλα μαλ' αιψα
Στησομαι ———
Verſ. 377. The epithet δυσηχεος is happily rendered deep-toned, but the paſſage ends miſerably in Mr. C.'s tranſlation—
——— ' I ſhall not for his ſake
Avoid the deep-toned battle, but will firm
*Oppoſe his utmoſt.*' ———

The deſcription of Vulcan leaving his forge, and dreſſing to receive the viſit of Thetis, is not remarkable for its delicacy in the original: but, in the hands of Mr. C., it degenerates, we think, into coarſe vulgarity:

xviii. 414. Σπογγω δ' αμφι προσωπα, ϗ αμφωχειρ', απομοργνυ,
Αυχενα τε στιβαρον, ϗ στηθεα λαχνηεντα·
Δυ δε χιτων' ιλε δε σκηπτρον παχυ· βη δε θυραζε
Χωλευων ———
Verſ. 511. ' Then, all around *with a wet ſponge he wiped*
*His viſage*, and his arms and brawny neck
Purified, and his ſhaggy breaſt from *ſmutch*;
Laſt, putting on his veſt, he took in hand
His ſturdy ſtaff, and *ſhuffled through* the door.'

xxi.

xxi. 282. Ερχθεντ' εν μεγαλῳ σειλαμῳ, ὡς παιδα συφορβου.
Verſ. 334. ‘ Whelm'd in deep waters like a ſwineherd's boy
*Drown'd in wet weather* while he fords a brook.’
xxxiii. 426. Αντιλοχ' αφραδιως ἱππαζεαι——
Verſ. 532. ‘ Antilochus, at what a madman's rate
Driv'ſt thou'——

Odyſſey,

i. 216. ——υγαρ πω τις εον γονον αυτος ανεγνω——
Verſ. 270. ——‘ ſince no mortal knows
His *derivation*.’——
ii. 146. ——τῳ δ' αιετω ευρυοπα Ζευς
Υψοθεν εκ κορυφης ορεος προεηκε πτεσθαι.
Verſ. 200. ‘ The thund'rer from a lofty mountain-top
*Turn'd off* two eagles’——
iv. 471. Ως εφαμην· ἡ δε μ' αυτις αμειβομενος προσεειπεν——
Verſ. 573. ‘ So I—when thus *the old one* of the waves.’
xiv. 412. Κλαγξη δ' ασπιλος ωριο συων αυλιζομενεων.
Verſ. 500. ——‘ And loud
*The hubbub* was of ſwine priſon'd within.’
xvii. 78. Πειραι' ω γαρ τ' ιδμεν ὁπως εσαι ταδε εργα.
Verſ. 94. ‘ Piræus, wait, for I not yet foreſee
*The upſhot*.’——
xviii. 27. Γρηϊ καμινοι ἱσος——
Verſ. 33. ——‘ like an old hag
Collied with chimney ſmutch.’

Iliad,

v. 85. ‘ Pedæus, whom, altho' his ſpurious ſon
Antenor's wife, to gratify her lord,
Had cheriſh'd as her own, him Meges ſlew.’
v. 330. ——ὁ δε Κυπριν επωχετο νηλεϊ χαλκῳ
Γιγνωσκων ὁϊ' αναλκις εην θεος——
Verſ. 379. ——‘ He, fierce in arms,
Purſu'd the Cyprian goddeſs, *conſcious whom*.’
Ib. 395. Τλη δ' Αϊδης ευ τοισι πελωριος——
Verſ. 461. ‘ Nor ſuffer'd Pluto leſs, of all the gods
Gigantic moſt’——
vi. 62. ——ὁ δ' απο ἱθυν ωσαλο χειρι
Ἡρω' Αδρηστον· τον δε κρειων Αγαμεμνων
Ουτα κατα λαπαρην——
Verſ. 75. ——‘ He with his hand
Thruſt back Adraſtus, and himſelf, the king,
His bowels pierc'd’——
x. 383. ——‘ Paſs, I will
Their army through’——
xi. 755. Οφρ' επι Βυπρασιν πολυπυρον βησαμεν ἱππους.
Verſ. 913. ——‘ till we our ſteeds had driven
To the Buprafian fields laden with corn.’

Till

Till we conſulted the original, we conceived that the ſteeds of Neſtor, and not the fields of Buprafium, were laden with corn.

xii. 284. Και τ' εφ' αλος πολιης κιχυλαι λιμισιν τε κ' ακταις.
Verſ. 343. ——'The ports and ſhores,
Receive it alſo of the hoary deep.'

The Engliſh reader will not ſuſpect, at firſt ſight, that our tranſlator means to repreſent *the ports and ſhores of the hoary deep* as receiving the ſhower.

400. Τον δ' Αιας κ' Τευκρος ομαρτησαντ', ο μεν εφ'
Βιβλητει——
Verſ. 489. 'Then Ajax him and Teucer at one time
Struck both'——
xiii. 434. Τον τοθ' υπ' Ιδομενη Ποσειδαων εδαμασσε——
Verſ. 533. 'Him in that moment Neptune by the arm
Quell'd of Idomeneus'——
xiv. 419. Χειρος δ' εκβαλεν εγχος, επ' αυλφ δ' ασπις εαφθη
Και κορυς——
Verſ. 503. ——'Down dropp'd his idle ſpear,
And with his helmet and his ſhield himſelf
Alſo.'——
xv. 392. Τοφρ' ὀγ' επι κλισιη αγαπηνορος Ευρυπυλοιο
Ηστο τι——
Verſ. 483. ——'So long
Patroclus quiet in the tent and calm
Sat of Eurypylus.'——
xvi. 179. Παρθενιος, τον ετικτε χορφ καλη Πολυμηλη
Φυλαντος Θυγατηρ——
Ver. 214. 'Him Polymela graceful in the dance,
And daughter beautiful of Phylas, bore,
A mother unſuſpected of a child.'
xvii. 118. Θεσπεσιον γαρ σφιν φοβον εμβαλε Φοιβος Απολλων.
Verſ. 141. ——' whoſe hearts
With terrors irreſiſtible himſelf
Phœbus had fill'd.'——
197. ——αλλ' αει εν ειλεσι παιρος εηρα.
Verſ. 240. 'But in thoſe arms his ſon grew never old.'
xxii. 294. ——οθ' αλλ' εχε μειλινον εγχος.
Verſ. 338. 'For he had other none.'
xxiii. 459. Αλλοι μοι δοκεουσι παροιθεροι εμμεναι ἱπποι.
Verſ. 574. 'The horſes, foremoſt now, to me appear
Other than er'ſt'——

Odyſſey,

xiii. 190. ——οφρα μιν αυτον
Αγνωτον τευξειεν——
——'that ere yet agnized
By others'

xiv.

xiv. 18. ——ισαν προϊαλλε συβωτης ·
Αυσε ζατρεφιων σιαλων τον αριστον ἑπαιλων·
Οἱ δε τριακοσιοι τε ϗ ἑξηκοντα πελοντο.
Παρ δε κυνες, θηρεσσιν ἐοικοτες, αιεν ἐοντων
Τεσσαρες, ὑς ῥ' ἐθρεψε συβωτης, ὀρχαμος ανδρων.

Verſ. 21. ——' to them he ever ſent
The fatteſt of his *ſaginated* charge.
*Three hundred ſtill and ſixty brawns* remain'd.
Four maſtiffs in adjoining kennel lay,
Reſembling wild beaſts, nouriſh'd at the board
Of the illuſtrious *ſteward of the ſtyes*—'

xvi. 204. Ου μεν γαρ τοι τ' αλλος ελευσεται ενθαδ' Οδυσσευς—

Verſ. 244. ' Ulyſſes, ſave myſelf, *none comes*, be ſure—'

Ib. 224. Ου μεν γαρ τι σε πιζυν οιομαι ενθαδ' ικεσθαι.

Verſ. 268. ' For that on foot thou *not arriv'dſt* is ſure.'

What is moſt obviouſly hoſtile, however, to the genius of our language, is the hoſt of compound epithets which infeſt every page, (frequently even when they are not to be found in the original,) and which leave us almoſt in doubt whether the verſion be ſerious or burleſque.

—ονειροπολοιο γερονος, ' *dream-dealing ſeer*,'—ποδωκεμος is ſometimes rendered *tempeſt-winged*, ſometimes *wing-footed*—ιϋκνημιδες, *braxon-mailed*—κορυθαιολος, *creſt-toſſing*—κυδιανειρα, *man-ennobling*—ἱππιοβοτος, *ſteed-graxed*—αγελειης, *ſpoil huntreſs*—κνωεις, *incenſe-fumed*.

Iliad,

vi. 316. ——Θαλαμον, ϗ δωμα, ϗ αυλην,
Εγγυθι τε Πριαμοιο ϗ Ἑκτορος, εν πολει ακρη.

Verſ. 385. ——' chamber it had
Wide hall, proud dome, and on the heights of Troy,
*Near-neighb'ring* Hector's houſe and Priam's ſtood.'

ευμμελης, *ſpear practis'd*—βοωπις and ἱκατος are improperly as well as inelegantly tranſlated, the former *radiant-eyed*, the latter *bow bender*—πτολιπορθος, *city-waſter*.

xi. 620. ——οἱ δ' ἱδρῳ απειψυχοντο χιλωνες—

Verſ. 745. ' Their tunics *ſweat-imbrued* in the cold air
They ventilated'——

ἀλιπλοος, *wave-whelmed*—ἱπποπολυς, *horſe-breeding*.

xii. 128. Τοας ὑπερθυμους Λαπιθαων αιχμηταων—

Verſ. 160. ——' two chiefs they found
*Lapithæ-born*.'——

Ιυμεραϊγης, *ſoul-divorcing*—ἑλικεχιτων, *robed-prolix*.

xiv. 13. κλυτος ενοσιγαιος, *glorious ſhaker of the ſhores*—κυανοχαιτης, *cærulean-treſs'd*—δολιχοδειρος, *lithe-necked*—μογος τοκος, *arbitreſs of pangs puerperal*.

xxi. 511. ——ευστεφανος κιλαδεινε.

Verſ. 599. ' The clear-voiced huntreſs creſcent-crown'd.'

550. ——Αχιλληα πτολιπορθον.

Verſ. 643. ' The citywaſter hero Achilles.'

Verſ.

Verſ. 604. ——βαθυδινηεντα Σκαμανδρον.
' Scamander's *deep* ſtream.'
xxiii. 597. —— τοιο δε θυμος
Ιαινθη——
Verſ. 740. ' Who with heart-freſh'ning joy the prize received.'
Odyſſey,
i. 101. εβριμοπατρη is moſt improperly rendered, *Jove-born goddeſs.*
130. ες θρονον ——— υπο δε θρηνυς πεσσιν ηεν——
Verſ. 163. ——' a *footſtool'd* throne'——
365. ——κια μεγαρα σκιοεντα——
Verſ. 459. ——' through the palace *dark-bedimm'd.*'
iii. 495. πεδιον πυρηφορον, a *corn-inveſted* land.
viii. 137. —αλλα κακοισι συνεργηκται πολεσσιν.
Verſ. 167. ——' though batter'd he appears
With num'rous troubles, and *misfortune-flaw'd.*'
xii. 14. ορον πλησιστιον, a *canvas-ſtretching* breeze.
xxii. 481. θειον κακων ακος, *blaſt-averting ſulphur.*
xxiii. 299. μεγαρα σκιοεντα, *twilight edifice.*
xxiv. 66. ——η ειλικας βους;——
——' with many a paſtur'd ox *moon-born'd.*'

We now proceed, with great ſatisfaction, to the diſcharge of a more agreeable part of our duty; and we ſhall point out a few of the numerous paſſages in the work before us, which we have peruſed with genuine delight and approbation.

The ſublime deſcription of Pallas arming for the battle, in the fifth book of the Iliad, is, we think, tranſlated with great ſpirit. The original paſſage is too long to be quoted: but he who refers to it will find, that Mr. C.'s tranſlation is more faithful, and at the ſame time not leſs poetical, than that of Mr. Pope.

' Meantime, Minerva, progeny of Jove,
On the adamantine floor of his abode
Let fall profuſe her variegated robe,
Labour of her own hands. She firſt put on
The corſlet of the clould-aſſembler God,
Then arm'd her for the field of woe complete.
She charged her ſhoulder with the dreadful ſhield
The ſhaggy Ægis, border'd thick around
With terrour; there was Diſcord, Proweſs there,
There hot Purſuit, and there the feature grim
Of Gorgon, dire Deformity, a ſign
Oft' borne portentous on the arm of Jove.
Her golden helm, whoſe concave had ſuffic'd
The legions of an hundred cities, rough
With warlike ornament ſuperb, ſhe fix'd
On her immortal head. Thus armed, ſhe roſe
Into the flaming chariot, and her ſpear

Seized

Seized pond'rous, huge, with which the Goddeſs ſprung
From an Almighty father, levels ranks
Of Heroes, againſt whom her anger burns.'

For the ſake of compariſon, we ſhall now tranſcribe Pope's verſion of this paſſage:

" Pallas diſrobes; her radiant veil unty'd,
With flow'rs adorn'd, with art diverſify'd,
(The labour'd veil her heav'nly fingers wove)
Flows on the pavement of the court of Jove.
Now heav'n's dread arms her mighty limbs inveſt,
Jove's cuiraſs blazes on her ample breaſt;
Deck'd in ſad triumph for the mournful field,
O'er her broad ſhoulders hangs his horrid ſhield,
Dire, black, tremendous! Round the margin roll'd,
A fringe of ſerpents hiſſing guards the gold:
Here all the terrours of grim War appear,
Here rages Force, here trembles Flight and Fear;
Here ſtorm'd Contention, and here Fury frown'd,
And the dire orb portentous Gorgon crown'd.
The maſſy golden helm ſhe next aſſumes,
That dreadful nods with four o'erſhading plumes;
So vaſt, the broad circumference contains
A hundred armies on a hundred plains.
The Goddeſs thus th' imperial car aſcends;
Shook by her arm the mighty jav'lin bends,
Pond'rous and huge; that when her fury burns,
Proud tyrants humbles, and whole hoſts o'erturns."

vi. 345. Ὡς μ' ὀφελ' ἤματι τῷ; ὅτε με πρωτον τεκε μητης,
Οιχισθαι προφερθσα κακη ανεμοιο θυελλα,
Εις ορος, η εις κυμα πολυφλοισβοιο θαλασσης,
Ενθα με κυμ' αποερσε παρος ταδε ἐργα γενισθαι.

' Oh that the winds, the day when I was born,
Had ſwept me out of ſight, whirled me aloft
To ſome inhoſpitable mountain-top,
Or plung'd me in the deep; there I had ſunk
O'erwhelm'd, and all theſe ills had never been.'

In the verſion of this paſſage, Mr. C. has, we think, greatly the advantage of Mr. Pope.

" Wou'd heav'n, e'er all theſe dreadful deeds were done,
The day, that ſhew'd me to the golden ſun,
Had ſeen my death! Why did not whirlwinds bear
The fatal infant to the fowls of air?
Why ſunk I not beneath the whelming tide,
And 'midſt the roarings of the waters dy'd?"

xvi. 401. ——ὁ δε Θεστορα, Ηνοπος υἱον
Δευτερον ὁρμηθεις (ὁμευ ευξεσω επι διφρω
Ησο αλεις· εκ γαρ πληγη φρενας; εκ δ' αρα χειρων
Ηνια ηϊχθησαν——

Verſ. 488. ' The ſon of Enops, Theſtor next he ſmote.
He on his chariot ſeat magnificent
Low-cow'ring ſat, a fear-diſtracted form,
And from his palſied graſp the rein had fall'n.'

Pope's tranſlation of the paſſage, though good, is inferior to that of Mr. C.

" Theſtor was next who ſaw the chief appear,
And fell the victim of his coward fear;
Shrunk up he ſate with wild and haggard eye,
Nor ſtood to combat, nor had force to fly."

xvii. 243. ——τὴν τ' ἐλέαιρε νέφος περὶ παλὰ καλυπτὶς
ἐρεβεννή.——

is happily rendered,

Verſ. 285. ' That cloud of battle, Hector, ſuch a gloom
Sheds all around.'——

Ib. 256. Πλαγχθεὶς δ' ἐγχείῃ τε μεγάλῃ καὶ χειρὶ παχείῃ.

Verſ. 358. ——' for huge the hand,
And pond'rous was the ſpear that gave the blow.'

The tranſlation of the celebrated paſſage in the twentieth book, in which is deſcribed the alarm of Pluto at the earthquake occaſioned by Neptune, deſerves, we think, particular praiſe for its ſtrength and its fidelity. The Greek runs thus:

xx. 61. Ἐδδεισε δ' ὑπερθεν ἀναξ ἐυρὺν Ἀϊδωνευς,
Δεισας δ' ἐκ θρόνου ἁλτο, καὶ ἰαχε· μὴ οἱ ὑπερθε
Γαῖαν ἀναρρήξειε Ποσειδάων Ἐνοσίχθων,
Οἰκία δὲ θνητοισι καὶ ἀθανάτοισι φανείη
Σμερδαλὰ εὐρωπῆα, τὰ τε στυγέουσι θεοὶ περ.
Τόσσος ἀρα κὶνυτο ὠρὸς θεὼν ἐριδι ξυνιόντων—

' Upſtarted from his throne, appall'd, the King
Of Erebus, and with a cry his fears
Through hell proclaim'd, leſt Neptune, o'er his head
Shatt'ring the vaulted earth ſhould wide diſcloſe
To mortal and immortal eyes his realm
Terrible, ſqualid, to the Gods themſelves
A dreaded ſpectacle; with ſuch a ſound
The pow'rs eternal into battle ruſh'd.'

We ſhall conclude this article, already perhaps too long, with the well-known paſſage in which Homer beautifully deſcribes the ſorrows of Ulyſſes during his confinement in the iſland of Calypſo:

Odyſ. v. 151. Τὸν δ' ἀρ' ἐπ' ἀκτῆς εὗρε καθήμενον· ὄφρα πόθ' ὄσσε
Δακρυόφιν τέρσοιτο· κατείβετο δὲ γλυκὺς αἰὼν
Νοστον ὀδυρομένῳ, ἐπεὶ ὄκετι ἥνδανε νύμφη.
Ἀλλ' ἤτοι νυκτὰς μὲν ἐαυῖσκεν, καὶ ἀνάγκη
Ἐν σπέεσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
Ἤματα δ' ἐπὶ πέτρῃσι καὶ ἠιόνεσσι καθίζων,
Δακρυσι καὶ στοναχῇσι καὶ ἀλγεσι θυμὸν ἐρείχων,
Πόντον ἐπ' ἀτρυγετον δερκεσκέτο, δάκρυα λείβων.

Confeſſedly

Confeſſedly beautiful as the original is, it ſuffers little in the hands of Mr. Cowper; and though Pope has been happy enough in his verſion of this paſſage, yet the preſent tranſlator has nothing to dread from compariſon.

——'on the ſhore
She found him ſeated; tears ſucceeding tears
Delug'd his eyes, while, hopeleſs of return,
Life's precious hours to *eating* cares he gave
Continual, with the nymph now charm'd no more.
Yet, cold as ſhe was am'rous, ſtill he paſs'd
His nights beſide her in the hollow grot,
Conſtrain'd, and day by day the rocks among
Which lined the ſhore heart-broken ſat, and oft
While wiſtfully he eyed the barren deep,
Wept, groan'd, deſponded, ſigh'd, and wept again.'

POPE'S VERSION.

"Him penſive on the lonely beach ſhe found,
With ſtreaming eyes in briny torrents drown'd,
And inly pining for his native ſhore;
For now the ſoft Enchantreſs pleas'd no more:
For now, reluctant, and conſtrain'd by charms,
Abſent he lay in her deſiring arms,
In ſlumber wore the heavy night away,
On rocks and ſhores conſum'd the tedious day;
There ſat all deſolate, and ſigh'd alone,
With echoing ſorrows made the mountains groan,
And roll'd his eyes o'er all the reſtleſs main,
Till dimm'd with riſing grief, they ſtream'd again."

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# MONTHLY CATALOGUE,

## For AUGUST, 1792.

### EAST INDIA AFFAIRS.

Art. 15. *Repreſentation and Petition from his Highneſs the Nabob of the Carnatic*, preſented to the Houſe of Commons, March 5, 1792. 8vo. pp. 75. 2s. Debrett.

THERE is, perhaps, no claſs of men that more requires hints of recollection that they are but men, and ſubject to human viciſſitudes, than ſovereign princes; and perhaps there never was an age that furniſhed more pointed leſſons of this kind than the preſent. Among the humiliating examples, is that of the Nabob of the Carnatic, ſtanding at the bar of a popular aſſembly ſome thouſands of miles from his own dominions, ſuing for protection againſt a long ſeries of oppreſſions and uſurpations of a company of merchants, who have, at length, taken the adminiſtration of his government out of his hands, in violation of a recent treaty, on the plea of that treaty being inſufficient for ſecuring the expected advantages! This

treaty of perpetual friendſhip and alliance was concluded with the Nabob in February 1787, by Sir Archibald Campbell, under the orders of the Board of Controul; from which board, it is ſtated, the treaty received the fulleſt approbation.

'Sir Archibald Campbell, when he ſent home the treaty, ſpeaks in the following terms of the Nabob.

"I have *narrowly watched* all the Nabob's *conduct* and *ſentiments* ſince my arrival in this country, and I am ready to *declare* that I do not think it *poſſible* that any *Prince*, or Power *on earth*, can be more ſincerely attached to the proſperity of the Honourable Company than his Highneſs, *or that any one has a higher claim to their favour and liberality*."

It is neither practicable nor neceſſary for us to enter into the detail of the Nabob's complaints, but he concludes with the following repreſentation:

'That the Nabob has now been the moſt faithful and ſtedfaſt ally of the Engliſh nation, during a period of near fifty years: that he has gone hand in hand with them at all times of adverſity as well as proſperity, and has devoted his whole life and fortune to their welfare: that, after all, inſtead of enjoying repoſe and tranquillity which he had expected would have been the reward of his long and faithful attachment to the Engliſh nation, his latter days are embittered with aggravated misfortune and affliction, and his grey hairs treated with deriſion and contempt: that there are many other grievances under which the Nabob labours, but which the eſtabliſhing a general line, that muſt not be tranſgreſſed, will remove: that, in ſetting forth the grievances he has explained, he has avoided to accuſe or blame individuals: that redreſs is his object, and not revenge; and that, content with receiving juſtice for the future, he wants no retribution for paſt injuries: that he is willing to aſcribe ſome public encroachments upon his rights to the Company's being ignorant of the limits of their own; and far be it from his heart to lay to the charge of a great nation, whom he eſteems, admires, and loves, thoſe enormities, encroachments, and oppreſſions, which paſſions of various kinds have ſuggeſted to individuals: that the Nabob of *The Carnatic* ſends this his Petition to the Honourable the Commons of Great Britain in Parliament aſſembled, as the Company of Merchants of England trading to *The Eaſt Indies*, and their concerns, are peculiarly under their inſpection and controul; and therefore praying the Houſe to take the premiſes into their conſideration, and to do in them as to the Houſe ſhall ſeem fit.'

Surely it does not become a generous government to ſuffer a friendly ally to be reduced to the circumſtances ſo pathetically, yet ſo mildly, repreſented!

Art. 16. *A Letter from a Gentleman in Lancaſhire to his Friend in the Eaſt Indies*, on the Subject of the War with Tippoo Sultan. 8vo. pp. 27. 1s. Richardſon. 1792.

It is ſufficiently clear that this was intended to be a very clever letter: but its particular aim, if it has any, beyond being witty on the

the Eaſtern war, baffles our diſcovery. The occaſion is alſo paſſed, and our operations are cloſed; whether to the author's ſatisfaction, we know not: but if he has any ſtock of humour on hand to ſend to market, he may now employ it on the treaty of peace.

Art. 17. *A general View of the Variations which have been made in the Affairs of the Eaſt India Company*, from the Concluſion of the War in India in 1784, to the Commencement of the preſent Hoſtilities. By George Anderſon, A. M. Accountant to the Right Honourable the Commiſſioners for the Affairs of India. Large Paper 8vo. pp. 116; with a Supplement, pp. 37. 6s. Stockdale. 1792.

Art. 18. *A Letter to the Right Hon. Henry Dundas*, Preſident of the Board of Controul, on the Statement of the Affairs of the Eaſt India Company, lately publiſhed by George Anderſon, Eſq. Accountant to the Commiſſioners for the Affairs of India. By George Tierney, Eſq. Large Paper 8vo. pp. 47. 1s. 6d. Debrett. 1792.

We have claſſed theſe two publications together, becauſe Mr. Anderſon principally controverts the diſadvantageous ſtatements in *A Letter to the Right Hon. Henry Dundas*, publiſhed during the laſt year*, and which, by the letter above mentioned, appears to have been the work of Mr. Tierney; and the ſupplement to Mr. Anderſon's pamphlet is a reply to this ſecond letter. Theſe two gentlemen are both deeply involved in the mazes of Eaſt India accounts, whither we cannot pretend to follow them; and are warmly conteſting matters on which we preſume not to decide. We can however add, that Mr. Anderſon's ſtatements are introduced by a clear explanation of the ſeveral departments of the Company's accounts, both in their commercial and in their ſovereign capacities:—but theſe blend with and interfere ſo intricately in general ſtatements, that we can only infer that their concerns are grown too mighty either for proper management, or for due comprehenſion.

Art. 19. *Strictures and Occaſional Obſervations upon the Syſtem of Britiſh Commerce with the Eaſt Indies:* with Remarks, and propoſed Regulations, for encouraging the Importation of Sugar from Bengal; and Hints for the Arrangement of the Trade, after it ſhall be ſeparated from the Revenue of our Territorial Acquiſitions. To which is added, A Succinct Hiſtory of the Sugar Trade in general. By the Author of A Short Review of the Trade of the Eaſt India Company. 8vo. pp. 210. 4s. ſewed. Debrett. 1792.

This pamphlet contains propoſed regulations for the ſupply of this country with ſugar from the Eaſt Indies; in his expectations of the ſucceſs of which, the writer is very ſanguine. He does not, however, advert to the circumſtances of our Weſt Indian iſlands, nor to our reciprocal engagements with the planters, who have cultivated thoſe iſlands in reliance on parliamentary faith:—but it muſt be ad-

* See Rev. New Series, vol. vi. p. 333.

mitted, that when ſuch ſtrenuous efforts are made, and when meaſures are purſuing, which may render the future ſupply of Weſt Indian ſugar at leaſt problematical, it may be high time to look out for a ſupply of ſo neceſſary an article elſewhere.

The writer urges many reaſons for terminating the monopoly of our trade to the Eaſt, or at leaſt for transferring it to a company purely mercantile.

## SLAVE-TRADE.

Art. 20. *Subſtance of a Speech intended to have been made on Mr. Wilberforce's Motion for the Abolition of the Slave-Trade*, April 3d, 1792: but the Unwillingneſs of the Committee to hear any Thing farther on the Subject, after Mr. Pitt had ſpoken, prevented the Member from being heard. 8vo. pp. 76. 1s. 6d. Owen, Piccadilly.

This intended ſpeech may gain more attention in print, than in an aſſembly of men whoſe imaginations are heated by declamatory addreſſes to the paſſions. The writer combats the idea that the voice of the people demanded the abolition of the ſlave-trade, by giving Colonel Tarleton's repreſentation of the diſingenuous mode by which the ſenſe of the people has been obtained: that is, from thoſe who know no more of the ſubject than they have been taught by the induſtrious circulation of garbled and partial accounts of it. He turns the evidence and arguments againſt this trade entirely againſt the abolitioniſts; for example:

'A Right Hon. Gentleman*, whoſe weight with the Houſe is deſervedly great, and whoſe abilities and eloquence are ſufficient *to make the worſe appear the better cauſe*, has exerted both in ſupport of the motion. He has endeavoured to ſhew, that the abolition of this trade cannot be injurious to our Weſt India colonies, "becauſe it appears we are able now to keep up the preſent ſtock by the number of births, which, upon an average in all the iſlands, equal, if they do not exceed the deaths." But permit me to obſerve to this Committee, that if there be already a ſufficient number of Negroes in our colonies, this argument proves too much—there would be no need to *aboliſh* a trade which would end of itſelf, becauſe there would be no market for the ſlaves in the Weſt Indies, and conſequently no perſon would bring them over.'

He ſhews, from the ſavage manners of the Africans, which are too well known to be doubted, that whatever may be the abſtract ſpeculative merits of ſuch a trade, it is a poſitive act of humanity to carry any human beings out of the country; and that even the late interference in regulating ſlave ſhips, is likely to occaſion violent outrages againſt humanity. The circumſtances of the following ſtory are too natural to be doubted:

'A captain of a trading ſhip had a young woman with a child at her breaſt brought to him to purchaſe, which he refuſed, as by the late regulation ſuch child would be reckoned among the number he was permitted to carry. Some few days after, one of his officers

* 'Mr. Pitt.'

purchaſed

purchaſed a young woman, who having a breaſt full of milk, and appearing melancholy, the captain endeavoured, by his linguiſt, to learn the cauſe; he found that this poor woman was the ſame he had refuſed ſome little time before. Her owner had taken her away, murdered the infant, and brought her back without the child. The *gentle* abolitioniſts may glory in their humanity.—The *barbarous* ſlave captain told the ſtory with the moſt lively ſentiments of regret.

'If this horrid tranſaction happened in conſequence of regulation, and many others of the ſame ſort will undoubtedly happen, which we ſhall know nothing of, the conſequences of abolition will be a thouſand times worſe; in proof of which we refer to the hiſtories of Africa, the evidence on your table, and the affidavit annexed.'

We ſhall cloſe this article by a tranſcript of the following obſervation:

'The only rational mode of aboliſhing the ſlave trade, is to increaſe the population in the Weſt Indies; and the mode of doing ſo, in the ſpeedieſt and moſt effectual manner, is by increaſing the importation of young women. When by that means you have as many Negroes in the colonies as you have occaſion for, the trade to Africa for them will end of courſe. This will be a *gradual abolition*, and the only mode by which a *gradual* abolition can take place, conſiſtent with *juſtice or humanity*. In time, this will alſo aboliſh *ſervitude*—for it is an abuſe of the word, to call the condition of the Negroes in the Weſt Indies, *ſlavery*.'

Art. 21. *A Letter to Bache Heathcote*, Eſq. on the fatal Conſequences of Aboliſhing the Slave-Trade, both to England, and her American Colonies. By Henry Redhead, Eſq. 8vo. pp. 80. 2s. Stockdale. 1792.

This is another ſenſible conſideration of the ſlave trade, ſo far as it goes, but it does not enter into an abſtract diſcuſſion of the leading queſtion agitated by the abolitioners. How fatal the abolition of the trade may prove to England, to her American colonies, or even to the poor wretches in Africa who are the objects of this trade,—are matters ſurely not beneath the notice of theſe gentlemen, while they plead that the rights of man are invaded by it!

Art. 22. *Thoughts in favour of the Abolition of the Slave Trade*, and the Emancipation of the Negroes, reſpectfully inſcribed to the Honourable Houſe of Commons. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Eſſex. 8vo. pp. 35. 1s. Stalker.

Mr. Stone, moſt probably, means well: but when a parochial clergyman, who has immediate duties *enough* on his hands, wanders into a ſubject embracing ſo many circumſtances and conſiderations foreign to his knowlege and profeſſional ſtudies, he muſt neceſſarily treat it ſuperficially: eſpecially when he is diſpoſed 'to indulge in a little ludicrous innocent fun on a ſerious ſubject.' (P. 19.)

Art. 23. *The Interim*; or, Thoughts on the Traffic of Weſt India Slaves; and on ſome other Slaves, not leſs worthy of Compaſ-

ſion; with an Addreſs to Mr. Wilberforce. By Homo. 8vo. pp. 33. 1s. Printed at Newark; and ſold by Gardner, &c. in London. 1792.

Theſe are confeſſedly the haſty undigeſted thoughts of an old man of nearly fourſcore; who pleads, in extenuation of their having 'no accuracy, no correctneſs,' the expediency of their appearing before the day when Mr. Wilberforce was to introduce his bill into the Houſe of Commons! Alas, he might have huſbanded his reflections to amuſe himſelf and a few of his neighbours over their pipes, without the leaſt public injury. His ſavings, in paper and print, would have ſupplied ale and tobacco for two or three months.

Art. 24. *Reaſons for not ſigning the Petition*; or, The Abolition Scheme taken into cool and candid Conſideration. By a private diſintereſted Perſon, independent and unconnected with any Sect or Party. 8vo. pp. 48. 1s. 6d. Printed at Leominſter; and ſold by Evans, in London.

Theſe reaſons, it ſeems, were at firſt ſeparately publiſhed in three parts, at 6d. each, and claſſed under Natural, Moral, and Political Reaſons, for not ſigning the petition. In the preface to the third of theſe parts, the writer ſays, 'If I could have had a little more time, (my thoughts croud in ſo faſt,) I could have ſoon ſwelled this little treatiſe to four times the ſize: but perhaps I have ſaid too much already.' In this concluſion, we cordially join. This odd kind of a writer, who nevertheleſs really appears to mean well, and, in his way, ſtarts now and then ſome home truths, gives up the whole Negroe race to ſlavery, as the juſt doom of the worthleſs deſcendants of the accurſed Ham! We wiſh he would take a ride over to Newark, and ſmoke a pipe with the preceding old gentleman; they would, between them, ſettle this queſtion admirably!

Art. 25. *An Appeal to the Candour and Juſtice of the People of England*, in Behalf of the Weſt India Merchants and Planters, founded on plain Facts and incontrovertible Arguments. 8vo. pp. 118. 2s. 6d. Debrett. 1792.

This appeal is a republication of the petition of the Weſt India merchants and planters, with an abſtract of the ſpeeches of Meſſ. Bailey, Vaughan, Tarleton, Jenkinſon, and Dundas, againſt the motion for the abolition; concerning which nothing need be added.

Art. 26. *Remarks on the New Sugar Bill*, and on the National Compacts reſpecting the Sugar-Trade and Slave-Trade. 8vo. pp. 99. 1s. 6d. Johnſon. 1792.

The cauſe of the planters is here pleaded againſt the refiners, in theſe points where they really do, or are thought to, interfere: but as we are neither planters nor refiners, we will not attempt to aſcertain the merits of profeſſional *myſteries*. The author remonſtrates againſt the verſatility of parliament in colonial regulations, and eſpecially in the ſudden alarm raiſed againſt the uſe of *Negroe* ſlaves; and as one novelty introduces another, and as, whatever may be the fate of the abolition-bill, he ſuppoſes the prejudice will not wear out, he recommends the inviting over Chineſe ſervants to

ſupply

ſupply *their* place, the Chineſe national character being conſidered as favourable to the ſcheme of ſubſtitution. 'Men, (he truly obſerves,) love to be righteous at the expence of other people, and acting upon each other is held equivalent to acting for themſelves.'

'Something, however, has been ſaved from ſhipwreck in the conteſt; calumnies on the coloniſts have been ſomewhat diſcredited; the poſſibility of obtaining white men to labour in tropical countries is given up; the ſlavery actually ſubſiſting in the iſlands ſeems allowed to remain untouched; and the Negroes are agreed to be unfit for preſent emancipation. In ſhort, the abolition of ſlavery itſelf in the iſlands is left to its own fate; and, as the children of the Weſt Indians, wherever ſent out of the iſlands for education, will be made aſhamed, if not averſe, with reſpect to the poſſeſſion of ſlaves, one of two things will happen; either ſlavery will become ſo mild, as only to be ſuch in name; or it will be formally aboliſhed, as heretofore in Europe, by the deciſion of thoſe who are intereſted in it; and thus ſuffer what Mr. Hume would call an *Euthanaſia.*'

On this difficult ſubject, it might tend greatly to compoſe diſturbed minds, if we could, according to a hint ſtarted by another writer, aboliſh the term *Negroe Slaves*, and call them by ſome more ſocial appellation: as we doat ſo much on all new faſhions*, even ſo ſlight an alteration, could it be made current, might reſtore our reliſh for ſugar and tobacco.

## IRELAND.

Art. 27. *A Letter to the Societies of United Iriſhmen, of the Town of Belfaſt*, upon the Subject of certain Apprehenſions which have ariſen from a propoſed Reſtoration of Catholic Rights. By William Todd Jones, Eſq. With the Declaration of the Catholic Society of Dublin, and ſome Thoughts on the preſent Politics of Ireland. By Theobald M'Kenna, M. D. 8vo. pp. 189. 3s. 6d. ſewed. Robinſons. 1792.

This is one of thoſe publications that do honour to the preſent age, and which, as friends to the happineſs of mankind, we announce with pleaſure. Mr. Jones, a Proteſtant, here offers himſelf to the notice of the public, as an able and ſtrenuous advocate for the long proſcribed and perſecuted Catholics of Ireland. He has evidently given the ſubject much thought, and the reſult is, that he conſiders the penal laws againſt the Catholics as 'a profligate, miſtaken, paſſionate, and impolitic farrago of ſtatutes of penalty and diſqualification;' and he argues with great earneſtneſs for their repeal, contending, that the entire abolition of theſe ſtatutes againſt the Catholics is only wanting to convert Ireland into the moſt opulent and moſt happy kingdom in Europe:—but it has been objected againſt the propoſed emancipation of the Iriſh Catholics, "that, if

* That coarſe vulgar word *breeches* has been aboliſhed in favour of *ſmall cloaths*; yet, as the *correſpondence* may appear too cloſe between *ſmall cloaths* and *petticoats*, we anxiouſly wait the deciſion of the polite on this intereſting ſubject!

they are reſtored to the legiſlative faculty of the conſtitution, they will revive the court of claims, and inſtitute an inquiry into defective titles, and an invitation of re-aſſumption to ancient proprietors." This poſition Mr. Jones ridicules as extravagant and impracticable. He gives us a very melancholy picture of the ſtate of the poor Catholics in Ireland; recalls to our recollection the horrid perſecutions of the Catholics by the Proteſtants; and proves that Religion, or at leaſt ſomething which has hitherto aſſumed her ſacred name, has been a ſcourge and a ſword to our ſiſter Ireland. When will Chriſtians learn the firſt maxim of the goſpel, *to love one another!* When will rulers profit by the hiſtory of perſecution, and allow religion to be a cement to, inſtead of ſtriving to make it a principle of repulſion among, the particles compoſing the maſs of civil ſociety!

Dr. M'Kenna, who is a ſpirited and ſenſible writer, propheſies that an energy of character is now riſing among the Catholics of Ireland, and that the period of their emancipation is not far diſtant.

May he be a true prophet!—and may peace, and love, and liberality of heart and mind, prove the everlaſting cement of the ſiſter kingdoms!

## MEDICAL.

Art. 28. *A Treatiſe on the Management of Female Breaſts during Childbed*: and ſeveral new Obſervations on Cancerous Diſeaſes, with Preſcriptions: to which are added, Remarks on Pretenders to the Cure of the Cancer. By William Rowley, M. D. Member of the Univerſity of Oxford, the Royal College of Phyſicians in London, &c. 2d Edit. 8vo. pp. 113. 2s. Wingrave. 1790.

This Treatiſe poſſeſſes little reaſoning and no order; while it abounds in unſatisfactory aſſertions.—Dr. Rowley's plan of removing cancerous complaints, is, by perſiſting in a long courſe of mineral alteratives. Speaking of theſe medicines in cancers of the uterus, he delivers himſelf with more than uſual modeſty:

'From this conſideration I was induced to attempt a more rational plan of cure, by uniting the ſulphureous antimonials with the preparations of hydrargyrus. In all the caſes where I have been conſulted, I have never yet ſeen patients cured by any other methods; but by mineral alteratives, given in very ſmall doſes, and repeated now and then, an unfortunate victim to this horrid diſeaſe has been ſnatched from death, and poſitively cured.

The remedies I have uſed are,

Cinnabar antimonii.

——— factitium, which are nearly the ſame.

Æthiops mineralis.

——— antimonialis.

Hydrargyrus and antimonial ſulphurs.

Sulphur antimonii præcipit. cum aquila alba.

Kermes mineralis.

Nitrum puriſſimum.

Merc. dulc. xij. cies ſub. & lotus cum ſulph. aurat. ant. long rubbed together.

Camphora.

Neutral ſalts.

Antimonialia.

Antimonialia.

Tartarum emeticum cum merc. corroſ. ſub. to the ſixteenth part of a grain, diſſolved.

Turp. mineral. cum Kerm. mineral.

The modes, in which ſuch remedies have been applied are, to preſcribe very ſmall doſes, and drink after each ſome ſolution of camphor and nitre, &c.'

Art. 29. *Cautions to the Heads of Families*, in Three Eſſays: 1. On Cyder Wine, prepared in Copper Veſſels; with Hints for the Improvement of Cyder, Perry, and other Fruit Liquors. 2. On the Poiſon of Lead—Method of detecting it in various Liquors, Foods, Medicines, Coſmetics, &c. With general Indications of Cure. 3. On the Poiſon of Copper—how it may be diſcovered, though in very minute Quantity—Method of Cure. By A. Fothergill, M. D. F. R. S. Member of the Royal College of Phyſicians, London, and of the Medical Societies of London, Edinburgh, and Paris. 8vo. pp. 95. 1s. 6d. Cruttwell, Bath; Dilly, London.

Theſe uſeful eſſays have already appeared in the 5th volume of Papers by the Bath Society. We recommend the peruſal of them to the heads of families, to whom they are properly addreſſed, as enabling them to guard againſt pernicious impregnations of lead, copper, &c. in the common articles of diet.

Art. 30. *The New Family Herbal*; or, Domeſtic Phyſician; enumerating with accurate Deſcriptions all the known Vegetables which are any way remarkable for Medical Efficacy; with an Account of their Virtues in the ſeveral Diſeaſes incident to the Human Frame. Illuſtrated with Figures of the moſt remarkable Plants, accurately delineated and engraved. By William Meyrick, Surgeon. 8vo. pp. 498. 14 Plates. 7s. Boards. Coloured Copies at double Price. Pearſon, Birmingham; Baldwin, London, 1790.

We can recommend this Herbal as an uſeful book; as it appears to be ſufficiently accurate and comprehenſive for the purpoſes for which it is intended. Mr. Meyrick very wiſely rejects thoſe numerous and incredible accounts, given by moſt writers, of the virtues of different vegetables; accounts ſo contradictory and abſurd, that they never fail to remind us of one of honeſt old Dr. Baynard's ſtories, which he whimſically introduces in his letter to Sir John Floyer, on cold baths. "I remember, (ſays the worthy Doctor,) when I was at Leyden in Holland, not much ſhort of forty years ſince, walking in the phyſic garden, a *Scotch* gentleman, a ſtudent there, aſked the profeſſor, *Franciſcus De la Boe Sylvius*, What *Abſinthium marinum* was good for? The profeſſor ſmilingly aſked him, What countryman he was? He anſwered, *Scoto-Britannus*. He aſked him, If, in their metropolis, *Edinburgh*, they had not ſuch a puniſhment as the boot, to extort confeſſion from the ſtubborn criminals? He anſwered, Yes. Why then, quoth *Sylvius*, take this *plant* in his luxuriant ſeaſon, root and branch, and clap him into the *boot*, and ſqueeze it hard, for without it *confeſſes*, I doubt neither *thee* nor *I* ſhall ever know what his virtues are."

To prevent miſtakes from the inaccuracy which prevails among the common Engliſh names of plants, the author has added the Latin generic and trivial names of Linné. He has been ſparing in the uſe of ſcientific terms, and has explained ſuch as he has been obliged to adopt. In an appendix, he has given uſeful directions for gathering and preſerving all kinds of roots, herbs, flowers, and ſeeds; with the methods of preparing diſtilled waters, conſerves, ſyrups, pills, tinctures, ointments, and other neceſſary forms of medicine. A table of diſeaſes is added, with references to thoſe remedies commonly employed in their cure.

Art. 31. *The Uſe and Abuſe of Sea Water*, impartially conſidered and exemplified in ſeveral Caſes and Remarks: with many neceſſary Hints and Cautions to thoſe who bathe in and drink it. Including the moſt approved Means for preventing the dreadful Effects of the Bite of mad Animals. Third Edition, with Additions. By Robert White, M. D. 8vo. pp. 76. 1s. 6d. Richardſon. 1791.

The peruſal of this pamphlet may perhaps be of ſome uſe to invalids, who indiſcriminately uſe ſea water in all complaints. The work will, however, attain its greateſt pitch of utility, if it ſhould induce the reader, in caſes of importance, to ſubmit to the deciſion of ſome ſkilful phyſician.—For our account of the firſt edition, ſee Review, vol. liii. p. 247.

Art. 32. *The Anatomical Inſtructor*; or an Illuſtration of the modern and moſt approved Methods of preparing and preſerving the different parts of the Human Body, and of Quadrupeds, by Injection, Corroſion, Maceration, Diſtention, Articulation, Modelling, &c. With a Variety of Copper-plates. By Thomas Pole, Member of the Corporation of Surgeons in London. 8vo. pp. 304. 10s. 6d. Boards. Darton and Co. 1790.

It is evident from the title of this work, that Mr. Pole aſpires to no higher honour than that of inſtructing medical ſtudents in the art of making anatomical preparations. We have examined his directions on this ſubject, and, on the whole, can recommend them as being uſeful and plain.—In a long introductory diſſertation, conſiſting of 80 pages, Mr. Pole treats of the utility of anatomical knowlege, and points out what he thinks the beſt methods of attaining it.

Art. 33. *The Inſtruments of Medicine*; or, the Philoſophical Digeſt and Practice of Phyſic. By George Hoggart Toulmin, M. D. 8vo. pp. 265. 5s. Boards. Johnſon.

In an introduction to this work, Dr. Toulmin laments that the practice of phyſic ſhould be involved in obſcurity, from the deviation from ſimplicity, and from the fondneſs for whatever is complex and unintelligible, ſo obſervable in the profeſſors of the medical art. He profeſſes, however, not to enter into a conſideration of the theoretical part of the ſcience, referring his readers, for all that is requiſite to be known on that ſubject, to the *Elementa Medicinæ* of the late Dr. Brown; whoſe character our author holds in great veneration.

Dr.

Dr. T. has given a ſlight hiſtory of the principal diſeaſes, and has ſubjoined preſcriptions adapted to their ſeveral natures. The hiſtories are generally exact, and the remedies are judicious.

## EDUCATION *and* SCHOOL-BOOKS.

Art. 34. *The New Pocket Dictionary of the French and Engliſh Languages.* In two Parts, I. French and Engliſh;—II. Engliſh and French. By Thomas Nugent, LL. D. The Sixth Edition, carefully reviſed and corrected, by J. S. Charrier, French Maſter to the Royal Academy, *Portſmouth.* Small Quarto. 4s. bound. Dilly. 1791.

Our account of the ſecond edition of this very uſeful portable dictionary, may be ſeen in the fiftieth vol. of the M. Rev. p. 68.; to which we now refer for particulars that we may, on this occaſion, ſpare ourſelves the trouble of repeating.—The uncommon ſucceſs which this abridgment of the greater dictionaries has experienced, is evident from the number of impreſſions that have been already demanded. To the preſent edition is annexed the following *poſtſcript* to the editor's preliminary advertiſement:

'Few books have been more aſſiduouſly improved in ſucceeding editions, than this dictionary. So numerous are the *additions*, that there is danger leſt it ſhould no longer continue to be a *pocket* dictionary. Its ſmall ſize was, however, a great recommendation; and to preſerve it in that ſize, it is now ſo contrived, that the ſupplement may be ſubjoined or omitted, at the option of the purchaſer. As the ſupplement chiefly concerns thoſe who are in the navy and army, it may be entirely omitted by others who are not in that line, and who wiſh to avoid whatever ſwells the volume with extraneous matter, not eſſentially neceſſary to bind up with the dictionary, though uſeful to officers, &c. The *ſupplement* may be had in a ſeparate ſtate.

'The reader will, of courſe, advert to one great improvement in this edition,—the introduction of many phraſes which are very uſeful, but which never appeared in any preceding edition.'

Art. 35. *Sententiæ & Hiſtoriæ, hinc & inde excerptæ. Quibus ſubjiciuntur theſes quædam & verſus, in uſum tirunum.* 12mo. pp. 42. 1s. Bound. Dilly. 1792.

This little work appears very well adapted for the uſe of boys who are beginning to apply the rules of Latin grammar.

Art. 36. *Excerpta Hiſtorica ex C. Julio Cæſare, T. Livio Patavino, & C. Cornelio Tacito. In uſum ſcholarum.* 12mo. pp. 428. 3s. ſewed. Dilly. 1790.

Theſe extracts appear to be judiciouſly ſelected, and the readings carefully regulated.

Art. 37. *A Summary of Geography*; and *Claſſical Geography*: being the Second Part of a Summary of Geography, ancient and modern. For the Uſe of the lower Claſſes of a School near Town. Small 8vo. 2 Vols. 4s. bound. Dilly. 1791.

Theſe two volumes form a judicious abridgment of ancient and modern geography, properly adapted for the uſe of the lower claſſes in

in ſchools, as the title page fairly ſets forth, without oſtentation or parade.

## POETRY *and* DRAMATIC.

Art. 38. *Monody to the Memory of Sir Joſhua Reynolds*, late Preſident of the Royal Academy, &c. &c. &c. By Mrs. Mary Robinſon. 4to. 1s. 6d. Bell. 1792.

Another poetic tear bedewing the hearſe of Sir Joſhua *.—Mrs. Robinſon has already obtained from us a wreath of laurel; and we feel a pleaſure in being now able to enrich the garland by an added tribute of commendation. The Monody before us deſerves and meets with our ſincereſt praiſe. The poetry is good, the numbers are pleaſingly harmonious, and the apparent heart-felt affection, which animates the diction, impreſſes the reader's mind with the moſt agreeable ſenſations. We were alſo gratified with reflecting, that the praiſe here beſtowed by the Muſe on her ſiſter art is not merely poetical. Mrs. R. very happily and very juſtly deſcribes the Painter's excellence, in the following lines:

'Taſte, feeling, character, his pencil knew,
And Truth acknowledg'd e'en what Fancy drew.'

In p. 11. addreſſing herſelf to her Muſe, ſhe illuſtrates, in very beautiful imagery, the inſufficiency of her poetic efforts to add to the luſtre of ſo diſtinguiſhed and ſplendid a genius, and diſcriminates between the value of the poet's and the public's praiſe:

'Canſt thou with brighter tints adorn the roſe,
Where Nature's vivid bluſh divinely glows?
Say, can'ſt thou add one ray to Heav'n's own light;
Or give to Alpine ſnows a purer white?
Canſt thou increaſe the diamond's burning glow,
Or to the flower a richer ſcent beſtow?
Say, canſt thou ſnatch by ſympathy ſublime,
One kindred boſom from the graſp of TIME?
AH, NO! then bind with cypreſs boughs thy lyre,
Mute be its chords, and quench'd its ſacred fire;
For dimly gleam the POET'S votive lays,
Midſt the vaſt ſplendours of a NATION'S PRAISE!'

The '*graces of pathetic verſe*' ſeem, in this Monody, to be aſſembled round the tomb of BRITAIN'S RAFFAELLE; and the invocation to Sir Joſhua's pupils to protect his fame, founded on an enumeration of thoſe ſeveral virtues which are urged as obligations to this protection, forms a pathetic and beautiful concluſion to the poem:

'By the mild precept of his ſocial hours;
By the ſtrong magic of his mental powers;
By his meek diffidence, his modeſt mien;
His ſolid judgment, and his ſoul ſerene!
OH YE! who owe to each the meed of praiſe,
Who ſhar'd the converſe of his blameleſs days,

* See Rev. for June, p. 226.

Who

Who living own'd the virtues of his heart,
Who mark'd the riſing glories of his art,
STILL GUARD HIS FAME! and when, *as ſoon ye muſt*,
Like him ye mourn, fade to your native *duſt*,
May the fond MUSE, to WORTH and GENIUS true,
WITH EQUAL JUSTICE FORM A WREATH FOR YOU!'

We have ſo often met with *as ſoon ye muſt* rhiming to *duſt*, on tomb-ſtones, that the phraſe ſtrikes us as too common and vulgar for an elegant poem. Conſidering the attention which Mrs. R. has paid to her rhimes, we were ſurprized to obſerve, in p. 8, *charm* uſed as a rhime to *form*. The too frequent repetition of the word *glow*, in ſo ſhort a poem, likewiſe diſpleaſed us:

'Canvas glows.'
'Boſoms proudly glow.'
'Beauties glow.'
'Nature's bluſh glows.'
'Diamonds glow.'

It has been remarked, that *critical commendation generally has a ſting in its tail*. The defects here pointed out are of ſo trivial a nature, that the concluſion of this article cannot be felt by the fair author as a ſting. On Mrs. R. we are perſuaded, the hint of friendly criticiſm will produce no unpleaſant ſenſation, nor will it be thrown away.

Art. 39. *L'Avocat du Diable*: The Devil's Advocate; or SATAN *verſus* PICTOR. 4to. pp. 19. 1s. Johnſon.

A humourous parody on ſome proceedings in the cauſe, Lord L——— againſt P. Pindar; who had, in the exuberance of his imagination, liken'd his L—p to Lucifer. Here the Prince of Darkneſs takes offence at the compariſon; the cauſe is brought into the court of Uncommon Pleas; and thus the counſel for his infernal highneſs ſets forth his client's complaint againſt the brother-artiſts, the painter and the poet:

'But *limners*, 'bove all the calumnious race,
Are ever diſtorting his figure and face.
With ev'ry thing ugly his likeneſs they load;
He's ſometimes a *cormorant*, ſometimes a *toad*.
Here, a fire-ſpouting *dragon*, he rides on the air!
A forky-tongu'd *ſnake*, on the ground, he crawls, there!
Ev'n then when, to anſwer ſome fanciful plan,
They let him appear in the form of a *man*;
So droll, or ſo dreadful a figure they make him,
That none of his friends for the DEVIL can take him.
He's now a *Mulatto*, in colour and ſhape;
And now has the hair, and the ſnout of an *ape*.
This day, he appears with the horns of an *ox*;
The next, with the tail of a *monkey* or *fox*:
His limbs are miſhapen; his feet are but paws;
And his hands, 'ſtead of fingers, are furniſh'd with claws!

'Yet all this, I ſay, he has patiently borne,
And treated his ſland'rers with infinite ſcorn:

'Till

'Till now, that a varlet has plac'd on his ſhoulders
The head of a LORD,—to the ſcorn of beholders!
Nay, ſtill he would wink at the horrid tranſgreſſion
Of the rules of *coſtume*, in the painting-profeſſion,
If he were not afraid, leſt ſome inſolent noddy
Should—to a LORD's *head* add the *reſt* of the *body*.
He, therefore, has begg'd, I would take up his cauſe;
And claim the protection of Juſtice and laws:
For he ſwears that he'd rather be painted a *hog*,
A *crocodile*, *ſnake*, *ſalamander*, or *frog*;
Or any thing elſe, how much ever abhor'd;
Than appear in the form of a pitiful LORD.'

A delicate vein of pleaſantry runs through this performance: but hard is the fate of him who is the object againſt whom the allied powers of a Pindar and a G——s are exerted: Peter knocks him down with a ſledge hammer; and then comes *Monſieur L'Avocat du Diable*, and runs him through and through, with a ſharp-pointed lance,

"As fine as a needle, and keen as a razor."

Art. 40. *The Gibraltar Monkies:* or, "The Rights of Man." A Fable. By Jonathan Slow, D. D. F. R. S. &c. Dedicated, by Permiſſion, to the Right Hon. Edmund Burke. 4to. 1s. 6d. Jeffery. 1792.

The author of this political ſquib has ſome humour, but much of it is enveloped in obſcurity; at leaſt his wit, in ſeveral inſtances, lies too deep for our penetration: we hardly perceived the drift of his performance, till we arrived at the cloſe of it, where we obſerved poor Tom Paine to be a principal object of his ſatire;—Paine, at whom our miniſterial pamphleteers, and news-paper witlings, are daily aiming their invective and ridicule;—Paine, who may cry out with Shakeſpear's fat knight, "Men of all ſorts take a pride to gird at *me!*"

Although we have allowed this fabuliſt a degree of humour, we cannot much commend his poetry; for even in doggrel verſes, in which very odd rhymes are ſometimes held excuſable, we hardly know how to tolerate ſuch ſorry jinglings as the following;

P. 1. Horizontal — Longtail. P. 11. Curſe—Fuſs.
— 4. Great Firſt—Unjuſt. — 15. Solder—Order.
— 8. Burſt—Luſt. — 27. Bathe in—Play-thing.

The writer who, while he aſpires to the name and dignity of a POET, poſſeſſes an ear and taſte that can be ſatisfied with *ſuch* rhimes as the foregoing, ought to confine his attempts to blank verſe:—yet we ſhould hardly expect much harmony from his productions, in any ſpecies of verſification.

Art. 41. *The Monkies in Red Caps*, an old Story; newly inſcribed to the Club of Jacobins: by Timothy Thrum, Eſq; Verſe-capper to the Affiliated Society at Mother Red-cap's. 4to. pp. 23. 1s. 6d. Debrett. 1792.

Mr. Thrum appears to be no well-wiſher to the efforts that have lately been made by the French to eſtabliſh for themſelves a free conſtitution

conſtitution of government; and this publication is a ſatire on ſome of their proceedings, particularly on their fancy for wearing red caps, as the ſymbol of liberty. He ridicules this flaming exhibition, by a droll ſtory of a *National Aſſembly* of monkies, in one of the foreſts of Africa. He is a man of humour; and his tale (though founded on an old joke, of a trick ſaid to have been put on a miſchievous monkey, by miſleading him to employ his talent at mimicry in cutting his own throat,) is laughable; and the poetry is given in a good imitation of the manner of La Fontaine, &c.

Art. 42. *An Imitation of the Prayer of Abel.* In the Style of Eaſtern Poetry. 4to. 1s. pp. 13. Nicol. 1791

A ſhort prayer, or rather pſalm, compoſed of various ſcraps of ſcripture, ſomewhat altered, printed with a large beautiful type, on a fine paper Neither the title, nor the motive of the publication, will be very intelligible. The prayer, of which this is ſaid to be an imitation, may poſſibly be found in Geſner's German work, intitled, *the Death of Abel*, of which this compoſer may peradventure be an admirer.

Art. 43. *Semiramis; or, the Shuttle*: A Cantata. From the Chronicles for 1792. By Zuinglius Zenogle, Yeoman of the Bulſe. 4to. pp. 32. 1s. 6d. Debrett. 1792.

It is hard, that with all our pretenſions to ſagacity, and after having ſo long ſtudied the art of decyphering, we ſhould find ourſelves ſo completely foiled by Mr. Zenogle: ſuch, however, is the fact. We do not underſtand two connected lines through the whole piece; nor can we gain any farther information, than that, by *Semiramis*, is meant the Empreſs of Ruſſia.

Art. 44. *A Mock Elegy, in irregular Verſe*, on the ſuppoſed Demiſe of P**** P*****, Eſq. M. D. 4to. pp. 50. 2s. 6d. Hookham. 1792.

We do not comprehend the wit of 'the *ſuppoſed* demiſe of P. P.' (*i. e.* Peter Pindar,) who is not only alive now, but was, and can prove himſelf to have been alive, when this *preſumption* was formed; in like manner as Partridge the almanac-maker proved himſelf to be living, on a ſomewhat ſimilar occaſion.

Let us not ſpend more words on the deſign of this performance, than the matter is worth. Let the ingenious author enjoy his joke, if any joke there be in his *concetto*.—Let us rather attend to the merit of the poem which is formed on it.—*Merit*, did we ſay? Alas! we had better drop the ſubject, and call another. Proceed we then with our Catalogue.

Art. 45. *A Member of Parliament's Review of his firſt Seſſion.* In a Poetical Epiſtle to his Wife in the Country. By Sir Solomon Gundy, LL. D. F. R. S. F. A. S. R. A. and M. P.!!! 4to. pp. 32. 1s. 6d. Ridgway. 1792.

Sir Solomon Gundy, with half the alphabet in his train, does not riſe much in our eſteem as a writer. We did not, laſt month, deem very highly of him as a connoiſſeur in painting. He now ſeems to hold nearly the ſame rank as a politician;—and as a poet, we perceive no improvement in his ſtrains. His verſes hobble moſt

grievouſly after his model, Simkin, the Welch bard, (who himſelf is apt to faulter, now and then, in his paces;) and his rhimes are ſometimes intolerable: for example,

'I ſay,'——'Dominica.'
'Drawn,'——'Warn.'
'Draw,'——'War.'

He does not, however, often offend ſo groſsly in this reſpect.

In politics, this writer is anti-miniſterial. On that account, he may reſt aſſured, we do not quarrel with him.

Art. 46. *A Poem on a Voyage of Diſcovery*, undertaken by a Brother of the Author's, with Sonnets, &c. 4to. pp. 59. 3s. Kearſley. 1792.

A voyage of diſcovery affords an ample field for poetical imagery and ſentiment. The diverſified ſcenes of nature; the variety of human characters in the different ſtages of civilization; the fatal effects of political ambition and commercial avarice; the advantages which may be expected from opening new communications with parts of the world hitherto little frequented, or from exploring regions ſtill unknown; are fruitful ſubjects of deſcription;—and the author of this poem has, in no inconſiderable degree, done juſtice to his copious theme. The ideas, which a liberal philoſophy would ſuggeſt on the ſurvey of the world that ſuch a voyage affords, he has expreſſed in eaſy and, for the moſt part, elegant verſe.

The following lines, in honour of the generous but unfortunate Cook, will afford the reader a pleaſing idea of this writer's talents:

'Where endleſs ſnows on cloud-capt mountains lie,
Riſe white in air, and mark a colder ſky,
Bold from the waves the Sandwich Iſlands ſtand
In cluſters circling that diſaſtrous land,
Where ne'er will Europe's generous ſons forget
To ſhed the tears of vain, tho' juſt, regret,
While virtuous efforts claim the world's applauſe,
Or merit ſuffering in the public cauſe:
Here fell th' ill-fated chief, who ſtrove to ſave
The ſavage race that ſunk him to the grave.
Was it for this he ſcorn'd a life of eaſe,
Twice brav'd the horrors of Antarctic ſeas;
Heard the dire craſh of ice by tempeſts toſt,
And waves impatient of th' incumbent froſt;
Where ſhiv'ring famine holds her joyleſs reign,
And the dull blood ſcarce warms the frozen vein?
Was it for this applauding Europe view'd
His daring courſe, thro' ſeas unknown, purſu'd;
And fondly hop'd, that when complete his toil,
With eager gaze he ey'd his native ſoil?
That his great mind the paſſage had reveal'd,
As yet by Nature's bounds from man conceal'd;
That wand'ring tribes, by his perſuaſion mov'd,
A milder line of ſocial life had prov'd;
Had dropt th' enſanguin'd arms which late they wore,
Nor ſtain'd th' envenom'd lance with captives' gore.

All

All theſe fond hopes were vain! no friendly tear
Of ſorrowing mourners grac'd his honor'd bier;
By ſavage hands his corſe was rudely torn,
With ſavage yells his limbs in triumph borne;
Yet ſhall his fame a great example give,
Glow in his deeds, and in remembrance live;
Then, ages hence, when Reaſon ſhall unfold
The ſenſe that lurks obſcur'd in ſavage mold,
Th' enlighten'd offſpring of the preſent race,
Sad, and aſham'd, ſhall hear their ſire's diſgrace;
Shall ſhun the fatal ſpot, or weeping tell
Where their great friend and common patron fell.'

The ſmall pieces ſubjoined to this poem have conſiderable merit.

Art. 47. *Chriſtianity*, a Poem. 4to. pp. 17. 1s. 6d. Ridgway. 1791.

SPECIMEN,

' When all things haſten to the *final end*,
Thus ſhall corruption on mankind attend:
RELIGIOUS trammels are no longer borne,
And ev'n the females all her precepts ſcorn.
LUST, RAPINE, MURDER, revel thro' the land,
And brother againſt brother lifts his hand.
The hoary father muſt reſign his wealth,
Daggers, or poiſon gain his gold by ſtealth.
The ſons of vice their witneſs's ſuborn,
And plan by night the rogu'ry of the morn;
Upon the morrow they'll to court away,
(And have both judge and jury in their pay)
Impatient watching for returning light,
They all exclaim, " Sure 'tis the longeſt night;
The lamp of day ſhou'd now begin to burn,
We know our globe has tak'n its uſual turn;
For 'tis by CHANCE that *never errs* we move,
Tho' prieſts *once taught* 'twas by a *pow'r above*."

What this and a great part of the pamphlet has to do with Chriſtianity, it will be difficult to diſcover: but be this at it may, the ladies on Parnaſſus will be more angry with the author for calling his production *a poem*, ſhould they ever hear of it, than our court is for affixing to it the title *Chriſtianity*; yet we wiſh titles to be in ſome meaſure deſcriptive of the contents of books; nor do we expect to find, in a work with the above title, deſcriptions of a turtle feaſt with an hundred covers, nor of poor families *living by luſt*, and rotting on the town. A few lines at the concluſion are all that ſeem properly to belong to the ſubject; yet even here, when the author means to be ſublime, he becomes ludicrous. He reduces a *falſe* world to *nothing*, and then *burns it to a cinder*.

' To its primæval nothing it returns
And the *falſe* world into a cinder burns.'

Let not the author pronounce us ſevere: ſuch criticiſms are a moſt painful part of our duty:—but

" We *can't* be ſilent, and we *muſt not* lie."

Art. 48. *Zapphira:* A Tragedy, in Three Acts. 8vo. pp. 59. 1s. 6d. Ridgway. 1792.

This tragedy is founded on the ſtory of Rhynfault and Zapphira, related in the Spectator.—We adviſe the author, whoſe firſt eſſay this is, before he again ventures to publiſh, to ſubmit his performance to the correction of ſome judicious friend.

Art. 49. *A Norfolk Tale*; or a Journal from London to Norwich: with a Prologue and Epilogue. 8vo. pp. 67. 2s. 6d. Johnſon. 1792.

As a private epiſtle from one friend to another, this journal might be accepted as the ſportive effuſion of a mind at eaſe:—but as a common journey in our own country will not be expected to afford any extraordinary objects and adventures, for poetical celebration, ſo here is nothing made of it worthy the attention of a ſtranger to the author; who, nevertheleſs, appears to be a man of conſiderable abilities; and who, as we collect, has a character to ſupport, far more valuable than that of a dangler after any of the coquettiſh muſes.—After all, we can forgive him his trifling for the ſake of his humour, which is genuine.

NOVELS.

Art. 50. *Frederica, or the Memoirs of a Young Lady.* By a Lady. Dedicated to her Royal Highneſs the Ducheſs of York. 8vo. 3 Vols. 9s. ſewed. Ridgway. 1792.

If theſe volumes be taken up with no higher expectation than that of occupying a few tedious hours with light amuſement, the reader will not be diſappointed; for they contain a ſufficient variety of incidents and characters to afford an eaſy exerciſe of attention, without burthening the underſtanding with a ſuperfluity of reflection, or overpowering the heart with a deep-wrought tale of diſtreſs. More than this we cannot promiſe. The ſtory is neither ſo artfully conſtructed, as to hold the mind of the reader in a ſtate of grateful ſuſpence; nor is it told with ſuch delicacy of language, richneſs of imagery, and refinement of ſentiment, as might be neceſſary to gratify a highly-cultivated taſte. In ſome parts the narrative is inſipid; in others, the incidents are improbable, particularly in the ſudden change which takes place in the character of Mr. Weſtrop, who, from a moſt unprincipled and unfeeling libertine, becomes in an inſtant an affectionate relation, and a generous protector. We muſt add, that the language is often incorrect. Such expreſſions as the following are not here uncommon: 'He behaved extraordinary *particular* to me;'—'ſhe behaved remarkably *attentive*;'—'there was an *immenſe* large aſſembly;'—'ſhe had not been *inſide* a church ſix months;'—'a perſon *who* I have ſo little reaſon to eſteem.'—Such inaccuracies are proofs of negligence, or ignorance, of which it is our duty to take notice, even in a novel written by a lady.

Art. 51. *Memoirs of a Baroneſs.* By the Author of the Conqueſts of the Heart, and the Victim of Fancy. 12mo. 2 Vols. 5s. ſewed. Robinſons. 1792.

The ſcene of this novel is laid in the court of Henry IV. of France; and the principal incident, (that for which, indeed, the whole novel appears to have been written,) is the romantic attempt

made by Mademoiſel'e de St. Aubin to obtain a ſight of Marſhal Biron, whom ſhe had long ſecretly loved, and who was now impriſoned for treaſon, and condemned to die. Beſide this ſtory, which is well related, the novel has little to fix the reader's attention. The tale, inſtead of becoming more intereſting, languiſhes toward the cloſe, and is lengthened by an epiſodical narrative. The writer ſeems more capable of repreſenting the external expreſſions of paſſion, than of clothing its ſentiments in ſuitable language; and when ſhe ought to be unfolding a character, we find her deſcribing the perſon, attitude, or dreſs;—a failing very common with ſome adventurers in novel-writing;—for this obvious reaſon, that it is eaſier to obſerve the exterior form, than to read the language of the heart.

## POLITICS *and* POLICE.

Art. 52. *Obſervations on the Politics of France*, and their Progreſs ſince the laſt Summer: made in a Journey from Spa to Paris in 1791. By T. F. Hill. 8vo. pp. 110. 2s. 6d. Hookham.

In politics, as in other ſciences, that reaſoning bids fair to be the beſt which has fact for its baſis. This is the foundation which Mr. Hill has choſen for his obſervations. By going to the ſcene of action, he had an opportunity of viewing things as they are. His concluſions prove him to be a man of ſenſe; and they are deduced with an impartiality which ſeems to have nothing but truth for its object.

From what Mr. Hill ſaw of the emigrants, he judges that their cauſe is not likely to be crowned with ſucceſs. In the country parts of France through which he travelled, the condition of the inhabitants ſeemed to be much improved by the Revolution. Paris was diſtreſſed by a want of money and commerce, had loſt all its gay vivacity, and was much divided by political factions:—but yet, amid every diverſity of opinion, it was evident that the great body of the people, both in the capital, and in the provinces, was decidedly for ſupporting the new conſtitution in all its parts, regal, as well as popular. The King, by his prudent conduct, appeared to be riſing, and the Aſſembly to be rather ſinking, in the eſtimation of the people.

Though theſe remarks were made before the declaration of war againſt the King of Hungary, ſome of them are not inapplicable to the preſent poſture of affairs. In particular, the emigrants ſeem as likely to be the victims of delay as ever. Whether the Auſtrians continue to treat them with the ſame marked contempt as they did when Mr. Hill was in the country, it is not eaſy to tell at this diſtance: but there is no evidence of their cordially uniting with them. The King, too, it is poſſible, from the late events, and from his judicious behaviour under them, will derive additional ſtrength to himſelf and his party, will defeat the republicans, and give ſtability to the conſtitution in its preſent form *.

If we differ from Mr. Hill in any thing, it is, when he ſuppoſes the ſeveral tumults that have happened, to be the effect of regular

* Changes, however, ſeem to be indicated, ſince this article was written.

preconcerted plans to bring about the political deſigns of the various parties. In the reign of Charles the Second, no event of conſequence occurred in this country, without a plot being in it. Theſe are chimerical ſurmiſes. The diſturbances, that ariſe in periods of political fermentation, are moſtly the effect of accident. This is confirmed by the obſcurity in which their origin is almoſt always involved. Time generally brings ſettled ſchemes to light: but caſualty is loſt and ſmothered in the confuſion that gives it birth.

As no part of the ſecret ſervice money, iſſued either from the public or from the privy purſe, takes its courſe through our hands, we cannot anſwer for the truth of the following circumſtance. Should it be a fact, it is not of that nature which is calculated to give any additional reliſh to the payment of one million *per ann.* for the civil liſt, or of ſeventeen millions for taxes; nor any additional grace to our complaints of the underhand interference of foreign emiſſaries in our domeſtic government. A French ambaſſador, aſſured of the fact, would perhaps think himſelf juſtified in remonſtrating againſt undue interpoſition in the concerns of his own country; inſtead of vindicating his nation from a charge of ſuch officious meddling, inſinuated in a royal proclamation:

'The King of England was reported with more probability, though with more ſecrecy, to have repleniſhed the empty treaſuries of the emigration; a fact eſteemed highly likely, both from his ſituation and character: the ſame rumour was reported with added ſtrength towards the end of laſt December; and a ſum named to the enormous extent of half a million: it is certain that the courſe of the exchange was affected about that period, in a manner ſufficiently ſingular to authorize the ſuppoſition; ſuch ſtrange irregularities had not been experienced in it for the laſt half century. If the charity of his Majeſty has induced him to contribute thus largely to the ſupport of the cauſe of Kings from his own private fortune; certainly his ſubjects have, in the preſent ſituation of the political ſyſtem, no right to object to it: but if ſuch ſums have really been iſſued from the public treaſury for this purpoſe, perhaps they may think it paying rather too dear, for the purchaſe of poſſible deſolation, even in France; or of the advantages of deſpotiſm in England. Probably, however, the ſums iſſued from England, may have in great part come firſt from France; and been ſent this way, to conceal their real ſource: but I cannot help ſuſpecting, that our country, ever renowned for giving pay to other nations, has here followed her uſual cuſtom, at leaſt in ſome degree.'

Mr. Hill is the editor of ſome ancient Erſe poems reviewed in our 73d volume, page 70.

Art. 53. *Two Letters to Lord Onſlow*, Lord Lieutenant of the County of Surry, and one to Mr. Henry Dundas, Secretary of State, on the Subject of the late *excellent* Proclamation. By Thomas Paine, Author of Common Senſe, Rights of Man, &c. 8vo. 6d. Ridgway. Another Edition is ſold by Parſons.

In the letter to Mr. Dundas, which ſtands foremoſt in this collection, Mr. Paine repels ſome attacks made on himſelf and his books in the courſe of the debate in the Houſe of Commons, on the ſubject

ſubject of an addreſs to his Majeſty for his late proclamation. He affirms that he has not, as it was ſaid by ſome of the members, deſtroyed (in his Rights of Man,) all the principles of ſubordination, and eſtabliſhed nothing in their room. On the contrary, he ſays he has ſhewn that if a frugal government, ſomething like the American, were eſtabliſhed in this country, in the room of that which now prevails, Engliſhmen would be great gainers by the change. The expence of government in America, he ſays, is only 66,275l. 11s. *per annum:* while we in England pay annually ſeventeen millions of taxes; of which enormous ſum eight millions go to defray the current expences of the year, and the other nine to pay the intereſt of that load of debt contracted by uncontrolled adminiſtrations. In America, he adds, where the whole expences of Government do not amount to ſo much as the penſion-liſt alone in England, the people do not need to be told by a proclamation that they are happy.

The ſecond letter is addreſſed to Lord Onſlow as Chairman of the meeting held at Epſom for the purpoſe of returning thanks to the King for his proclamation. The author thinks it very wrong that any man ſhould thank his Majeſty for endeavouring to ſuppreſs a publication, unleſs he know the nature and contents of that publication. He therefore begs leave to preſent his Lordſhip with an hundred copies of the ſecond part of Rights of Man; and alſo with a thouſand copies of the foregoing letter to Mr. Dundas, giving ſome account of the object and deſign of the Rights of Man. He alſo ſays that ſuch meetings are calculated to influence the minds of the jury, who will have to decide on the proſecution commenced againſt the Rights of Man.

The remaining letter is an expoſtulation with Lord Onſlow for improper behaviour as chairman, in not ſuffering Mr. Paine's former letter to be read. This, he contends, was indecent conduct in one who, on account of his ſinecure place of one thouſand, and his penſion of three thouſand, *per annum*, made up of taxes paid by eight hundred families, may be fairly conſidered as the *principal pauper* quartered on the county in which he lives.

Art. 54. *Ten Minutes Caution from a Plain Man to his Fellow-Citizens.* 8vo. pp. 20. 6d. R. Edwards. 1792.

This plain man tells us not to liſten to foreign incendiaries, but to be contented with the good things which we at preſent enjoy, without ſtriving to increaſe them.—If he ſhould gain no converts to his doctrine, he may help to ſtrengthen the faith of thoſe who already think with him.

Art. 55. *A Letter to the Farmers and Manufacturers in Great Britain and Ireland, on the audacious Attempts of factious and unprincipled Men to ſubvert the Britiſh Government.* 8vo. pp. 39. 1s. Stockdale. 1792.

This letter appears to have been written under the impulſe of an imagination haunted by viſionary terrors. The writer ſees, in the attempts which are now making for the reformation and improvement of the Britiſh Government, the entire deſtruction of all order,

and the introduction of a ſtate of anarchy, in which 'a filthy ſet of ragamuffins will ride lords-paramount over the whole nation, levying contributions at will, and inflicting death at random and at pleaſure on thoſe whom they diſlike.' When he turns his eye towards France, 'every tree he ſees is a gibbet, and every other man a hangman;' and all the great officers of Government are a promiſcuous groupe of coblers, tailors, tinkers, hungry attorneys, and police men. At home, he ſees ſimilar miſchief brewing; and he apprehends that freebooters, who are enemies to all government and legiſlation, are becoming reformers. It is no wonder that, with ſuch terrible apprehenſions, he ſhould have an inſuperable antipathy to night-cellar citizens, and halfpenny club politicians; and ſhould be of opinion, that if the demon of innovation cannot be laid by the force of reaſon, it ought to be laid by the force of coercion. Cooler men, however, who are not thus panic-ſtruck, will perceive no ſuch hazard in indulging perſons in the natural and unalienable right of free diſcuſſion, and will hope to ſee the temporary ferment of diſcontent happily allayed, by means of a temperate but effectual reform.

## MISCELLANEOUS.

Art. 56. *Extracts, elegant, inſtructive, and entertaining, in Proſe*; ſelected from the beſt modern Authors, and diſpoſed under proper Heads; intended to aſſiſt in introducing young Perſons to an Acquaintance with uſeful and ornamental Knowlege. 8vo. pp. 1060 10s. 6d. Bound. Rivingtons, &c. &c. 1791.

Compilations, abridgments, extracts, &c. have frequently, within theſe few years, been preſented to our attention; and ſome works of this kind have been very properly executed.—As far as we can judge, from ſuch a view as can be taken of this very ample collection, it is a uſeful and valuable publication: the beſt materials appear to have been employed in forming it; and they are brought together with propriety and judgment. Of the five books into which the whole is divided, the firſt is moral and religious;—the ſecond, claſſical and hiſtorical; the third conſiſts of orations, characters, and letters;—the fourth, of narratives, dialogues, &c. with other humorous, facetious, and entertaining pieces; the laſt book contains ſhort introductions to geography, aſtronomy, chronology, natural hiſtory, &c.—Aſtronomy and chronology, we obſerve, are collected from the works of Dr. Jennings.—The whole work is introduced by an eſſay on pronunciation, or delivery, from the Lectures of Dr. Blair.

The bulky appearance of this volume might perhaps almoſt diſcourage ſome readers; we therefore add the following lines from the preface:—'As theſe extracts, from the variety of ſubjects to which they relate, and the numerous works from which they have been ſelected, have ſwelled this publication to ſuch a conſiderable ſize, it has been thought proper to inſert a new title-page, nearly in the middle, that the purchaſers may have it in their option to bind it in one, or in two volumes, as they ſhall think it moſt convenient for uſe.'

Art.

Art. 57. *Extracts, elegant, inſtructive, and entertaining, in Poetry,* from the moſt approved Authors: diſpoſed under proper Heads, with a View to the Improvement and Amuſement of young Perſons; being ſimilar in Deſign to Extracts in Proſe. 8vo. pp. 950. 10s. 6d. Bound. Rivingtons, &c. &c. 1791.

This volume conſiſts of five books, of which the firſt is compoſed of pieces on ſacred and moral ſubjects, the ſecond of ſuch as are didactic, deſcriptive, narrative, and pathetic; the third contains ſelections from our beſt dramatic writers, and particularly from Shakeſpeare, cloſely following Mr. Malone's edition; the fourth book is epic and miſcellaneous, to which the works of Spencer, Milton, and Pope, largely contribute; the fifth, is formed principally of ludicrous poems, epigrams, ſongs, ballads, prologues, epilogues, &c. The editor aſſures the reader that he has taken particular care to admit nothing into the collection but what is calculated for improvement, or innocent recreation, without the intermixture of any thing that is pernicious. We are perſuaded that this has been his endeavour, even among ſongs and ballads, the beſt of which, eſpecially of the laſt age, have a degree of vulgarity, if they are not otherwiſe objectionable.

This collection, like the preceding compilement in proſe, may be bound in one or in two volumes, according to the choice of the purchaſers, who doubtleſs will prefer the latter.—We have only to add, that a publication ſimilar to this appeared a very few years ago, for an account of which we refer the reader to Rev. for May 1789, vol. lxxx. p. 463.

Art. 58. *Epiſtles, elegant, familiar, and inſtructive,* ſelected from the beſt Writers, ancient, as well as modern, intended for the Improvement of young Perſons, and for general Entertainment: being a proper Supplement to Extracts in Proſe and in Poetry. 8vo. pp. 790. 9s. Bound. Rivingtons, &c. 1791.

Of the four books into which this publication is divided, the firſt is devoted to ancient times, and preſents a large number of the celebrated letters of Cicero and Pliny; the ſecond contains modern letters of an early date; the third, ſuch as are of later date; and the laſt, ſuch as are called *recent.*—Sir John Fenn's collections furniſh the moſt early letters of the modern kind; and excepting theſe, we do not obſerve many different names from thoſe which contributed not long ſince to form a volume of a like nature with the preſent: Montagu, Cheſterfield, and Thrale, perhaps, for we are uncertain, may not appear in that compilation; or the letters ſelected under the ſame name may be different in each of the volumes, but they are chiefly taken in both from the ſame originals. For a farther deſcription of the performance, we have therefore only to refer the reader to that account which has been given of Mr. Dilly's publication in 1790, and which will be found in the third volume of our New Series; Rev. for Dec. 1790, p. 476.

Art. 59. *Collections towards a Deſcription of the County of Devon.* By Sir William Pole, of Colcombe and Shute, Knight, (who died A. D. 1635;) now firſt printed from the AUTOGRAPH in the Poſſeſſion of his lineal Deſcendant, Sir William De La Pole,

Pole, Bart. of Shute, &c. in Devonſhire. 4to. pp. 586. 1l. 11s. 6d. Boards. Nichols. 1791.

Of this performance we need not ſay much more than what may be collected from the editor's introduction, and from the titles allotted to the different parts into which it is divided. Sir W. P. was a member of the Inner Temple; and having attained a degree of eminence in his profeſſion, received ſome marks of diſtinction: at his country reſidence, he was a Juſtice of the Peace, and alſo ſerved the office of High Sheriff. His leiſure hours ſeem to have been ſedulouſly employed in gathering materials toward a *Deſcription of* Devonſhire. Several of his manuſcripts, more valuable, probably, than the preſent, are ſaid to have periſhed by different accidents; which conſideration has operated as an additional incitement to the preſent publication. That it had been long the ſubject of Sir William's attention, appears from an original letter written by him, preſerved in the Britiſh Muſeum, dated 27th April 1604. It is addreſſed to one of the *Reynel* family, which is ancient in this county. It relates (according to the orthography of that time,) to the *petegree* of the houſe: among other expreſſions, are the following:—'I proteſt I am ſo far from partiall dealing in theſe my ſtudies that I will not derogate from myne enemyes, nor add y^t^ I cannot authentically prove for my friends. I purpoſe (God willing,) to ſet out ſomething for the antiquities of Devonſhire. And therefore doe pray you of your help w^ch^ ſhall not want publick acknowledgment by mee. For I hold it good right y^t^ every man poſſes his owne.—Thus w^th^ my kindeſt ſalutations, doe very hartily commend over my very loving affections to your gentle entertaynment.'

Mr. Riſdon, who wrote the *Survey* of Devon, and was contemporary with Sir William Pole,—and Mr. Prince, who, about the cloſe of the laſt century, publiſhed *the Worthies* of Devon,—ſpeak with great regard both of Sir William, and of his manuſcripts, to which they expreſs their obligations.

The firſt part of this work relates to the baronies of the county, and then acquaints us with thoſe perſons who held their lands immediately from the crown, and with the names of thoſe who have had the largeſt poſſeſſions, from the time of William the Conqueror to that of the writer. We have alſo a brief account of eminent men, ſheriffs, baronets, judges, juſtices, &c. The third book of the firſt part introduces, what may properly be called, the *Survey* of Devon, commencing with *Exceſter*; after a very ſhort deſcription of which, it is carried on throughout this book and alſo in the ſecond part of the volume, of which it conſtitutes a principal portion. The whole is concluded by a verbal delineation of the arms of nobles and gentlemen who have anciently reſided, or do at preſent reſide, in the county; with the names of ſuch as have been diſtinguiſhed, but are now not found there, and of others who, in this writer's time, retained their lands and their abode in this part of the kingdom.

Should the reader imagine that in his progreſs through the variety of towns and villages here enumerated, he will find what may be

be termed their hiſtory, his diſappointment will be great; ſince he will meet with little more than dry genealogies, formed, we doubt not, with great labour, and with accuracy: but in truth, uninſtructive, unintereſting, and for the greater part, uſeleſs. Employment, of any kind, if it be innocent, is ſo far commendable: but ſurely, unleſs neceſſity conſtrained, a man muſt be caſt in a peculiar mould who could devote a conſiderable part of his time, as this writer ſeems to have done, to his kind of ſtudy.

In the anecdotes of eminent men, one paſſage particularly ſtruck us as amuſing and remarkable, which we ſhall here add, according to the manner in which it appears in the volume:—'Sr John de Sully, renowned for his exploits in the holy land, in which he was weakned by many wounds, return'd home after many yeares diſcontinuance, where, upon his officeres bringing in the accounts of his rent, which amounted to a great maſſe of mony; he cauſed his cloake, being of cloth of gold, to be ſpread on the ground, and commanding the mony to be put therein, caſt himſelf thereinto, that it might be ſayed for once he tumbled in gold and ſilver, whereof he afterward, gave one part to his wife, a 2nd to his officers and tenants, a 3d pte to the poor.'

The future Devonſhire hiſtorian may, without doubt, reap advantage from this collection;—yet it appears to us improper to ſuppoſe that the whole of this tedious volume will be employed in the new deſcription of the county, which is undertaken by the Rev. Mr. Polwhele:—that work, we hear, is in conſiderable forwardneſs.

Art. 60. *Letters between the Honourable and Right Reverend Father in God Shute, by Divine Providence, Lord Biſhop of Durham*, Count of the County Palatine, Earl of Sadberge, Baron Evenwood, &c. &c. and Percival Stockdale: A Correſpondence intereſting to every Lover of Literature, Freedom, and Religion. 8vo. pp. 67. 2s. 6d. Ridgway. 1792.

The Biſhop of Durham's part in this correſpondence is very ſhort, while Mr. Stockdale's Letters, and introductory obſervation, make the pamphlet. The facts are theſe. Mr. Stockdale preſented the Biſhop of Durham with his *Poetical Thoughts and Views on the Banks of the Wear*, (noticed in our laſt Review, p. 227.) in which the Biſhop is *praiſed*; this complimentary offering of the Muſes was followed, ſome time after, with an application for the living of Hartburn, about to be vacant by the expected death of Dr. Sharp. The Biſhop replied that, when Mr. Stockdale aſked for the living, Dr. Sharp was alive; he moreover expreſſed his ſurprize that Mr. Stockdale ſhould ſolicit more preferment in a county, whoſe ſevere climate he had urged as a plea for non-reſidence. Mr. Stockdale rejoined that the living of Hartburn would make him *affluent*; that he would encounter the climate with pleaſure, notwithſtanding it had *not* agreed with him; and that, by ſuch an inſtance of good fortune, his beſt feelings and ſentiments would be *unſpeakably enriched*. In anſwer to theſe reaſons, with which he urged his requeſt, Biſhop Barrington returned the following laconic card: "The Biſhop of Durham acquaints Mr. Stockdale that the living of Hartburn is diſpoſed of." On this, Mr. S. grew angry, repented him of the

praiſe

praiſe which he lately beſtowed, and expoſtulated ſharply with the Prelate. He then requeſted an interview, to which the Biſhop agreed, on condition that Mr. Jerningham be preſent. At this condition, Mr. Stockdale grew more angry, and threatened to publiſh the correſpondence.

He has been as good as his word: but we cannot commend his prudence. Much as we wiſh proſperity and eaſe to Mr. Stockdale, we do not, on the face of this publication, perceive ſufficient ground for his attack on the Biſhop of Durham, for refuſing to give him the *ſolid pudding* of Hartburn in return *for his empty praiſe*. It does not appear that the Biſhop ever promiſed him preferment: but, ſays Mr. Stockdale, 'I feel ſentiments within me which deſerve good fortune.' Other clergymen may feel the ſame ſentiments; and it muſt lie with the Biſhop to determine *whoſe* feelings ſhall be gratified.

Art. 61. *Advice to the Poor*, with a ſhort Remonſtrance to thoſe in higher Circumſtances. By James Stovin, Eſq. 12mo. pp. 66. 1s. Clarke. 1792.

This is a ſhort ſummary of uſeful philoſophical hints to the rich as well as to the poor; which both may read to advantage: but, as is uſual in all ſuch caſes, thoſe who have the greateſt need of good counſel, are the perſons who will not receive it. The bulk of mankind are incorrigible in habits dictated by their paſſions; and ſcorn to ſeek for knowlege in books: they are thinking individuals only who are wiſe enough to know the value of good advice, to accept it cordially, and to profit by it. To all ſuch, this little manual may be recommended, as containing more profitable and ſtriking truths than might be expected in a monitor of ſo humble a ſize, and with ſo plain and unaſſuming a title.

Art. 62. *A Treatiſe on the Game of Cribbage*; ſhewing the Laws and Rules of the Game, as now played at St. James's, Bath, and New Market: with the beſt Methods of laying out your Cards, and expoſing all the unfair Arts practiſed by Sharpers. By Anthony Paſquin, Eſq. 16°. pp. 96. 2s. 6d. Ridgway, &c.

That cribbage is a favourite game at court, &c. will be news to many of our readers in the country. Mr. Paſquin affirms the fact, and we dare not diſpute ſuch authority. He, we underſtand, is "a man of wit and pleaſure about town," and frequents the ſcenes of grandeur and gaiety;—ſcenes, of which *we recollect* but little: for it is a long time ſince the early days of Geo. II. when we now and then contrived to take a peep at what was going forward in the faſhionable world.—Aye! thoſe were pleaſant days, when Harry Lintot uſed to lend us his father's old coats with embroidered buttonholes: under favour of which, we could take a peep up the great ſtairs at St. James's; or ſolace ourſelves with an evening's regale at Vauxhall, and Cuper's Gardens:—but, now, *ſic tranſit gloria mundi!*

Art. 63. *Of the Proportions of Eclipſe.* By Mr. Charles Vial de Saint Bel, Equerry to the King, and Head of the Academy at Lions; antient Profeſſor of the Royal Veterinary School of the ſame City; Demonſtrator in Comparative Anatomy at Montpellier; and Profeſſor of the Veterinary College of London. 4to. French and Engliſh. pp. 67. 1l. 1s. Edwards, &c. 1791.

Preſuming

Preſuming that it may gratify ſome of our Equeſtrian readers to know how the proportions of a horſe are determined ſcientifically, we ſhall copy the deſcription of this high mettled racer, according to a table of the geometrical proportions uſed by the pupils of the veterinary ſchools in France.

'1ſt, In that table, the horſe ſhould meaſure three heads in height, counting from the foretop to the ground. Eclipſe meaſured upward of three heads and a half.

'2dly, The neck ſhould meaſure but one head in length; that of Eclipſe meaſured a head and a half.

'3dly, The height of the body ſhould be equal to its length; the height of Eclipſe exceeded his length by one fifth.

'4thly, A perpendicular line falling from the ſtifle, ſhould touch the toe; this line in Eclipſe touched the ground at the diſtance of half a head before the toe.

'5thly, The diſtance from the elbow to the bend of the knee, ſhould be the ſame as from the bend of the knee to the ground; theſe two diſtances were unequal in Eclipſe, the former being two parts of a head * longer than the latter.'

Thus it is eſtabliſhed, that this univerſal victor, of unequalled ſpeed, had not one true proportion of a good horſe about him! This appears to be rather an aukward diſcovery: but the comparative anatomiſt may perhaps be reconciled to it by the remainder of the work. This we have ſtudied with great deſire to underſtand it, and find the eaſieſt way is, to grant all the author's poſitions; for they are ſo elaborate and technical, that we, who know no more of the turf than we gain by our pedeſtrian exerciſes on it, to breathe a little freſh air after our labours, dare not preſume to doubt them.

Art. 64. *Memoirs of the Life of Charles Lee, Eſq.* Lieutenant Colonel of the Forty-fourth Regiment, Colonel in the Portugueſe Service, Major General, and Aid du Camp to the King of Poland, and ſecond in Command in Service of the United States of America during the Revolution: to which are added, his Political and Military Eſſays; alſo Letters to and from many diſtinguiſhed Characters both in Europe and America. 8vo. pp. 439. 5s. Boards. Jordan. 1792.

General Lee was of Cheſhire parentage; he entered young into the

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'* The head, divided into 22 equal parts, is the common meaſure for every part of the body. If the head appears too long or too ſhort in a horſe, that common meaſure muſt be abandoned, and the height of the body taken from the top of the withers to the ground. This height being divided into three equal parts, one of theſe three parts ſubdivided into 22 equal parts, will give a juſt geometrical length, ſuch as the head would have given had it been rightly proportioned.'

'If the head appears too long or too ſhort,' how *appears?* Does the writer mean by the eye? If he does, the ſtandard of meaſure begins in fancy. If ſo, the alternative, or poſitive height of the body, appears to be the ſurer ſtandard, though only offered as a ſecondary reſource.

army,

army, gained ſome experience in America, attained the rank of Colonel, and ſerved under General Burgoyne in Portugal. He appears to have been a man of ſpirit, and to have had the failing incident to ſuch a character, that of irritability; he was, in brief, a Hotſpur. Unfortunately for Mr. Lee, his pen was as ready as his ſword; and by uſing it contrary to the wiſhes of the miniſtry, he excluded himſelf from all expectation of profeſſional advancement. He then entered the Poliſh ſervice, and, on the commencement of our American diſturbances, went over to the ſcene of action, and took a warm part in the cauſe of the Colonies.

It is inſinuated that General Lee's military credit in America gained him a ſtrong party in the congreſs to raiſe him to the firſt command there; and that the rivalſhip between him and General Waſhington ended in the diſgrace of the former, by his conduct at the battle of Monmouth: where ſome management is hinted, as tending to injure the credit of Mr. Waſhington, who directed the operations; ſomething akin to the battle of Minden. Be this as it may, an altercation took place between them; the reſult of which was the trial of Mr. Lee by a court martial, which ſuſpended him for twelve months. On this unfavourable turn of affairs, which took place in 1778, the General retired to his plantation in Berkeley county, Virginia; and at the cloſe of 1782, being weary of ſo obſcure a ſituation, he left it, and died of a fever, at an inn in Philadelphia.

General Lee is repreſented as the firſt ſuggeſtor of the declaration of American independence; and, from the impetuoſity of his temper, the credit of promoting this meaſure may not be denied him, wherever it originated. The editor confeſſes that his moſt difficult taſk in arranging theſe poſthumous papers, aroſe from a deſire 'of not giving offence to ſuch characters as had been the object of the General's averſion and reſentment. Unhappily his diſappointments had ſoured his temper; the affair of Monmouth, ſeveral pieces of ſcurrility from the preſs, and numerous inſtances of private ſlander and defamation, ſo far got the better of his philoſophy, as to provoke him in the higheſt degree, and he became, as it were, angry with all mankind *.' This teſtineſs appears in his writings, here publiſhed; and to complete his character, we may add what his editor acknowleges in the preface,—'So little of the courtier had he about him, that he never deſcended to intimate any thing. Whatever he ſpoke or wrote, was in the fulleſt ſtyle of expreſſion, or ſtrong figure. He uſed to ſay of Mr. Paine, the author of *Common Senſe* in America, and ſince, of the *Rights of Man* in England, that "he burſt forth upon the world, like Jove in thunder;" and this ſtrength of conception, ſo natural to General Lee, had it not been mixed with as ſtrong a turn for ſatire, and too much eccentricity of temper, would have rendered his converſation perpetually entertaining †."

A man who is hardy enough to wage war with all mankind, will ſoon find himſelf overwhelmed by numbers, whether they are right or wrong in the conteſt.

* Page 68. † Pref. p. vi.

This

This volume contains many curious particulars; eſpecially relative to our late unhappy conteſt with the American colonies.

Art. 65. *Conſiderations on the high Price of Grain*, and other Articles of Proviſion, for a Number of Years back; and Propoſitions for reducing them: with occaſional Remarks. By Catharine Phillips. 8vo. pp. 90. 1s. 6d. Phillips. 1792.

Being addreſſed by a female on points of deep inveſtigation, ſeemingly ſo remote from the uſual objects of female attention, we pauſe at the novelty, until we can reſolve within ourſelves in what ſtyle it becomes us to receive ſuch a rarity.

When a lady condeſcends——but ſoftly! we ſhould recollect that we are now addreſſed by a woman of underſtanding, and, as we believe, of a perſuaſion correct enough to diſdain the frippery of common-place compliments, tending to the excluſion of ſenſe. Such a writer, who deſcribes herſelf as 'a decrepid old woman,' might correct our ſtyle, by hinting that woman is the co-relative of man, gentlewoman of gentleman, and *lady* of lord. Alas! Mrs. Phillips may add the preſent confuſion in titles to the many inſtances which ſhe produces of the growth of luxury. Theſe diſtinctions might be preſerved in the days of our grand-parents, but they are now obſolete. Among *us*, every woman is a lady; gentlewoman has ſunk into a term of degradation; and *good* woman, ſtrange to add, would be received as an inſult.

When a lady condeſcends to introduce any thing like *argument* into converſation, falſe politeneſs withholds the generality of men from preſuming to controvert her opinion; and whatever may be their thoughts, they conceive that it would be ungentleman-like not to conceal them, under a—"Certainly, Madam!" or ſome other complimentary phraſe, equally diſingenuous:—but when ſhe *prints* her ſentiments, and offers them to the public, ſhe appears before a tribunal that is above this duplicity, and which has more true reſpect for her than to treat her like a child: ſhe waves the pretenſions of ſex, and reſts on the abſtract merit of her argument.—The female friend before us ſtands on this only tenable ground.

Mrs. Phillips is a very ſenſible and intelligent woman, and may acquit herſelf with credit in a converſation on this ſubject: but her knowlege and obſervation, though ſhe has collected moſt of the popular cauſes aſſigned for the dearneſs of proviſions, do not combine the many complex circumſtances that enter into the increaſe of prices. Suffice it to hint to her, that prices have progreſſively riſen, through all generations of our anceſtors, as far back as hiſtory can reach; and that they will continue ſo to do, while the quantity of current ſpecie increaſes; which it always does, eſpecially ſince we have found the way to the American mines. When we ſay that proviſions are dear, the meaning is, that money is cheap; though the bulk of mankind always find it ſcarce enough, while taxation drains it out of their hands. Luxury is another wide drain; for while manufactures render the conveniences of life plentiful, we are ſufficiently diſpoſed to enjoy as many of them as we can procure. Who will uſe wainſcot or deal furniture, when it can be made of mahogony? Who will eat barley bread, where wheat is

to be had? There is no end to theſe queſtions; and the good ſenſe of individuals muſt draw the only boundary line that can be preſcribed.

Things are eaſily rectified in Mrs. P.'s opinion; thus—'Reduce the prices of meat and drink, and the poor rates will alſo be reduced, which for many years have been a heavy load upon the landed intereſt.' Quantity and competition alone can regulate free prices: but were they reduced, is it ſo clear that a reduction of the poor rates would naturally follow? Alas! we have our doubt; and thoſe who know moſt of human nature are not quite ſo ſanguine. This peculiar burthen which we alone have taken up, is not like Æſop's burthen, it will not grow lighter by time. To plead for benevolence to the poor, argues goodneſs of heart: but Mrs. P. appears yet to learn, that *giving* to the poor is the abuſe of charity. The aged and diſabled have an irreſiſtible claim for ſupport: but gifts to the reſt make them idle, vicious, greedy, and inſolent. The writer of this article has abundant opportunity to ſtudy the diſpoſition of the poor in a conſiderable town, that is amply provided with charitable bequeſts; and can boldly affirm, that the weakneſs or vanity of ſuch donations has a ſtrong tendency to deprave them. To provide them with employment is true charity, and tends to the cultivation of virtuous principles among them.

Mrs. P. obſerves, 'It may reaſonably be conjectured, that an increaſe of population may have tended to enhance the price of proviſions in this nation; but whether the improvements in agriculture, and the incloſing of ſo much common land, as hath of late years been the caſe, may not be ſuppoſed a balance for the increaſe of its inhabitants, I ſubmit to conſideration *.' In this ſhe acts prudently; for it is futile to apprehend an increaſe of inhabitants beyond what the country can conveniently feed; and yet Mrs. P. leans to ſuch an opinion, by deſcending to notice private extravagance and waſte, which are only objects of private conſideration. Thus: 'I ſhall ſay but little upon the general uſe of Eaſt India tea, as tending to increaſe the price of proviſions, becauſe it is to no purpoſe, ſo wedded are all ranks of people to this cuſtom: but it certainly has conſiderable weight. A vaſt quantity of butter is conſumed (rather to the injury of the people's conſtitutions), which advances the price of that article of proviſion †.' Were it not that articles are raiſed in proportion to their conſumption, and that plenty makes cheapneſs, we ſhould be of the ſame opinion. Would ſhe diſcourage dairies? People will eat.

We may well ſuppoſe tithes to excite Mrs. P.'s reſentment, as detrimental to improvement; and yet, conſidering the validity of her objections to them, ſhe expreſſes herſelf with becoming temper. It is ſtrange that the clergy do not themſelves endeavour to remove ſo great a ſtumbling-block between the people and the church!

We cannot but ſmile when Mrs. P. lamenting the waſte of victuals in great families as injurious to the nation, inſtances ſtewing hams for their eſſence, and throwing the fleſh away, or giving it to the dogs, as a very condemnable waſte of good meat ‡. In

* Page 19. † Page 27. ‡ Page 28.

this

this remark, ſhe is a better houſewife than a politician. If the rich will have hams to waſte in this ridiculous manner, ſo much the better for their country: one hog furniſhes but two hams; and if this call for hams encourages the breed, there is all the reſt of the carcaſe for the market and the ſalting-trough.

As Mrs. P. takes a wide range, we ſhall follow her to a circumſtance, which, ſhe believes, has occdrred only to herſelf; and this is the great waſte of land in cutting canals for inland navigation; though ſhe admits that the keeping of many horſes is ſaved by this mode of conveying goods *. If theſe canals ſave the keeping of as many horſes as the ground which they occupy would feed, the objection to them is ſo far removed: but others, with more plauſibility, have objected to them, as enhancing the price of neceſſaries in low country places, by facilitating the carriage of them to other markets:—but cheapneſs, in ſuch places, is no evidence of proſperity; and if the eaſineſs of conveying away their produce raiſes prices to an average, its tendency muſt be to ſtimulate cultivation, and to rouze the torpid natives to activity:—nothing proſpers under a general ſtagnation.

We cordially join with this zealous matron in all her extenſive wiſhes to promote the welfare of the community; and we approve many of her hints for cultivating and planting waſte and barren lands, for which, we underſtand, that diſtinguiſhed gardener Miller is her guide and authority: we ſhould thus gain much more land than is loſt in roads and canals. The danger in theſe ſpeculations is by taking partial views; by miſtaking the ſymptoms of a diſorder for the cauſes; and by fixing the attention on the moſt obvious and grievous, when all ought to combine in the inveſtigation.

### THEOLOGY *and* POLEMICS.

Art. 66. *A ſhort and plain Expoſition of the Old Teſtament*, with devotional and practical Reflections, for the Uſe of Families. By the late Rev. Job Orton, S. T. P. Publiſhed from the Author's MSS. by Robert Gentleman. Vols. V. and VI. 8vo. 12s. Boards. Longman.

Mr. Gentleman has now brought this work to a concluſion. Theſe laſt two volumes are executed in the ſame manner as the preceding, of which we have already given a general account †. Little more ſeems neceſſary to be now added. The expoſitory part of this performance will probably be, to ſome readers, the leaſt ſatisfactory. We conceive that, for the ſake of brevity, (which was a leading object,) the editor muſt have conſiderably abridged what the author had prepared for his congregation; which, not being by him intended for the preſs, is not to be ſuppoſed what it would have been had he himſelf prepared it for the public eye. The reflections, at the end of the chapters, conſtitute the moſt valuable part of the publication. Theſe appear to be entire, tranſcribed from the author's ſhort-hand, excepting a few ſmall corrections, which

* Page 17.

† See Rev. vols. lxxix. and lxxxi. and *New Series*, vol. iii.

muſt be univerſally conſidered as allowable and neceſſary. They are natural, plain, practical, and highly characteriſtic of the author. Theſe, we are well aſſured, he himſelf wiſhed, in ſome form or other, to be made public.

At the cloſe of the book of *Daniel*, is a ſermon on chap. ix. 24—27, concerning the *ſeventy weeks*, which contains a clear and uſeful interpretation of that illuſtrious prophecy of the Meſſiah.

We obſerve, in the editor's advertiſement, prefixed to the laſt volume, an apology for the omiſſion of his *Memoirs of the Author*, which had been promiſed in the propoſals. Materials for theſe, it ſeems, have been collected by a clergyman of the church of England, and put into the hands of Dr. *Kippis*, who had purpoſed to give ſome account of Mr. *Orton*, under the article of Dr. *Doddridge*, in the *Biographia Britannica*. When this appears, Mr. Gentleman informs his ſubſcribers, (of whom he has a very reſpectable liſt,) that he will furniſh them with a copy of it, at a ſmall expence, ſo printed as to be bound up with this work at any future time. We ſhall be happy ſoon to announce it to the public, and hope to find it as true a portrait of Mr. *Orton*'s character, as the engraver has given of his *perſon*, in the laſt volume of this work.

Art. 67. *Thoughts on the Neceſſity and Means of a Reform of the Church of England.* By a Friend to Religion and his Country. 8vo. 1s. 6d. Johnſon. 1792.

By ſeveral expreſſions in this pamphlet, it appears to be the production of a Member of the eſtabliſhment: but the roughneſs with which the clergy are treated may, on the other hand, be thought to indicate its author to be ſome violent ſeparatiſt. To the clergy, the abounding of vice is attributed, and the church is deſcribed as an Augean ſtable, which requires for its cleanſing the Herculean arm of reformation. The choice of perſons deſtined to the clerical office, the mode of their introduction to livings, the uſual methods of riſing to the higheſt dignities in the church, the unequal diſtribution of its revenues, the mode of paying the clergy, and the almoſt total want of diſcipline among them, are boldly reprobated by this author. After condemning *the things that are*, he proceeds to ſhew us how he apprehends *things ſhould be*. Two plans of reform are offered to the conſideration of the public. The firſt chiefly reſpects the lopping off redundancies, and equalizing the remaining revenues of the church, ſo that no clergyman ſhould have leſs than 100l. per annum, with a houſe and garden, and no one more than 500l. per annum, except the biſhops, who are to be allowed from 1000l. to 2000l. and the two archbiſhops 3000l. annually.

The other plan of reform propoſed, is, that no one ſyſtem of opinions nor mode of worſhip be eſtabliſhed, nor made the favourite of the ſtate. With this latter idea, the author informs us, he was ſhocked when it was firſt propoſed: but, after attentive conſideration, he is convinced of its equity and ſuperior advantages. Much may be ſaid for it by gentlemen of pure ſpeculation: but we are of opinion, that many changes muſt take place in this iſland, before ſuch a thorough reform can be made.

The

The author writes with a good intention, and has uttered ſeveral home truths: but, in ſome of his facts, he is not quite accurate. When he ſays that our preſent Metropolitan was the ſon of a butcher, he is miſtaken. His uncle was a butcher at Glouceſter, but his father was a farmer, or grazier, as we have been credibly informed. When the biographer writes his life, theſe circumſtances will be related, not as things which degrade, (for no circumſtances of birth can degrade a great mind,) but as having contributed to diſplay his virtues, and, of courſe, to exalt his character:

> "Worth makes the man, and want of it the fellow;
> The reſt is all but leather and prunella."

Art. 68. *Vindiciæ Landavenſes:* or, Strictures on the Biſhop of Landaff's late Charge, in a Letter to his Lordſhip. 4to. 1s. 6d. Cadell, &c. 1792.

The author of theſe ſtrictures manifeſts a moſt candid and liberal mind; and though we are not convinced by his arguments, we have been highly pleaſed with the Chriſtian temper with which he propoſes them. He endeavours to juſtify the teſt and corporation acts by comparing the ſtate to a club, which latter, he obſerves, has its rules: but the queſtion is not, whether a club or a ſtate ſhould or ſhould not have laws and regulations, but whether it be politic to frame more reſtrictive laws than the object avowed in the ſocial compact, whether of a club or a nation, requires? If an agricultural ſociety were to be formed, would it be wiſe to make it the firſt rule of admiſſion, that every member profeſſes his belief in the ſexual ſyſtem of Linné, or in the doctrine of phlogiſton? ſince a man may be a good farmer, without a knowlege of either. In like manner, an individual may be a good member of the ſtate, and able to do his king good ſervice as a citizen, though he cannot believe all the Thirty-nine Articles; and the queſtion here is, Ought the government to exclude men from the duties and privileges of good citizens, on account of points of belief which cannot affect their good citizenſhip?

We ſhould willingly reaſon more at length with this amiable writer, would our limits permit. He concludes his ſtrictures with this truly Chriſtian exhortation: 'Let us banish anger and evil-ſpeaking, and ſtudy peace with all men; aſſured, that one breach of the law of love is of more importance in the ſight of God than a thouſand ſpeculative errors which diſturb not the quiet of others, or a thouſand ſpeculative truths, which have no influence on ourſelves.'

Art. 69. *Sermons*, by THOMAS MOTTER, D. D. Miniſter of the Old Church, Dumfries. 8vo. pp. 404. G. Robinſon, Leadenhall-ſtreet. 1791.

Theſe diſcourſes, as we learn from the editor's Advertiſement, were compoſed without any view to publication, and appear nearly in the ſame ſtate in which they were delivered. A few of them are on moral topics, which are treated in a plain and uſeful

way: but they, for the moſt part, turn on ſubjects that more immediately belong to what is uſually termed the orthodox ſyſtem of theology. They are generally written in the ancient textual method, with all the formality of diviſion, ſubdiviſion, and improvement. The author appears to be a man of a candid ſpirit; and though he adheres pretty cloſely to the eſtabliſhed creed, he lays more ſtreſs on rectitude of conduct than on *ſoundneſs of faith.* On the ſubject of religious freedom, his ſentiments are manly and liberal. We quote the following paſſage as a ſpecimen of his manner of writing:

'Every man hath a right to make a conſcientious inquiry about the will of God toward him—about the part aſſigned him to act by the Supreme Governor—about the truths propoſed to his underſtanding, and the rules preſcribed for his conduct. Every man ought to examine, it is his duty to examine candidly, the various ſchemes of religion that may be offered to him, to reject what he may think wrong, and to embrace, after inquiry, what appears worthy and proper to be embraced. Every man hath a right to worſhip God in the way his conſcience dictates.

'The hand of God hath given us thoſe liberties, and the hand of man cannot take them away. To talk of force in this affair is a perfect abſurdity. How prepoſterous it is for man to lay his commands on a thing not ſubject to man's juriſdiction. The chief may order us to embrace this or that ſyſtem of opinions; this or that form of worſhip; conſcience ſmiles at this order. The human mind will think its own way, will ſee with its own eyes, and will take its own courſe, in ſpite of all the orders of men, and in oppoſition to all the ſtatutes of human authority by which they may be inforced. What was it that produced our Reformation from papacy? or what is it that ſupports this glorious fabric? It is freedom of inquiry: Take away this—the Reformation goes with it; popery and implicit faith will brandiſh their ſword again over a benighted world. Theſe are rights inherent in men, liberties beſtowed on human nature by its Creator; to hold them ſacred and treat them with reverence, and to endeavour to hand them down incorrupted, is a point of eſſential juſtice.'

## SINGLE SERMONS.

Art. 70. Preached at All Saints, High-Wycombe, Bucks, Jan. 1, 1792. By William Williams, of Worceſter College, Oxford, Curate of the ſaid Church. 8vo. pp. 29. 1s. Deighton.

The parable of the prodigal ſon is here ſpiritualized, and made the foundation of an addreſs, 'to ſinners in a ſtate of alienation from God.' It repreſents all men as naturally prodigals, and urges the neceſſity of 'returning to God,' in that ſtrain of eloquence which is uſual among the followers of Calvin and Whitfield.

Art. 71. *God manifeſt in the Fleſh.* Preached at High-Wycombe, Bucks, Dec. 25, 1791. By William Williams, Curate of All Saints,

Saints, High-Wycombe. Publiſhed by Requeſt. 8vo. pp. 28. 1s. Deighton. 1792.

The doctrine of the Trinity is here ſtrenuouſly aſſerted, and many paſſages of ſcripture are quoted to prove it: but we do not find, what, indeed, we could not expect, that the author has advanced any thing that is new on this exhauſted ſubject.

Art. 72. Occaſioned by the Death of John Thornton, Eſq. late of Clapham, Surry; containing Obſervations on his Character and Principles. 8vo. 1s. Johnſon. 1791.

The character of this gentleman has been, for many years, eſteemed and reſpected. We doubt not that all who have known him, will allow the propriety of the delineation which is here made. The diſcourſe is well written, and bears evident marks of the author's good ſenſe, and of diligent attention to his ſubject. One ſentiment runs through the whole, to which we cannot avoid objecting. We truſt that we are neither uncandid, nor biaſſed by any party-view, when we expreſs our diſapprobation of this writer's appearing, at leaſt, to aſſert that Mr. Thornton's exemplary benevolence, probity, and piety, are to be aſcribed to what has been deemed orthodoxy of opinion. That his eminent virtue was produced and improved by the principles of Chriſtianity, we have no difficulty in acknowleging: but if our author would perſuade us that the *Calviniſtical* explication of thoſe principles alone could produce ſuch an effect, we not merely heſitate, but declare our full diſſent.—Worthy and excellent characters have abounded, no doubt, among all the denominations of Chriſtians,—even among Roman Catholics, to whom, perhaps, as much as to any, this writer might be diſpoſed to object.—Perſons who are far removed from what *he* regards as orthodox, will acknowlege and act on the **conſtraining love* of Chriſt, and the infinite mercy of God hereby diſplayed.

It is not ſurely charitable, nor Chriſtian, to confine religious and virtuous conduct to any ſet of principles which depend on *human explications*.—The principles of divine revelation, if we carefully attend to them and act on them, will, though in ſome reſpects differently received, operate to the moſt valuable purpoſes; and it has not been without reaſon that ſenſible and upright perſons have expreſſed their fear, that this purpoſe has been obſtructed and narrowed by thoſe who have dogmatized about articles of faith, and by theſe means have led men aſtray from real piety and righteouſneſs.—Let us direct this author to one character, which the peruſal of this pamphlet has brought to our recollection: It will be no degradation to Mr. Thornton's merit, however conſiderable, to claſs him with Mr. Thomas Firmin †; like him, in the mercantile line; like him, alſo, eminent for rectitude, philanthropy, and activity in

* The text of this diſcourſe, 2 Cor. v. 14, 15.

† See M. Rev. for March 1781, vol. lxiv. p. 215.

uſeful

figured by Proſper Alpinus, p. 47, and has a manifeſt ſimilarity to Privet, or, rather, Myrtle; though, in its cluſter of flowers, it widely differs from both. The term Cypreſs was appropriated by our old Botaniſts to the plant known by the names of *Cupreſſus*, *Cypariſſus*, and *Chamæcypariſſus*; alſo Cyperus was called *Cypreſs Graſs*; all alluding to one common etymology:—in purſuance of which etymology, we ſuppoſe, the tranſlator rendered Cyprus alſo Cypreſs. Parkinſon, an authority among old Engliſh botaniſts, ſpeaks of this plant as a Privet; of which, had the tranſlator been aware, he would doubtleſs have profited. The Cypreſs, properly ſo called, was a funereal tree;—from its branches being hung up ſo frequently in Rome at the doors of the deceaſed, it became one of the firſt objects of the young city painters' attempts at repreſentations of nature, whence the remark of Horace:

——" *et fortaſſe Cupreſſum*
*Scis ſimulare; quid hoc, ſi fractis enatat exſpes*
*Navibus ære dato qui pingitur?*"

The *Cyprus Plinii* is the *Lawſonia inermis* of Linné. It would ſave much trouble, if all writers, when ſpeaking of plants, would uſe the Linnéan name. The antient name might be eaſily adduced by way of illuſtration, but the characteriſtical name ſhould be taken from the Linnéan Nomenclature.

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*** S. R. does not appear to diſtinguiſh between religion and its neceſſary appendages; between its nature, which is not of this world, and the worldly exteriors with which the profeſſion of it muſt at preſent be accompanied.—Hence his objections to the article which has excited his comments:—but our engagements are become too numerous to allow of our entering into private controverſies; ſo that, on this, and on other diſputed ſubjects, after impartially delivering our opinion, we are obliged to ſay, with Pilate, " *What we have written, we have written.*"

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††† We are ſorry to acquaint *Græculus Eſuriens*, that there is not now any probability that the intended ſcheme, to which he refers, will ever be executed. It is the lot of *mortals* to meet with diſappointments; and the circumſtance, to which we here allude, is one of thoſe inſtances that ſo often occur to remind us of the adage, *Non omnia poſſumus omnes.*

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‡‡‡ Other letters remain for conſideration.

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☞ In the Rev. for June, p. 197. l. 13. from bottom, for ' looks' read *locks*.

At the bottom of p. 360. (for July,) for ' ☞ P. 130.' read ☞ P. 150.

# APPENDIX

TO THE

EIGHTH VOLUME

OF THE

# MONTHLY REVIEW ENLARGED.

## FOREIGN LITERATURE.

ART. I. *Hiſtoire et Mémoires de la Société des Sciences Phyſiques de Lauſanne:* i. e. The Hiſtory and Memoirs of the Philoſophical Society of Lauſanne. Vol. III. For the Years 1787 and 1788. 4to. pp. 484. Lauſanne. 1790.

As the compilers of this volume have not introduced it by any prefatory addreſs, nor have given any farther account of the ſtate of the ſociety, than by informing us that, ſince the publication of the laſt volume, it has acquired four new members, we ſhall imitate their conciſeneſs, and proceed to give a brief view of the memoirs; in which we ſhall follow the claſſical arrangement of the table of contents, in preference to the promiſcuous manner in which they follow each other in the body of the work.

### GENERAL PHYSICS.

*On Fires, and the Means of extinguiſhing them.* By the Abbé BERTHOLON.

This ſubject is important and intereſting: but the Abbé has rather collected the obſervations and experiments made by others, than conveyed any new and original information. He aſcribes the inflammability of bodies to the inflammable gas which they contain; and which, on their decompoſition by heat, is let looſe, and, coming into contact with the atmoſphere, is ignited, and burſts out into flame. The principal part of the memoir is devoted to a detail of the means of preventing and extinguiſhing fires; and here the author's chief advice, which is, 'in the conſtruction of buildings, to employ as little

as poſſible of thoſe materials which yield inflammable air on their decompoſition,' will be allowed to be perfectly juſt in theory, but will probably be little followed in practice; nor is the ſecurity reſulting from brick floors likely to compenſate for their inelegant appearance. He informs us, however, that M. *Ango*, an architect of Paris, has contrived a method of conſtructing a floor with iron bars, inſtead of timber joiſts, which is even leſs expenſive than the common mode. The wood uſed in building may be rendered uninflammable by being ſteeped in a ſaline ſolution; and, by being prepared with alum, even canvas and paper hangings may be made to burn without flame. Many other precautions are mentioned by the Abbé, which we ſhall not detail, becauſe they are univerſally known, and, we believe, pretty generally adopted.

After deſcribing the inventions of Mr. Hartly and Lord Mahon, together with a preparation ſimilar to that of Lord M. recommended by M. *Frederic* of Vienna, the Abbé gives an account of a ſubſtance, which he calls *paper ſtone*, invented by Dr. Faye, phyſician to the Swediſh Admiralty. Its compoſition is not known: but, from a chemical analyſis, it appears to conſiſt of two parts of an earthy baſis, and one of animal oil, mixed up with two parts of ſome vegetable ſubſtance. At Carlſcrone, a hut was built of dry wood covered with this paper, which is not more than two lines in thickneſs; it was then filled with combuſtibles, which were ſet on fire and conſumed without burning the building: the paper, which had been paſted on the boards, was reduced to a cinder, and formed a kind of incruſtation which preſerved them from the effects of the flame. As this paper readily takes any colour, it may be rendered ornamental as well as uſeful.

In his directions for extinguiſhing fires, the Abbé obſerves that water, in which a ſmall quantity of potaſh has been diſſolved, is more efficacious than any other; he alſo recommends an engine, called the Hydraulic ventilator, invented by M. *Caſtelli*, which is worked by vanes inſtead of piſtons, and may be managed by one perſon. The advantages aſcribed by our author to this machine are very conſiderable: but we cannot ſuppreſs our aſtoniſhment on being told that, with a cylinder of only three inches in diameter, it will throw up more water than the largeſt fire-engines: however, it certainly appears to be leſs expenſive and more portable than the common forcing pumps, and may be of uſe in extinguiſhing a fire before it has made any great progreſs. The utility of garden mould with wet ſand, in this reſpect, is well known: but it can ſeldom be applied; and we doubt the efficacy of the kind of catapulta, which the author recommends for throwing it to any diſtance.

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The remainder of the memoir contains ſome very juſt but obvious remarks on the neceſſity of a regular diſcipline among firemen; and it concludes with a particular deſcription of the engines, ciſterns, and pipes, at the opera-houſe in Paris, the conſtruction and arrangement of which the Abbé recommends to be adopted in every public theatre.

*Account of a Species of Somnambuliſm occaſioned by a Blow on the Head.* By L. LEVADE, M. D.

This diſorder appears to have been what *Etmuller* and ſome other medical writers call an epilepſy of the ſecond degree. The patient, a lad of about nineteen years of age, had received a violent blow on the temple from a brutal fellow, to whom he had been apprentice. During the paroxiſm, reſentment of the ill treatment which he had received from his maſter was the prevailing impreſſion on his mind, and regulated all his actions: but when the fit was over, he remembered nothing of what he had ſaid and done in it. Dr. LEVADE preſcribed frequent and copious bleeding, and he conceives that it was of great ſervice; we think it fortunate that this abundant and repeated evacuation did not prevent the patient's recovery, which we rather attribute to the uſe of the bark, valerian, and flowers of zinc.

*Report by Meſſrs.* LEVADE, REYNIER, *and* BERTHOUT VAN BERCHEM *Jun^r, commiſſioned by the Society to inquire into a Caſe of Noctambulation.*

This report was publiſhed in the year 1788, and an account of it was given in the 80th volume of our Review, p. 637, to which we refer the reader.

*Two Memoirs concerning the comparative Dilatation of Mercury and Spirits of Wine.* By M. GAUSSEN.

The experiments made by *Micheli*, and thoſe afterward performed by M. *De Luc*, for comparing the dilatation of ſpirits of wine with that of mercury in the thermometer, are well known to philoſophers. Theſe gentlemen diſcovered, not only that the progreſſive dilatation of ſpirits, from the freezing point up to the temperature of boiling water, is very different from that of mercury, but alſo that it increaſes in ratio as the fluid riſes in the tube. If the interval between the above points be divided into eighty degrees, the expanſion of the ſpirit below forty degrees is found to be leſs than that of the mercury; from forty to forty-five degrees of the mercurial thermometer, the dilatation of the two fluids is nearly equal: but, in the higher degrees of temperature, the expanſion of the ſpirit is much greater than that of the mercury.

M. GAUSSEN obſerves that, in M. *De Luc*'s tables, there are ſome irregularities in the progreſſion of the dilatation of the ſpirit; theſe he has endeavoured to correct by comparing the ſeveral expanſions of ſpirits of different degrees of ſtrength, and by taking the mean reſults of theſe experiments. The progreſſion, thus obtained, agrees nearly with that which M. *De Luc* had deduced from calculation, and is as follows:

| Merc. | | | | Spir. Vini | Merc. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 5 | - | - | | 3°,9 | 45° = 35°,1 | + 5° | - | 40°,1 |
| 10 = 3°,9 | + 4° | | - | 7,9 | 50 = 40,1 | + 5,2 | - | 45,3 |
| 15 = 7,9 | + 4,2 | | - | 12,1 | 55 = 45,3 | + 5,4 | - | 50,7 |
| 20 = 12,1 | + 4,3 | | - | 16,4 | 60 = 50,7 | + 5,5 | - | 56,2 |
| 25 = 16,4 | + 4,5 | | - | 20,9 | 65 = 56,2 | + 5,7 | - | 61,9 |
| 30 = 20,9 | + 4,6 | | - | 25,5 | 70 = 61,9 | + 5,9 | - | 67,8 |
| 35 = 25,5 | + 4,7 | | - | 30,2 | 75 = 67,8 | + 6 | - | 73,8 |
| 40 = 30,2 | + 4,9 | | - | 35,1 | 80 = 73,8 | + 6,2 | - | 80. |

In his ſecond memoir, M. GAUSSEN exhibits a comparative view of the tables of *Micheli* and *De Luc*, by reducing the former to the ſcale adopted by the latter of theſe philoſophers.

## ZOOLOGY.

*Obſervations relative to the Natural Hiſtory of Waſps.* By L. LEVADE, M. D.

Dr. LEVADE relates that, during the month of October 1788, he obſerved ſome waſps lying in wait for flies, and that they cut off the legs and wings of thoſe which they caught, and carried the mutilated carcaſes to their neſt: he alſo ſays that, toward the latter end of that month, a neſt was diſcovered containing a great number of waſps, which ſeemed to be in full vigour. From theſe facts, he concludes that the Abbé *Le Pluche* and M. *Valmont de Bomare* were miſtaken in aſſerting, that theſe inſects deſtroy their young on the approach of winter. An inſtance is here given which ſhews that the waſp, notwithſtanding its natural ferocity, is ſuſceptible of attachment to its benefactor. Having found a ſmall neſt, with three of its cells cloſed up, the Doctor carried it home and placed it under a glaſs receiver; in a few days, two young waſps came forth, and, as he allowed them no food except ſome treacle which he offered them on the tip of his finger, they ſoon grew ſo tame and familiar with him, that, on his raiſing the glaſs, they would inſtantly ſettle on his hand, and ſuffer him to take hold of them and put them again under the receiver, without attempting either to eſcape, or to ſting him.

## BOTANY.

*Memoir on the Origin and Formation of Muſhrooms.* By M. FRED. CASIMIR MEDICUS.

M. MEDICUS is of opinion that muſhrooms are produced, by means of moiſture and heat, from the condenſed juices of vegetables, in the firſt ſtage of their decompoſition; for thoſe which are actually become putrid are unfit for this proceſs of nature, which our author calls *vegetable cryſtalization*. He thinks that muſhrooms may thus be produced, not only from any vegetable, but alſo from animal ſubſtances; and he maintains that the mouldineſs, which is collected on meat, that has been dreſſed and kept in a damp place, is nothing more than a kind of muſhroom. We ſhall not detain the reader with the unphiloſophical reaſoning adduced in ſupport of this hypotheſis of equivocal generation, which, in this enlightened age, will not find many advocates.

## MINERALOGY.

*Obſervations tending to prove that all the Arenaceous part of Switzerland, and the Plains of the Circle of Bavaria, owe their Origin to Lakes of freſh Water.* By Count RAZOUMOWSKI.

In a work, entitled *The Natural Hiſtory of Jorat and the adjacent Countries*, publiſhed by the author of this memoir, he had expreſſed his opinion that all the great lakes of Switzerland once formed one vaſt maſs of water, out of which the ſummit of the preſent mountains then roſe as ſo many iſlands. The article before us contains the obſervations that occurred to him during a journey, which he took with a view to examine whether the appearance and ſtrata of this country were ſuch as to confirm his hypotheſis. Theſe particulars are here very minutely deſcribed: but, as they would not be very intereſting to our readers, we ſhall only inform them, that the Count conſiders his theory as ſo fully confirmed, that he proceeds to aſcertain the extent and boundaries of his ſuppoſed lake; of which he ſays the greateſt length, from ſouth-weſt to north-eaſt, muſt have been fifty-nine leagues, and the greateſt breadth, twenty-three; he imagines, that it was bounded on the ſouth by the mountains of Upper Faucigny near the lake of Geneva, on the north-eaſt by the mountains of Suabia, on the weſt by mount Jura, and on the eaſt by the calcareous mountains of the diſtrict of Aigle.

He alſo thinks that the plains of Suabia and Bavaria, comprized between the northern banks of the lake of Conſtance and the Danube, once formed a great baſon of freſh water, which communicated with that of Switzerland.

*On the Natural Hiſtory of the Circle of Bavaria.* By the Same.

This memoir is written with a view to ſupport the hypotheſis advanced in the former: but to thoſe who have not a very ſtrong predilection for geological conjectures, it will appear dry and unintereſting. The Count ſuppoſes that the great

lake of Bavaria was bounded by two vaſt chains of mountains of granite. One of theſe is a continuation of the mountains of Bohemia, extending, from the ſouth-eaſt to the north-weſt, from the banks of the Danube near Paſſau, to the mountains of Alſace; the other runs from the ſouth-weſt to the north-eaſt, and is terminated on the north by the Fichtelberg.

*On the Salt-works in the Circle of Bavaria.* By the Same.

The works here deſcribed are thoſe of Hallein, in the principality of Saltzburg, of Bergtolſgaden, of Reichenhall and Trauenſtein in the dutchy of Bavaria. At Hallein and Bergtolſgaden, the ſalt is found in its foſſile ſtate; in order to obtain it, large cavities, called chambers, are dug in the mines, and filled with freſh water; ſome of theſe are ſo large, that the water muſt ſtand in them during two years, before it is ſufficiently impregnated with ſalt; in others, this proceſs does not require more than a few weeks; when the water is ſaturated, it is carried through the mountain by pipes into a reſervoir, whence it is conveyed to the cauldrons: of theſe, there are four at Hallein, and two at Bergtolſgaden, which are not above four leagues diſtant from each other: the ſalt annually made, at the former of theſe places, amounts to four hundred thouſand quintals, and, at the latter, to one hundred and ſixty thouſand.

The ſprings of Reichenhall are about four leagues from Bergtolſgaden, and are ſuppoſed to be impregnated with the ſalt of this mountain: they are twenty in number, but ſalt is made from only four of them: part of the water proceeding from them is conveyed by pipes to the cauldrons at Trauenſtein, which is about three leagues diſtant. The ſalt annually made from theſe ſprings amounts to two hundred and fifty thouſand quintals.

The Count ſuppoſes that the mines at Hallein and Bergtolſgaden are parts of the ſame bank of ſalt, which he thinks is a continuation of that at Gmund in Auſtria, about eight leagues from Hallein; the irregularity of the ſtrata ſeems to indicate that the connection, between the two mines here deſcribed, muſt have been broken by ſome violent revolution.

*Concerning Coal.* By the Same.

The Count diſtinguiſhes this foſſil into animal and vegetable; the former conſiſting of aquatic animals, the latter, of vegetable ſubſtances, converted into bitumen. Theſe two claſſes are diſcriminated by the colour and quality of the aſh; that of the animal coal is white, whereas that of the vegetable is red; the former will effervеſce with acids, but the latter will not. He acknowleges, however, that this diviſion is not well ſuited to a ſyſtem of mineralogy; and he obſerves, that in this view, it will be more convenient to attend to external characters,

racters, by which coal may be diſtinguiſhed into four ſpecies. Theſe are, *lithantrax Gagas*, *piceus*, *ſchiſtoſus*, and *terreus*: the firſt of theſe is what is generally called Welch coal, and is very ſeldom found on the continent.

*Memoir on Foſſil Wood.* By the Same.

The Count here deſcribes nine ſpecies of foſſil wood found in Switzerland, moſt of which have been mentioned by *Wallerius*, in his Syſtem of Mineralogy.

*Deſcription of a new Species of Stone.* By the Same.

This ſtone is found at Rauwenſtein in the Upper Palatinate, where it forms a bed forty feet and a half in depth, in which it lies in ſtrata, each about two inches thick, and ſeparated from that beneath it by a ſtratum, two feet deep, of white mica, unmixed with quartzous particles. It has hitherto been conſidered as a red quartz: but this academician maintains, that it is a ſtone *ſui generis*, to which he gives the name of *ſapphirine ſpar*. It is perfectly tranſparent, and of a changeable colour, which varies according to its poſition with reſpect to the light: when this is reflected perpendicularly from its ſurface, it appears of a pale red: but, if placed on a dark foil, or ſeen in an oblique direction, it exhibits a fine blue. It is ſo hard as to cut glaſs; and the Count conſiders it as a gem which ought to be claſſed between the emerald and the oriental chryſolite.

*On the Formation of Granite.* By the Same.

The Count is of opinion that granite is formed by chryſtallization, in order to which there muſt have been a previous ſolution of its ſubſtance in ſome aqueous fluid. This fluid, he contends, could not be of the ſame kind with that in which calcareous and argillaceous mountains were produced; for then the reſults of the proceſs would not have been diſſimilar. Beſide, neither freſh nor ſalt water is capable of perfectly diſſolving quartzous earth. He therefore thinks it neceſſary to ſuppoſe a chemical agent poſſeſſing this property; ſuch is the fluoric acid: hence he imagines that the earth was once covered with a vaſt ocean of this acid; that in it the vaſt quantity of quartz, of which our preſent mountains of granite were formed, was entirely diſſolved; and that in conſequence of the evaporation and concentration of this fluid, the cryſtallization took place, to which he aſcribes the production of the rocks. On this bold hypotheſis we ſhall leave our readers to make their own remarks.

*Account of the Baths of Louëch.* By Dr. Levade.

Theſe baths are ſituated in a deep valley, ſurrounded on the eaſt, weſt, and north, by mountains; hence the temperature

of the air is remarkably mild, and the ſoil fertile: the Dala, which flows from the neighbouring *glaciers*, winds through the valley, and runs into the Rhone near Louëch.

The heat of the principal ſpring is eſtimated equal to forty-three degrees of Réaumur's thermometer. The baths are emptied, cleaned, and filled again every evening, that the water may cool during the night, and be ready for the bathers in the morning: its temperature is thus reduced to about twenty-eight degrees.

Theſe waters have no peculiar flavour either of ſulphur or fixed air; and, notwithſtanding their great heat, do not boil ſooner on the fire than thoſe of the coldeſt ſpring. The Doctor gives no chemical analyſis, but ſays, that they abound with *crocus martis*; and he recommends the internal and external uſe of them in all thoſe caſes in which warm mineral baths are uſually preſcribed.

*Memoir concerning M. Born's Method of amalgamating Gold and Silver Ores.* By Profeſſor STRUVE.

In the year 1786, M. *Born* publiſhed at Vienna an account of his method of ſeparating gold and ſilver from the ore by amalgamation *. Profeſſor STRUVE here gives a ſhort deſcription of the proceſs, and examines the principles on which its advantages are founded.

The difference between M. *Born*'s method, and the common one, conſiſts in his directing the ore, after being waſhed and ground into a very fine powder, to be mixed with common ſalt, and roaſted in a reverberating furnace. The Profeſſor obſerves that, by roaſting the ore with ſalt, a double decompoſition takes place, in conſequence of which the vitriolic acid unites with the alkali of the ſalt, and the muriatic acid, combined with the metals, forms metallic ſalts. Hence more ſoluble ſalts are obtained, the vitriolic ſalts and acids are prevented from corroding the ſurface of the mercury, and the muriatic acid, being rendered elaſtic, acts on the imperfect metals with greater efficacy, and calcines them with more eaſe. He thinks that to this agency of the muriatic acid, the principal advantage of M. *Born*'s method may be aſcribed: but he is of opinion that the proceſs might be improved, by roaſting the ore before the ſalt is added, and afterward triturating it with about a ſixteenth part of ſalt and water.

The proportion of ſalt, which, according to M. *Born*, ought to be mixed with the ore, previouſly to the roaſting, is about eight pounds to the hundred. The amalgamation is per-

* See an account of a tranſlation of this work, in the M. R. for June laſt, New Series, vol. viii. p. 174.

formed

formed in copper veſſels, over a gentle fire, by which the metal is heated to between fifty and ſixty degrees of Réaumur's thermometer.

## CHEMISTRY.

*Analyſis of the Waters of Amphion.* By M. TINGRY.

The cold mineral ſprings, here mentioned, are near Evian, on the ſouthern banks of the lake of Geneva: the water contains calcareous earth, fixed air, and iron; the latter is ſuſpended but not diſſolved in it.

## AGRICULTURE.

*Memoir on the proper Seaſon for pruning Vines.* By the Abbé BERTHOLON.

After ſome obſervations on the advantages reſulting from this operation, the academician inquires whether the ſpring or the autumn be the moſt proper ſeaſon for performing it. If the climate be warm, and the vineyard ſituated in a dry air and ſoil, he prefers the autumn: but, if the climate be cold, the ſoil damp, and the vines expoſed to moiſt rainy weather, he thinks they may be pruned with greater ſafety in the ſpring. However, in the latter caſe, he adviſes to prune both in autumn and ſpring; in the firſt pruning, to leave the ſhoots about double the uſual length, and to cut them off cloſer in the following ſpring. Thus all the advantages of autumnal pruning will be gained, and the danger avoided.

*Deſcription of a new Kind of Bee-hive.* By M. DE GELIEU.

This hive appears to be a ſimple and ingenious contrivance, for which we are originally indebted to the inhabitants of Madagaſcar. It may be conſtructed of either ſtraw or wood: but, as its internal dimenſions muſt be the ſame throughout its whole length, it is neceſſary that its form ſhould be either cylindrical or priſmatic. Its principal advantage is, that its baſes are moveable, and may be fixed by pins at any diſtance from each other; by which means, its ſize may be increaſed or diminiſhed at pleaſure. It muſt lie on its ſide; and, in the foremoſt baſe, muſt be a paſſage for the bees. Hence, by drawing out the poſterior baſe, the honey may be taken out of the back part of the hive, without hurting the bees; and, when this is done, the baſe ſhould be puſhed in cloſe to the remaining comb, in order to avoid leaving any intermediate ſpace. Another advantage is, that, by turning the hive, and making the entrance in that which had before been the poſterior baſe, the bees will build new cells, in the room of what had been taken away; in conſequence of which, the honey will be more pure and white.

From

From the above account of the memoirs contained in this volume, taken in connection with thoſe before publiſhed *, we leave our readers to form their own eſtimate of the labours of this learned ſociety. The inquiries of the philoſopher are unavoidably influenced by the nature of the country which he inhabits, and by the ſcenes with which he is converſant; it is therefore reaſonable to expect that the members of this academy ſhould beſtow the chief of their attention on that part of natural hiſtory, which, from the circumſtances of their ſituation, they have the moſt favourable opportunities of cultivating. We cannot, however, avoid obſerving, that there are other branches of ſcience not leſs worthy of their notice, and the purſuit of which would afford more intereſting information than the hypothetical conjectures and dry details of the mineralogiſt.

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ART. II. *Lettres Originales de* MIRABEAU, *&c.* i. e. The Original Letters of MIRABEAU, written from the Priſon of Vincennes, during the Years 1777, 1778, 1779, and 1780; containing the Particulars of his private Life, his Misfortunes, and his Amours with Sophia Ruffei, Marquiſe de Monnier. Collected by *P. Manuel*, Citizen. 8vo. 4 Vols. Paris. 1792. Imported by De Boffe, London.

WE cannot help conſidering the poſthumous publication of letters which were never intended for the preſs, as a groſs injury to the deceaſed; and when this is done by one who calls himſelf a friend, it is a breach of confidence which renders him unworthy of the title. Perhaps M. MANUEL may think himſelf vindicated from this imputation, by alledging that MIRABEAU knew that he poſſeſſed theſe papers, and had only deſired that the publication of them might be deferred till after his death: but, had he been inſpired with that delicate and ſtrict ſenſe of honour, to which none but the man of conſiſtent virtue can pretend, he would have diſdained the paltry pecuniary advantage that might reſult from complying with the corrupt and vicious taſte of his countrymen, and would not have been tempted to expoſe ſentiments and actions, which cannot but be injurious to the reputation of his departed friend, and unfavourable to the general intereſts of morality. As friends to the virtue and happineſs of mankind, the ſame principles that inſpire us with an abhorrence of licentiouſneſs and anarchy, animate us with a love of liberty, and with a warm approbation of thoſe who endeavour to deliver their fellow-citizens

* See Review, New Series, vol. iii. p. 545.

from oppreſſion, and to obtain for them the bleſſings of a free conſtitution of government. Theſe ſentiments are never ſo highly gratified, as when we ſee the virtues of private united with thoſe of public life, and the generous efforts of the patriot ſanctified by his exemplary attention to moral and religious obligation in every part of his conduct:—but, alas! ſo inconſiſtent are many in their principles and practice, that their private and public characters are not only very different, but even oppoſite to each other. Many inſtances may be adduced of men, who, though licentious in their private conduct, have diſplayed great fortitude and integrity, as well as abilities, in their public and political capacity, who, by performing eſſential ſervices to their country, and vindicating the rights of their fellow-ſubjects, have acquired a juſt title to their gratitude. There are but too many, on the other hand, who, though ſtrict in the performance of private duties, are chargeable with the utmoſt venality and ſervility in their political character; and who conſider the truſt repoſed in them by the public as of little value, except as it enables them to gratify the mean ſuggeſtions of vanity, or the ſordid views of perſonal and family intereſt. This claſs of men is far more numerous than the former; ſome of them are not aſhamed to avow and vindicate, under the ſpecious pretence of prudence, their ſelfiſh, diſhoneſt principles, which ſeem to become faſhionably prevalent, and, if not checked by examples of a contrary conduct, will extinguiſh every ſpark of public ſpirit in the riſing generation. This degeneracy of the age enhances the value of examples of diſintereſted patriotiſm; and, when a man has deſerved well of his fellow-citizens, and of mankind, by his efforts to oppoſe tyranny and to eſtabliſh freedom, we deteſt alike that malignant curioſity, which pries into the ſecrets of private life, in order to tarniſh the luſtre of a public character, and that unbluſhing depravity, which holds forth licentious principles and manners as the objects of applauſe, becauſe they are ſanctioned by the dangerous example of ſome whoſe abilities were great, and whoſe political conduct commanded the admiration, or entitled them to the grateful affections, of their fellow-ſubjects.

Of this depravity of ſentiment, ſo common among a certain claſs of French writers, M. MANUEL exhibits ſtriking characters in the declamatory preface with which theſe letters are introduced: this curious performance not only inſpires us with a very poor opinion of his moral principles, but convinces us of the ſhallowneſs of his judgment, and of the meanneſs of his abilities as a writer; it is, in ſhort, a compoſition of which a ſchool-boy ought to be aſhamed, and in which an affected

perneſs and the moſt puerile conceits are obtruded, as ſubſtitutes for the brilliancy of wit, and the graces of eloquence.

Though the private life of MIRABEAU was not ſuch as ought to be oſtentatiouſly expoſed to the inſpection of mankind, it does not appear to have been marked with ſingular turpitude. His principles, however erroneous, were ſuch as are but too common in thoſe countries in which rational religion is diſcouraged, and Chriſtianity diſgraced by ſuperſtition: his chief vice was that licentious gallantry which, in France, had long been countenanced by the example of the court and by the conduct of the nobility; among whom marriage was conſidered as the reſult of convenience, rather than of affection, and conjugal infidelity in both ſexes was ſo common and public, that it was ſcarcely reckoned as a fault. Amid this general depravity of manners, it is by no means ſurpriſing that a young man of ſtrong paſſions ſhould become addicted to thoſe vices, which he ſaw were ſanctioned by the practice of all around him, and by the example of his own father:—for notwithſtanding the ſpecious title of *L'Ami des Hommes*, which the old *Marquis de Mirabeau* aſſumed in his writings, his character is here repreſented as odious and deteſtable. He is ſaid to have ſquandered away two millions of livres belonging to his wife and children; to have injured her health repeatedly in conſequence of his infamous amours; and, though ſhe had brought him an annual income of fifty thouſand livres, and had been the mother of eleven children, he turned her out of his houſe, and confined her in a convent, becauſe ſhe would not ſacrifice the remainder of her property to his rapacity. He forced his eldeſt daughter to take the veil, and was a cruel and arbitrary tyrant to the reſt of his children, except one daughter, who had gained his favour by her ſervility to his miſtreſs. Theſe circumſtances are ſolemnly aſſerted to be facts: but, without inſiſting farther on them, we muſt obſerve, that nothing could juſtify his exceſſive ſeverity to the writer of theſe letters; who tells us, that his having taken his mother's part, and having written ſome memorials for her, which expoſed the cruelty of his father's conduct, were the real cauſes of that reſentment, for which his own youthful irregularities afforded a ſpecious pretext.

The Count DE MIRABEAU aſſerts, that from obedience to paternal authority, rather than from motives of affection, he married a young lady of fortune and family, by whom he had a ſon; that after this, he became embarraſſed in his circumſtances, in conſequence of his father's violating his word, and refuſing to fulfil the pecuniary engagements to which he had bound himſelf. This marriage was unhappy; and the Count

charges

charges his lady with repeated infidelity to his bed: but his reſentment of this injury does not ſeem to be ſo implacable as we ſhould have ſuppoſed; and her behaviour to him appears much more unfriendly than his conduct to her. A proſecution, in which he was ſentenced to pay conſiderable damages, for having caned a young nobleman who had inſulted his ſiſter, gave his father an opportunity of obtaining an order for his being confined to a frontier garriſon, and a pretence for ſoliciting *lettres de cachet* againſt him, in order to ſcreen him from his creditors and proſecutors. While thus a priſoner at large, he became acquainted with Madame *De Monnier*, who, at the age of twenty, had been forced by her parents to marry a man of ſeventy, of a moſt unamiable character. It is natural to ſuppoſe that this young lady ſhould prefer MIRABEAU to the diſguſting object to whoſe arms ſhe had been condemned; and that compaſſion for her unhappy circumſtances ſhould inſpire him with affection for her:—yet he aſſures his father, that he ſtruggled long with this paſſion before he yielded to it; that he wrote to his wife, who had alienated herſelf from him, entreated her to return, and offered to retire with her into Switzerland, there to ſupply the ſmallneſs of their income by his labours as an author. This generous offer being rejected with diſdain, he no longer reſiſted his paſſion for Sophia; whoſe huſband then ſolicited an order from the miniſtry for her confinement. She fled to Dijon, where ſhe was joined by her lover, and went with him to Amſterdam. In this city they lived for ſome months in great privacy, and ſubſiſted on what the Count could earn by his pen. Their retreat was, however, diſcovered by the French miniſtry, who ſent officers in purſuit of them; and the Dutch government ſuffered them to be arreſted in Amſterdam, and carried away to France, where he was confined in the priſon of Vincennes, in conſequence of a *lettre de cachet* which his father had ſolicited, and the lady was ſhut up in a penitentiary houſe; whence, after being delivered of a daughter, ſhe was ſent to the monaſtery of St. Clair at Gien *.

* This is not the only inſtance in which the Dutch government has delivered up priſoners of ſtate on the requiſition of the French miniſtry. The unfortunate *Maſers de la Tude*, who had eſcaped from the Baſtile, in which he was confined thirty-five years, for having, when a youth, offended *Madame De Pompadour*, fled to Amſterdam, where he was ſeized and given up to the inſtruments of Gallic tyranny. We cannot help lamenting that they who call themſelves the governors of a free country, ſhould thus betray the wretched victims of oppreſſion, when they flee to them for protection:—but the views and actions of politicians are not always conſiſtent either with juſtice or humanity.

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In this priſon, the Count DE MIRABEAU languiſhed for nearly four years; during which time his inhuman father ſcarcely allowed him the common neceſſaries of life, and abſolutely refuſed him thoſe accommodations, with which his ill health, occaſioned by his confinement, ought to have been indulged. In ſhort, it is impoſſible to peruſe his account of his ſituation without feeling the utmoſt compaſſion for him and deteſtation of his father, or without congratulating mankind on the ſubverſion of that tyrannical government, which countenanced and committed ſuch atrocities. Here he compoſed his excellent book *Des lettres de cachet, et des priſons d'état*, and wrote ſeveral ſmaller works, ſome of which do him no great honour. The *Lieutenant de police, M. Le Noir*, allowed him the uſe of books, and permitted him to correſpond with *Madame De Monnier*, and with ſome other friends, on condition that all the letters ſhould be inſpected by one of his officers, and be returned to him after they had been peruſed by thoſe to whom they were addreſſed. After the revolution, they fell into the hands of the editor; though by what means he has not informed us.

We have no doubt of the authenticity of theſe letters; for the ſtyle of MIRABEAU is not eaſily imitated. Moſt of them are addreſſed to *Madame De Monnier*; and, however improper we may think his connection with her, we cannot help being pleaſed with the manly and tender affection which runs through them; though we wonder at his being ſo unreſerved in mentioning his former amours to her, and in profeſſing his contempt for the ſex in general. The letters to M. *Le Noir* and to his father are well written, and diſplay great firmneſs of mind. In circumſtances, which one might think would depreſs the boldeſt ſpirit, he appears undiſmayed, and diſdains to make any conceſſions unworthy of his character: when the miſery of his ſituation, aggravated by nephritic pains, and the fears of approaching blindneſs, forces complaints from him, there is nothing unmanly in his expreſſions; and, in moſt of his epiſtles, we are aſtoniſhed at his cheerfulneſs and vivacity. Thoſe in particular which he wrote to Sophia, to his father, mother, and brother, with the intent that they ſhould be delivered to them after his death, are ſome of the moſt eloquent and affecting which we have ever ſeen. In ſhort, with all his faults, MIRABEAU appears to have had many good as well as great qualities; and it is certain that his death was one of the deepeſt misfortunes which at that time could happen to his country. A proper ſelection made from his papers might have been an entertaining and intereſting publication: but, from a want of diverſity in the ſubjects, as well as from a number of minute details,

details, of no importance to any except the correſponding parties, it is evident that the peruſal of four volumes of private letters, however well written, muſt, to many readers, prove a tedious and unpleaſing taſk.

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ART. III. *Aſiatic Reſearches.* Vol. II.

[*Article continued from the Appendix to our laſt Vol. p.* 559.]

WE now proceed to *the ſeventh anniverſary diſcourſe, delivered 25th Feb.* 1790, *by the Preſident.*

The ſubjects of this diſcourſe are the Chineſe. Sir William Jones firſt takes a view of the boundaries of China;

'An empire,' he obſerves, 'of which I do not mean to aſſign the preciſe limits, but which we may conſider, for the purpoſe of this diſſertation, as embraced on two ſides by *Tartary* and *India*, while the ocean ſeparates its other ſides from various *Aſiatic* iſles of great importance in the commercial ſyſtem of *Europe:* annexed to that immenſe tract of land is the peninſula of *Corea*, which a vaſt oval baſon divides from Niſon or Japan, a celebrated and imperial iſland, bearing in arts and in arms, in advantage of ſituation but not in felicity of government, a pre-eminence among eaſtern kingdoms analogous to that of *Britain* among the nations of the weſt. So many climates are included in ſo prodigious an area, that, while the principal emporium of *China* lies nearly under the tropick, its metropolis enjoys the temperature of *Samarkand*; ſuch too is the diverſity of ſoil in its fifteen provinces, that, while ſome of them are exquiſitely fertile, richly cultivated, and extremely populous, others are barren and rocky, dry and unfruitful, with plains as wild or mountains as rugged as any in *Scythia*, and thoſe either wholly deſerted, or peopled by ſavage hordes, who, if they be not ſtill independent, have been very lately ſubdued by the perfidy, rather than the valour, of a monarch, who has perpetuated his own breach of faith in a *Chineſe* poem, of which I have ſeen a tranſlation.'

Although the term *China* be well known to this people, it is not the name by which they denominate their country: they call it ſometimes *Chúm-cuë*, or the *Central Kingdom*; and, at other times, they diſtinguiſh it by the words *Tien-hia*, or *What is under Heaven*, meaning *All that is valuable on Earth:*— They deſcribe themſelves as the people of HUN, or ſome other illuſtrious family. As it is not the intent of this diſcourſe to inquire into the character of the *Chineſe*, with a view either to depreſs or aggrandize their fame, the Preſident confines himſelf to the diſcuſſion of a queſtion connected with his former diſcourſes:—"Whence came the ſingular people, who long had governed *China*, before they were conquered by the *Tartars?*" On this head, four ſuppoſitions have been advanced:

'By a few writers, it has been urged that the *Chineſe* are an original race, who have dwelt for ages, if not from eternity, in the land which they now poſſeſs: by others, and chiefly by the miſſionaries, it is inſiſted that they ſprang from the ſame ſtock with the *Hebrews* and *Arabs:* a third aſſertion is that of the *Arabs* themſelves and of M. PAUW, who hold it indubitable that they were originally *Tartars*, deſcending in wild clans from the ſteeps of *Imaus:* and a fourth, at leaſt as dogmatically pronounced as any of the preceding, is that of the *Bráhmens*, who decide, without allowing any appeal from their deciſion, that the *Chínas* (for ſo they are named in *Sanſcrit)* were *Hindus* of the *Cſhatriya*, or military, claſs, who, abandoning the privileges of their tribe, rambled in different bodies to the north-eaſt of *Bengal*; and, forgetting by degrees the rites and religion of their anceſtors, eſtabliſhed ſeparate principalities, which were afterwards united in the plains and valleys, which are now poſſeſſed by them.'

Of theſe opinions, the learned Preſident rejects the two former: the third, he tells us, is more connected with that of the *Brahmens*, than M. DE PAUW probably imagined; 'for, though by *Scythians* he meant the *Turks* or *Tartars*, yet the dragon on the ſtandard, and ſome other peculiarities, from which he would infer a clear affinity between the old *Tartars* and the *Chineſe*, belonged indubitably to thoſe *Scythians* who are known to have been *Goths*; and the *Goths* had manifeſtly a common lineage with the *Hindus*.' It is next endeavoured to be proved, that the firſt *Chineſe* were actually of an *Indian* race:

'In the *Sanſcrit* Inſtitutes of Civil and Religious Duties, revealed, as the *Hindus* believe, by MENU, the ſon of BRAHMA', we find the following curious paſſage: "Many families of the military claſs, having gradually abandoned the ordinances of the *Véda*, and the company of *Bráhmens*, lived in a ſtate of degradation; as the people of *Pundraca* and *Odra*, thoſe of *Dravira* and *Camboja*, the *Yavanas* and *Sacas*, the *Páradas* and *Pahlavas*, the *Chínas* and ſome other nations." A full comment on this text would here be ſuperfluous; but, ſince the teſtimony of the *Indian* author, who, though certainly not a divine perſonage, was as certainly a very ancient lawyer, moraliſt, and hiſtorian, is direct and poſitive, diſintereſted and unſuſpected, it would, I think, decide the queſtion before us, if we could be ſure, that the word *China* ſignifies a *Chineſe*, as all the *Pandits*, whom I have ſeparately conſulted, aſſert with one voice: they aſſure me, that the *Chínas* of MENU ſettled in a fine country to the north-eaſt of *Gaur*, and to the eaſt of *Cámarùp* and *Nipál*; that they have long been, and ſtill are, famed as ingenious artificers; and that they had themſelves ſeen old *Chineſe* idols, which bore a manifeſt relation to the primitive religion of *India* before BUDDHA's appearance in it. A well-informed *Pandit* ſhowed me a *Sanſcrit* book in *Caſhmirian* letters, which, he ſaid, was revealed by SIVA himſelf, and entitled *Sactiſangama:* he read to me a whole chapter of

of it on the heterodox opinions of the *Chinas*, who were divided, ſays the author, into near two hundred clans. I then laid before him a map of *Aſia*; and, when I pointed to *Caſhmír*, his own country, he inſtantly placed his finger on the north-weſtern provinces of *China*, where the *Chínas*, he ſaid, firſt eſtabliſhed themſelves; but he added, that *Makáchína*, which was alſo mentioned in his book, extended to the eaſtern and ſouthern ocean.'

The Preſident does not, however, believe that the *Chineſe* empire, as we now call it, was formed when the laws of MENU were collected: but he decides, from arguments which are too long to detail, that the whole nation deſcended from the *Chínas* of MENU, and, mixing with the *Tartars*, by whom the plains of *Honan* and the more ſouthern provinces were thinly inhabited, formed by degrees the race of men, whom we now ſee in poſſeſſion of the nobleſt empire in *Aſia*.

In ſupport of this opinion, he obſerves,

'I ſhould regularly proceed to examine the language and letters, the religion and philoſophy, of the preſent *Chineſe*, and ſubjoin ſome remarks on their ancient monuments, on their ſciences, and on their arts both liberal and mechanical; but their ſpoken *language*, not having been preſerved by the uſual ſymbols of articulate ſounds, muſt have been for many ages in a continual flux; their *letters*, if we may ſo call them, are merely the ſymbols of ideas; their popular *religion* was imported from *India* in an age comparatively modern; and their *philoſophy* ſeems yet in ſo rude a ſtate, as hardly to deſerve the appellation; they have no *ancient monuments*, from which their origin can be traced even by plauſible conjecture; their *ſciences* are wholly exotick; and their *mechanical arts* have nothing in them characteriſtick of a particular family; nothing, which any ſet of men, in a country ſo highly favoured by nature, might not have diſcovered and improved. They have indeed, both national muſick and national poetry, and both of them beautifully pathetick; but of painting, ſculpture, or architecture, as arts of imagination, they ſeem (like other *Aſiaticks*) to have no idea.'

Inſtead, therefore, of enlarging on each of theſe heads, he briefly inquires how far the literature and religious practices of *China* confirm or oppoſe his propoſition.

Concerning the opinion of M. DE GUIGNES, which is very nearly connected with that of the *Brahmens*, we have the following remarks:

'M. DE GUIGNES maintains, that the *Chineſe* were emigrants from *Egypt*; and the *Egyptians*, or *Ethiopians*, (for they were clearly the ſame people,) had indubitably a common origin with the old natives of *India*, as the affinity of their languages, and of their inſtitutions, both religious and political, fully evinces; but that *China* was peopled a few centuries before our era, by a colony from the banks of the *Nile*, though neither *Perſians* nor *Arabs*, *Tartars* nor *Hindus*, ever heard of ſuch an emigration, is a paradox, which

the bare authority even of ſo learned a man cannot ſupport; and, ſince reaſon grounded on facts can alone decide ſuch a queſtion, we have a right to demand clearer evidence and ſtronger arguments, than any that he has adduced. The hieroglyphicks of *Egypt* bear, indeed, a ſtrong reſemblance to the mythological ſculptures and paintings of *India*, but ſeem wholly diſſimilar to the ſymbolical ſyſtem of the *Chineſe*, which might eaſily have been invented (as they aſſert) by an individual, and might very naturally have been contrived by the firſt *Chínas*, or out-caſt *Hindus*, who either never knew, or had forgotten, the alphabetical characters of their wiſer anceſtors. As to the table and buſt of Isis, they ſeem to be given up as modern forgeries; but, if they were indiſputably genuine, they would be nothing to the purpoſe; for the letters on the buſt appear to have been deſigned as alphabetical; and the fabricator of them (if they really were fabricated in *Europe*) was uncommonly happy, ſince two or three of them are exactly the ſame with thoſe of the metal pillar yet ſtanding in the north of *India*. In *Egypt*, if we can rely on the teſtimony of the *Greeks*, who ſtudied no language but their own, there were two ſets of alphabetical characters; the one *popular*, like the various letters uſed in our *Indian* provinces; and the other *ſacerdotal*, like the *Dévanágarì*, eſpecially that form of it, which we ſee in the *Véda*; beſides which they had two ſorts of *ſacred ſculpture*; the one ſimple, like the figures of Buddha and the three Rá'mas; and the other, allegorical, like the images of Gane'sa, or *Divine Wiſdom*, and Isá'ní', or *Nature*, with all their emblematical accompaniments; but the *real character* of the *Chineſe* appears wholly diſtinct from any *Egyptian* writing, either myſterious or popular; and, as to the fancy of M. de Guignes, that the complicated ſymbols of *China* were at firſt no more than *Phenician* monograms, let us hope, that he has abandoned ſo wild a conceit, which he ſtarted probably with no other view than to diſplay his ingenuity and learning.'

Reſpecting the religion of the *Chineſe*, we have the following information:

'Of the religious opinions, entertained by Confucius and his followers, we may glean a general notion from the fragments of their works tranſlated by Couplet: they profeſſed a firm belief in the ſupreme God, and gave a demonſtration of his being and of his providence from the exquiſite beauty and perfection of the celeſtial bodies, and the wonderful order of nature in the whole fabrick of the viſible world. From this belief they deduced a ſyſtem of Ethicks, which the philoſopher ſums up in a few words at the cloſe of the *Lún-yù*: "He," ſays Confucius, "who ſhall be fully perſuaded, that the Lord of Heaven governs the univerſe, who ſhall in all things chuſe moderation, who ſhall perfectly know his own ſpecies, and ſo act among them, that his life and manners may conform to his knowledge of God and man, may be truly ſaid to diſcharge all the duties of a ſage, and to be far exalted above the common herd of the human race." But ſuch a religion and ſuch morality could never have been general; and we find, that the people

people of *China* had an ancient ſyſtem of ceremonies and ſuperſtitions, which the government and the philoſophers appear to have encouraged, and which has an apparent affinity with ſome parts of the oldeſt *Indian* worſhip: they believed in the agency of genii or tutelary ſpirits, preſiding over the ſtars and the clouds, over lakes and rivers, mountains, valleys, and woods, over certain regions and towns, over all the elements (of which, like the *Hindus*, they reckoned *five*) and particularly over *fire*, the moſt brilliant of them: to thoſe deities they offered victims on high places; and the following paſſage from the *Shí-cin*. or *Book of Odes*, is very much in the ſtyle of the *Bráhmans*: "Even they, who perform a ſacrifice with due reverence, cannot perfectly aſſure themſelves, that the divine ſpirits accept their oblations; and far leſs can they, who adore the Gods with languor and oſcitancy, clearly perceive their ſacred illapſes." Theſe are imperfect traces indeed, but they are traces of an affinity between the religion of MENU and that of the *Chínas*, whom he names among the apoſtates from it: M. LE GENTIL obſerved, he ſays, a ſtrong reſemblance between the funeral rites of the *Chineſe* and the *Stráddha* of the *Hindus*; and M. BAILLY, after a learned inveſtigation, concludes, that "Even the puerile and abſurd ſtories of the *Chineſe* fabuliſts contain a remnant of ancient *Indian* hiſtory, with a faint ſketch of the firſt *Hindu* ages." As the *Bauddhas*, indeed, were *Hindus*, it may naturally be imagined, that they carried into *China* many ceremonies practiſed in their own country; but the *Bauddhas* poſitively forbad the immolation of cattle; yet we know, that various animals, even bulls and men, were anciently ſacrificed by the *Chineſe*; beſides which we diſcover many ſingular marks of relation between them and the old *Hindus:* as in the remarkable period of *four hundred and thirty-two thouſand*, and the cycle of *ſixty*, years; in the predilection for the myſtical number *nine*; in many ſimilar faſts and great feſtivals, eſpecially at the ſolſtices and equinoxes; in the juſt-mentioned obſequies conſiſting of rice and fruits offered to the manes of their anceſtors; in the dread of dying childleſs, leſt ſuch offerings ſhould be intermitted; and, perhaps, in their common abhorrence of *red* objects, which the *Indians* carried ſo far, that MENU himſelf, where he allows a *Bráhman* to trade, if he cannot otherwiſe ſupport life, abſolutely forbids "his trafficking in any ſort of *red* cloths, whether linen or woollen, or made of woven bark." All the circumſtances, which have been mentioned under the two heads of *literature* and *religion*, ſeem collectively to prove (as far as ſuch a queſtion admits proof) that the *Chineſe* and *Hindus* were originally the ſame people, but having been ſeparated near four thouſand years, have retained few ſtrong features of their ancient conſanguinity, eſpecially as the *Hindus* have preſerved their old language and ritual, while the *Chineſe* very ſoon loſt both, and the *Hindus* have conſtantly intermarried among themſelves, while the *Chineſe*, by a mixture of *Tartarian* blood from the time of their firſt eſtabliſhment, have at length formed a race diſtinct in appearance both from *Indians* and *Tartars*.'

A ſimilar diverſity, the Preſident imagines, has ariſen from ſimilar cauſes, between the people of *China* and *Japan:* concerning the ſecond of which nations he adds,

'We have now, or ſoon ſhall have, as correct and as ample inſtruction as can poſſibly be obtained without a perfect acquaintance with the *Chineſe* characters. KÆMPFER has taken from M. TITSINGH the honour of being the firſt, and he from KÆMPFER that of being the only, *European*, who, by a long reſidence in *Japan*, and a familiar intercourſe with the principal natives of it, has been able to collect authentick materials for the natural and civil hiſtory of a country *ſecluded*, as the *Romans* uſed to ſay of our own iſland, *from the reſt of the world:* the works of thoſe illuſtrious travellers will confirm and embelliſh each other; and when M. TITSINGH ſhall have acquired a knowledge of *Chineſe*, to which a part of his leiſure in *Java* will be devoted, his precious collection of books in that language, on the laws and revolutions, the natural productions, the arts, manufactures, and ſciences of *Japan*, will be in his hands an inexhauſtible mine of new and important information. Both he and his predeceſſor aſſert with confidence, and, I doubt not, with truth, that the *Japaneſe* would reſent, as an inſult on their dignity, the bare ſuggeſtion of their deſcent from the *Chineſe*, whom they ſurpaſs in ſeveral of the mechanical arts, and, what is of greater conſequence, in military ſpirit; but they do not, I underſtand, mean to deny that they are a branch of the ſame ancient ſtem with the people of *China*; and, were that fact ever ſo warmly conteſted by them, it might be proved by an invincible argument, if the preceding part of this diſcourſe, on the origin of the *Chineſe*, be thought to contain juſt reaſoning. In the firſt place, it ſeems inconceivable, that the *Japaneſe*, who never appear to have been conquerors or conquered, ſhould have adopted the whole ſyſtem of *Chineſe* literature with all its inconveniences and intricacies, if an immemorial connection had not ſubſiſted between the two nations, or, in other words, if the bold and ingenious race, who peopled *Japan* in the middle of the thirteenth century before CHRIST, and, about ſix hundred years afterwards, eſtabliſhed their monarchy, had not carried with them the letters and learning, which they and the *Chineſe* had poſſeſſed in common; but my principal argument is, that the *Hindu* or *Egyptian* idolatry has prevailed in *Japan* from the earlieſt ages; and among the idols worſhipped, according to KÆMPFER, in that country, before the innovations of SA'CYA or BUDDHA, whom the *Japaneſe* alſo call AMIDA, we find many of thoſe, which we ſee every day in the temples of *Bengal*; particularly *the goddeſs with many arms*, repreſenting the powers of Nature, in *Egypt* named ISIS, and here ISA'NI' or ISI', whoſe image, as it is exhibited by the *German* traveller, all the *Bráhmans*, to whom I ſhowed it, immediately recognized with a mixture of pleaſure and enthuſiaſm. It is very true, that the *Chineſe* differ widely from the natives of *Japan* in their vernacular dialects, in external manners, and perhaps in the ſtrength of their mental faculties; but as wide a difference is obſervable among all the nations of the *Gothick* family;

and

and we might account even for a greater diſſimilarity, by conſidering the number of ages, during which the ſeveral ſwarms have been ſeparated from the great *Indian* hive, to which they primarily belonged. The modern *Japaneſe* gave KÆMPFER the idea of poliſhed *Tartars*; and it is reaſonable to believe, that the people of *Japan*, who were originally *Hindus* of the martial claſs and advanced farther eaſtward than the *Chinas*, have, like them, inſenſibly changed their features and characters by intermarriages with various *Tartarian* tribes, whom they found looſely ſcattered over their iſles, or who afterwards fixed their abode in them.'

At the concluſion of this diſcourſe, Sir WILLIAM JONES recapitulates the principal poſitions which he has attempted to eſtabliſh in this ſeries of eſſays:

'Having now ſhewn in five diſcourſes, that the *Arabs* and *Tartars* were originally diſtinct races, while the *Hindus*, *Chineſe*, and *Japaneſe* proceeded from another ancient ſtem, and that all the three ſtems may be traced to *Iràn*, as to a common centre, from which it is highly probable, that they diverged in various directions about four thouſand years ago, I may ſeem to have accompliſhed my deſign of inveſtigating the origin of the *Aſiatick* nations; but the queſtions, which I undertook to diſcuſs, are not yet ripe for a ſtrict analytical argument; and it will firſt be neceſſary to examine with ſcrupulous attention all the detached or inſulated races of men, who either inhabit the borders of *India*, *Arabia*, *Tartary*, *Perſia*, and *China*, or are interſperſed in the mountainous and uncultivated parts of thoſe extenſive regions. To this examination I ſhall, at our next annual meeting, allot an entire diſcourſe; and if, after all our inquiries, no more than *three* primitive races can be found, it will be a ſubſequent conſideration, whether thoſe three ſtocks had one common root, and, if they had, by what means that root was preſerved amid the violent ſhocks, which our whole globe appears evidently to have ſuſtained.'

The diſcourſe here mentioned is not contained in the preſent volume; we muſt, therefore, be contented to wait for the concluſions which the learned and indefatigable author derives from his reſearches.

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*On the Chronology of the Hindus*, written in January 1788, by the Preſident.

In this diſſertation, Sir WILLIAM JONES continues to purſue his inquiries concerning the ancient hiſtory of the *Hindus*. The extent of the diſcuſſion into which he enters is thus pointed out:

'The great antiquity of the *Hindus* is believed ſo firmly by themſelves, and has been the ſubject of ſo much converſation among *Europeans*, that a ſhort view of their Chronological Syſtem, which has not yet been exhibited from certain authorities, may be acceptable to thoſe, who ſeek truth without partiality to received opinions, and without regarding any conſequences, that may reſult

from their inquiries: the conſequences, indeed, of truth, cannot but be deſirable, and no reaſonable man will apprehend any danger to ſociety from a general diffuſion of its light; but we muſt not ſuffer ourſelves to be dazzled by a falſe glare, nor miſtake enigmas and allegories for hiſtorical verity. Attached to no ſyſtem, and as much diſpoſed to reject the *Moſaick* hiſtory, if it be proved erroneous, as to believe it, if it be confirmed by ſound reaſoning from indubitable evidence, I propoſe to lay before you a conciſe account of *Indian* Chronology extracted from *Sanſcrit* books, or collected from converſations with *Pundits*, and to ſubjoin a few remarks on their ſyſtem, without attempting to decide a queſtion, which I ſhall venture to ſtart, "whether it is not in fact the ſame with our own, but embelliſhed and obſcured by the fancy of their poets and the riddles of their aſtronomers."

The Preſident next proceeds to give the arrangement of infinite time, as it is believed by the *Hindus* to have been revealed from heaven:—his words are,

'One of the moſt curious books in *Sanſcrit*, and one of the oldeſt after the *Védas*, is a tract on *religious and civil duties*, taken, as it is believed, from the oral inſtructions of MENU, ſon of BRAHMA', to the firſt inhabitants of the earth. A well-collated copy of this intereſting law-tract is now before me; and I begin my diſſertation with a few couplets from the firſt chapter of it: "The ſun cauſes the diviſion of day and night, which are of two ſorts, thoſe of men and thoſe of the Gods; the day, for the labour of *all* creatures in their ſeveral employments; the night, for their ſlumber. A month is a day and night of the Patriarchs; and it is divided into two parts; the bright half is *their* day for laborious exertions; their dark half, *their* night for ſleep. A year is a day and night of the Gods; and that is alſo divided into two halves; the day is, when the ſun moves toward the north; the night, when it moves toward the ſouth. Learn now the duration of a night and day of BRAHMA', with that of the ages reſpectively and in order. Four thouſand years *of the Gods* they call the *Crita*, (or *Satya*) age; and its limits at the beginning and at the end *are*, in like manner, as many hundreds. In the three ſucceſſive ages, together with their limits at the beginning and end of them, are thouſands and hundreds diminiſhed by one. This aggregate of four ages, amounting to twelve thouſand divine years, is called an age of the Gods; and a thouſand ſuch divine ages added together muſt be conſidered as a day of BRAHMA': his night alſo has the ſame duration. The before mentioned age of the Gods, or twelve thouſand of their years, multiplied by ſeventy-one, form what is here named below a *Manwantara*. There are *alternate* creations and deſtructions *of worlds* through innumerable *Manwantara's*: the Being Supremely Deſirable performs all this again and again."

This arrangement, the author obſerves, bears intrinſic marks of being purely aſtronomical; and as ſuch he rejects the period of a *divine age* from his preſent inquiry into the hiſtorical

or civil chronology of *India* He proceeds, however, to the avowed opinions of the *Hindus*, with a view of seeing whether, after ascertaining their system, it can be reconciled to the course of nature and the common sense of mankind.—Some circumstances in their system are too curious to be omitted:

'The aggregate of their four ages they call a divine age, and believe that, in every thousand such ages, or in every *day* of BRAHMA', *fourteen* MENU's are successively invested by him with the sovereignty of the earth: each MENU, they suppose, transmits his empire to his sons and grandsons during a period of seventy-one divine ages; and such a period they name a *Manwantara*; but, since *fourteen* multiplied by *seventy one* are not quite a *thousand*, we must conclude, that *six divine ages* are allowed for intervals between the *Manwantaras*, or for the twilight of BRAHMA''s day. Thirty such days, or *Calpas*, constitute, in their opinion, *a month* of BRAHMA; twelve such months, one of his years; and an hundred such years, his *age*; of which age they assert, that fifty years have elapsed. We are now then, according to the *Hindus*, in the first day of *Calpa* of the first month of the fifty-first year of BRAHMA's age, and in the twenty-eighth divine age of the seventh *Manwantara*, of which divine age the *three first* human ages have passed, and *four thousand eight hundred and eighty-eight* of the *fourth*.

'In the present day of BRAHMA' the first MENU was surnamed SWA'YAMBHUVA, or *Son of the Self-existent*; and it is He by whom the *Institutes of Religious and Civil Duties* are supposed to have been delivered: in his time the Deity descended at a *sacrifice*, and, by his wife SATARU'PA', he had two distinguished sons, and three daughters. This pair was created for the multiplication of the human species, after that new creation of the world, which the *Bráhmans* call *Pádmacalpia*, or the *Lotos*-creation.

'If it were worth while to calculate the age of MENU's Institutes, according to the *Brahmans*, we must multiply four million three hundred and twenty thousand by six times seventy-one, and add to the product the number of years already past in the seventh *Manwantara*. Of the five MENU's, who succeeded him, I have seen little more than the names; but the *Hindu* writings are very diffuse on the life and posterity of the *seventh* MENU, surnamed VAIVASWATA, or *Child of the Sun:* he is supposed to have had ten sons, of whom the eldest was ICSHWA'CU; and to have been accompanied by seven *Rishi's*, or holy persons, whose names were, CASYAPA, ARTI, VASISHTHA, VISWA'MITRA, GAUTAMA, JAMADAGNI, and BHARADWA'JA; an account, which explains the opening of the fourth chapter of the *Gítà:* "This immutable system of devotion, says CRISHNA, I revealed to VIVASWAT, *or the Sun*; VIVASWAT declared it to *his son* MENU; MENU explained it to ICSHWA'CU: thus the Chief *Rishi's* know this sublime *doctrine* delivered from one to another."

'In the reign of this *Sun-born* Monarch the *Hindus* believed the whole earth to have been drowned, and the whole human race de-

ſtroyed by a flood, except the pious Prince himſelf, the ſeven *Ríſhi*, and their ſeveral wives; for they ſuppoſe his children to have been born after the deluge. This general *pralaya*, or deſtruction, is the ſubject of the firſt *Purána*, or *Sacred Poem*, which conſiſts of fourteen thouſand Stanza's; and the ſtory is concisely, but clearly and elegantly, told in the eighth book of the *Bhágawata*, from which I have extracted the whole, and tranſlated it with great care, but will only preſent you here with an abridgement of it. "The demon HAYAGRÍ'VA having purloined the *Védas* from the cuſtody of BRAHMA', while he was repoſing at the cloſe of the ſixth *Manwantara*, the whole race of men became corrupt, except the ſeven *Rſhi's*, and SATYAVRATA, who then reigned in *Dravira*, a maritime region to the ſouth of *Carnáta*: this prince was performing his ablutions in the river *Critamálà*, when VISHNU appeared to him in the ſhape of a ſmall fiſh, and, after ſeveral augmentations of bulk in different waters, was placed by SATYAVRATA in the ocean, where he thus addreſſed his amazed votary: "In *ſeven* days all creatures, who have offended me, ſhall be deſtroyed by a deluge, but thou ſhalt be ſecured in a capacious veſſel miraculouſly formed: take therefore all kinds of medicinal herbs and eſculent grain for food, and, together with the ſeven holy men, your reſpective wives, and pairs of all animals, enter the ark without fear; then ſhalt thou know God face to face, and all thy queſtions ſhall be anſwered." Saying this, he diſappeared; and, after ſeven days, the ocean 'began to overflow the coaſts, and the earth to be flooded by conſtant ſhowers, when SATYAVRATA, meditating on the Deity, ſaw a large veſſel moving on the waters: he entered it, having in all reſpects conformed to the inſtructions of VISHNU; who, in the form of a vaſt fiſh, ſuffered the veſſel to be tied with a great ſea-ſerpent, as with a cable, to his meaſureleſs horn. When the deluge had ceaſed, VISHNU ſlew the demon, and recovered the *Védas*, inſtructed SATYAVRATA in divine knowledge, and appointed him the ſeventh MENU by the name of VAIVASWATA.' Let us compare the two *Indian* accounts of the *Creation* and the *Deluge* with thoſe delivered by MOSES. It is not made a queſtion in this tract, whether the firſt chapters of *Geneſis* are to be underſtood in a literal, or merely in an allegorical, ſenſe: the only points before us are; whether the deſcription deſcribed by the *firſt* MENU, which the *Bráhmans* call that of the *Lotos*, be not the ſame with that recorded in our ſcripture, and whether the ſtory of the *ſeventh* MENU be not one and the ſame with that of NOAH. I propoſe the queſtions, but affirm nothing; leaving others to ſettle their opinions, whether ADAM be derived from *ádim*, which in *Sanſcrit* means the *firſt*, or MENU from NUH, the true name of the Patriarch; whether the *Sacrifice*, at which GOD is believed to have deſcended, allude to the offering of ABEL, and, on the whole, whether the two MENU's can mean any other perſons than the great progenitor, and the reſtorer, of our ſpecies.'

Leaving, however, theſe ſpeculations, in which we have no time to indulge, we can only inform our readers of the general

concluſions which the learned writer deduces from the materials in his poſſeſſion:—he eſtabliſhes, as indubitable, the two following propoſitions: that the *firſt three* ages of the *Hindus* are chiefly *mythological*, whether their mythology was founded on the dark engines of their aſtronomers, or on the heroic fictions of their poets; and, that the *fourth*, or *hiſtorical*, age cannot be carried farther back than about two thouſand years before CHRIST.

*A Supplement to the Eſſay on Indian Chronology:* by the Preſident.

This ſupplement contains additional arguments in favour of the opinions delivered in the former eſſay. The arguments are chiefly derived from an original paſſage, mentioned by Mr. SAMUEL DAVIS in his paper on the aſtronomical computations of the *Hindus**, concerning the places of the colures in the time of VARA'HA, compared with their poſition in the age of a certain *Muni*, or ancient *Indian* philoſopher.

*On the Antiquity of the Indian Zodiack.* By the Preſident.

At firſt ſight, it may appear as if we were departing from our plan of confining ourſelves in the preſent article to the conſideration of ſuch papers only as relate to the general hiſtory of Aſia: but it will be found that this diſquiſition is chiefly hiſtorical; and that the objects, which the writer attemps to prove, are of a ſimilar tendency with thoſe which he has already elucidated.

'I engage,' ſays he, 'to ſupport an opinion, (which the learned and induſtrious M. MONTUCLA ſeems to treat with extreme contempt) that the *Indian* diviſion of the Zodiack was not borrowed from the *Greeks* or *Arabs*, but, having been known in this country from time immemorial, and being the ſame in part with that uſed by other nations of the old *Hindu* race, was probably invented by the firſt progenitors of that race before their diſperſion. "The *Indians*, he ſays, have two diviſions of the Zodiack; one, like that of the *Arabs*, relating to the moon, and conſiſting of *twenty ſeven* equal parts, by which they can tell very nearly the hour of the night; another relating to the ſun, and, like ours, containing twelve ſigns, to which they have given as many names correſponding with thoſe which we have borrowed from the *Greeks*." All that is true; but he adds: "It is highly probable that they received them at ſome time or another by the intervention of the *Arabs*; for no man, ſurely, can perſuade himſelf, that it is the ancient diviſion of the Zodiack, formed, according to ſome authors, by the forefathers of mankind and ſtill preſerved among the *Hindus*." Now I undertake to prove, that the *Indian* Zodiack was not borrowed mediately or directly from the *Arabs* or *Greeks*;

* This paper remains to be noticed hereafter.

and,

and, ſince the ſolar diviſion of it in *Inaia* is the ſame in ſubſtance with that uſed in *Greece*, we may reaſonably conclude, that both *Greeks* and *Hindus* received it from an older nation, who firſt gave names to the luminaries of heaven, and from whom both *Greeks* and *Hindus*, as their ſimilarity in language and religion fully evinces, had a common deſcent.'

The Preſident next gives a copious and learned detail of the manner in which the *Hindus* arrange the *zodiacal* ſtars with reſpect to the ſun and moon: he then proceeds to the conſideration of his principal ſubject, *the antiquity of that double arrangement.*—He obſerves,

'In the firſt place, the *Bráhmans* were always too proud to borrow their ſcience from the *Greeks*, *Arabs*, *Moguls*, or any nation of *Mléchch'has*, as they call thoſe, who are ignorant of the *Védas*, and have not ſtudied the language of the Gods: they have often repeated to me the fragment of an old verſe, which they now uſe proverbially, *na níchò yavanátparah*, or *no baſe creature can be lower than a Yavan*; by which name they formerly meant an *Ionian* or *Greek*, and now mean a *Mogul*, or, generally, a *Muſelman*. When I mentioned to different *Pandits*, at ſeveral times and in ſeveral places, the opinion of MONTUCLA, they could not prevail on themſelves to oppoſe it by ſerious argument; but ſome laughed heartily; others, with a ſarcaſtic ſmile, ſaid, it was a *pleaſant imagination*; and all ſeemed to think it a notion bordering on phrenſy. In fact, although the figures of the twelve *Indian* ſigns bear a wonderful reſemblance to thoſe of the *Grecian*, yet they are too much varied for a mere copy, and the nature of the variation proves them to be original; nor is the reſemblance more extraordinary than that, which has often been obſerved, between our *Gothick* days of the week and thoſe of the *Hindus*, which are dedicated to the ſame luminaries, and (what is yet more ſingular) revolve in the ſame order: *Ravi*, the Sun; *Sóma*, the Moon; *Mangala*, Tuiſco; *Budha*, Woden; *Vrihaspati*, Thor; *Sucra*, Freya; *Sani*, Sater; yet no man ever imagined, that the *Indians* borrowed ſo remarkable an arrangement from the *Goths* or *Germans*.'

He farther argues, that the *Hindu* names and forms of the lunar conſtellations indicate a ſimplicity of manners peculiar to an ancient people; and that they differ entirely from thoſe of the Arabian ſyſtem: that there is no evidence of communication between the *Hindus* and *Arabs* on any ſubject of literature or ſcience: that the hoſtile irruption of the *Arabs* into *Hinduſtan*, in the eighth century, and that of the *Moguls* under CHENGI'Z, in the thirteenth, were not likely to change the aſtronomical ſyſtem of the *Hindus*: 'but,' adds he, 'the ſuppoſed conſequences of *modern* revolutions are out of the queſtion; for, if any hiſtorical records be true, we know with as poſitive certainty, that AMARSINH and CA'LIDA'S compoſed their works before the birth of CHRIST, as that MENANDER

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and TERENCE wrote before that important epoch: now the twelve *ſigns* and twenty-ſeven *manſions* are mentioned, by the ſeveral names before exhibited, in a *Sanſcrit* vocabulary by the firſt of thoſe *Indian* authors, and the ſecond of them frequently alludes to *Róhinì* and the reſt by name in his *Fatal Ring* *, his *Children of the Sun*, and his *Birth* of CUMA'RA.'

This teſtimony being deciſive againſt M. MONTUCLA, the learned Preſident forbears to urge the great antiquity of MENU's Inſtitutes, in which the twenty-ſeven aſteriſms are called the daughters of DACSHA and the conſorts of SOMA, or the Moon: nor need he rely on the teſtimony of the *Brahmans*, who aſſure him with one voice, that the names of the zodiacal ſtars occur in the *Vedas*; three of which he firmly believes, from internal and external evidence, to be more than *three thouſand* years old.—Having thus proved what he engaged to prove, he cloſes the eſſay with a general obſervation:

'The reſult of NEWTON's reſearches into the hiſtory of the primitive ſphere was, "that the practice of obſerving the ſtars began in *Egypt* in the days of AMMON, and was propagated thence by conqueſt in the reign of his ſon SISAC, into *Africk*, *Europe*, and *Aſia*; ſince which time ATLAS formed the ſphere of the *Lybians*; CHIRON, that of the *Greeks*; and the *Chaldeans*, a ſphere of their own:" now I hope, on ſome other occaſions, to ſatisfy the public, as I have perfectly ſatisfied myſelf, that "the practice of obſerving the ſtars began, with the rudiments of civil ſociety, in the country of thoſe, whom we call *Chaldeans*; from which it was propagated into *Egypt*, *India*, *Greece*, *Italy*, and *Scandinavia* before the reign of SISAC or SA'CYA, who by conqueſt ſpread a new ſyſtem of religion and philoſophy from the *Nile* to the *Ganges* about a thouſand years before CHRIST; but that CHIRON and ATLAS were allegorical or mythological perſonages, and ought to have no place in the ſerious hiſtory of our ſpecies."

We ſhall ſpeedily proceed to the conſideration of the remaining part of this volume.

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ART. IV. *Hiſtoire de l'Académie Royale des Sciences à Paris, avec les Memoires, &c. i. e.* Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1788; extracted from the Regiſters of the Academy. 4to. pp. 860. Paris. 1792.

THE hiſtorical part of the volume before us opens with two reports of the committee appointed by the Academy, for the inveſtigation of ſubjects propoſed to this learned body by the National Aſſembly, and conſiſting of Meſſrs. BORDA, LA-

* For a full account of this beautiful poem, as tranſlated by Sir William Jones, ſee Review, vol. iv. *New Series*, p. 120.

GRANGE,

GRANGE, LAVOISIER, TILLET, and CONDORCET. One of theſe papers is an anſwer to the following queſtions: "Is it not expedient to fix an invariable ſtandard of metals for coin, ſo that the ſeveral ſpecies ſhall differ only in weight? Is it not proper that the remedy allowed to the mint ſhould always be fixed on the outſide of the ſtandard? What is the moſt convenient ſcale of diviſion for coins, weights, and meaſures?"

The firſt queſtion is anſwered in the affirmative: with regard to the ſecond, it is obſerved, that coins are always conſidered as having only that weight and ſtandard, below which they would not be allowed as current; thus, whether the remedy be within or without the limits of the ſtandard, the coin will always be eſtimated at its loweſt value: but as it is of importance to attend to the utmoſt preciſion of expreſſion, they think it better to decree that the ſtandard of ſilver coin ſhall be 10 deniers and 22½ grains, with a remedy of a grain and a half beyond this, than to ſay that the ſtandard ſhall be 11 deniers with a remedy of a grain and a half below it; it is however allowed, that, in caſe the metal coined muſt be of the greateſt poſſible purity, the remedy ought to be fixed below the ſtandard. After mentioning ſome advantages which ſeem to reſult from coining gold and ſilver without alloy, the academicians take notice of the common objection to this ſyſtem, which ariſes from the notion that ſuch coin would not be ſufficiently durable; and they add, that, from ſome experiments made on ſilver coins, they have found that pieces of pure ſilver loſe leſs by friction againſt each other than thoſe of leſs fineneſs: but that, when rubbed againſt money of a lower ſtandard, the pure ſilver loſes the moſt. The decimal diviſion is juſtly recommended as the moſt convenient for money, as well as for weights and meaſures.

The ſecond report relates to the eſtabliſhment of an univerſal meaſure; for which purpoſe the academicians propoſe to make their unit a ten millionth part of the quadrant of the meridian, eſtimated by meaſuring the arc between Barcelona and Dunkirk. For the ſtandard of weight, they propoſe that of a given volume of water *in vacuo*, at the temperature of the freezing point of the thermometer. They juſtly obſerve, that in making choice of theſe ſtandards, they have avoided every thing that can have the appearance of arbitrary determination, or national partiality; and have fixed on ſuch elements as are equally eligible to all nations. If, for aſcertaining the value of the quadrant of the meridian, they propoſe the parallel of forty-five degrees of latitude, it is only becauſe this correſponds with the mean length of the pendulum, and the mean value of a degree between the equator and the pole.

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As theſe reports are approved by the National Aſſembly, we are informed that Meſſrs. CASSINI, MECHAIN, and LE GENDRE, are commiſſioned to repeat the meaſurement of the meridian between Dunkirk and Perpignan, and to continue this operation to Barcelona, and that Meſſrs. MONGE and MEUSNIER are to meaſure the baſes for the triangles. Meſſrs. BORDA and COULOMB are appointed to obſerve the number of oſcillations made in a day, in the latitude of forty-five degrees, by a ſimple pendulum, the length of which is equal to the common unit of meaſure; ſo that the mean length of a pendulum, which performs its oſcillations in a given time, may be an univerſal rule for diſcovering this unit; and Meſſrs. LAVOISIER and HAÜY are to aſcertain the weight, *in vacuo*, of a given volume of water of the temperature of the freezing point.

Theſe articles are followed by four eulogies, in which the ingenious ſecretary diſplays his uſual taſte and eloquence. M. *Laſſone*, who is the ſubject of the firſt of theſe compoſitions, was a phyſician, and, in his younger years, had applied himſelf cloſely to anatomical inquiries. In the courſe of theſe purſuits, a body was brought to him for diſſection, in which he diſcerned ſome ſigns of remaining life; he ſucceeded in his attempts to reſtore it: but the circumſtance ſhocked him ſo much, and made ſo deep an impreſſion on his mind, that he immediately renounced the ſtudy of anatomy, and devoted himſelf to natural hiſtory and chemiſtry. The next eulogy is that of Cardinal *Luynes*, who ſeems to have been indebted rather to his rank and family, than to his abilities, for his ſeat in the academy. An anecdote is however related of him, which ſhews him to have been free from illiterate bigotry. A perſon ſuſpected of not being very zealouſly attached to religion, (who, we are told in a note, was the author of this eulogy,) happening to be a candidate for an office in which Science alone was intereſted, applied to the Cardinal for his vote. His Eminence anſwered, "I am told, Sir, that you are an unbeliever: if this be true, it is your misfortune, and I ought to endeavour to undeceive you: but as others have aſſured me that you are worthy of this office, you ſhall have my vote."— The third eulogy celebrates M. *De Fouchy*, to whom France is indebted for the improvement of her printing types, and to whom aſtronomers in general owe ſeveral diſcoveries in the practical part of this ſcience; one of which we ſhall, in the courſe of this article, have occaſion to mention. The laſt of theſe elegant diſcourſes is a juſt and affectionate tribute to the memory of *Buffon*; it contains an intereſting account of the ſtudies and labours of this truly great man, interſperſed with many excel-

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lent philoſophical and critical obſervations. Some of theſe we ſhould gladly communicate to our readers: but we cannot do juſtice to them, without greatly exceeding the limits which we are obliged to preſcribe to this article.

We come next to the memoirs; which, as uſual, we ſhall diſtribute according to the ſeveral branches of ſcience to which they relate.

## General Physics.

*Memoir concerning the double Refraction of Iceland Cryſtal.* By the Abbé Hauy.

This phenomenon is explained by Sir Iſaac Newton, in his optics; and the preſent ingenious author's inveſtigation, though conducted in a different manner, leads him to a theory not materially different from that of our great philoſopher.

*Method of ſo conſtructing an Areometer, or Hydrometer, that the ſpecific Weights, which it indicates, ſhall be in the reciprocal Ratio of the Volume that it meaſures, and which therefore points out the ſpecific Gravity of Fluids by Immerſion alone, without requiring any Calculation.* By M. Brisson.

After a very minute enumeration of the inaccuracies to which moſt of the areometers hitherto invented are liable, M. Brisson proceeds to give an account of his inſtrument; which is certainly founded on a very ingenious application of ſimple and eaſy principles. It is evident that an hydrometer, the weight of which remains unaltered, when immerſed in fluids of different denſities, muſt indicate volumes of theſe fluids which are in reciprocal proportion to their reſpective denſities or ſpecific gravities; ſo that the volume, which ſinks in any given fluid, exceeds that which ſinks in a more denſe fluid, in proportion as the denſity of the latter exceeds that of the former. Hence, in order to conſtruct an inſtrument, which, by immerſion only, ſhall indicate the ſpecific gravity of a fluid, nothing more is requiſite than to know the exact proportion between the volume of the part which ſinks in this fluid, and the volume of that which ſinks in diſtilled water. It is alſo certain, that hydrometers of different weights, immerſed in the ſame fluid, will ſink deeper in proportion to their ſeveral weights. If, for inſtance, we immerſe in water an hydrometer weighing nine drachms, and repeat the experiment after adding a drachm to its weight, the volume which ſinks in the firſt trial will be to that which ſinks in the ſecond, as nine is to ten:—but if, after reducing the hydrometer to its primitive weight or nine drachms, we immerſe it in a fluid leſs denſe, in which it ſinks to the ſame depth that it attained

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in water when its weight was ten, we must naturally conclude that the volumes of this fluid and of the water, thus measured, are as ten to nine, and that their densities are as nine to ten.

On these principles is founded M. BRISSON's method of graduating an hydrometer, that shall accurately indicate the proportion between the specific gravities of distilled water, and that of any fluid in which it is immersed. In order to ascertain the several divisions of the scale, he adds to, or subtracts from, the primitive weight of the hydrometer, such quantities as bear a certain proportion to this weight determined by the degree sought, and then observes the depth to which the instrument sinks in water. To find these quantities, let $a$ represent the primitive weight of the hydrometer, which expresses the gravity of water, and put $b$ for the volume of water displaced by it: suppose the instrument then plunged into another fluid specifically lighter, the gravity of which is to that of water as $n$ to $a$; and let $b+x$ express the volume displaced of this fluid; it is evident that, in this case, the absolute weight of the volume displaced of the latter fluid will be $\overline{b+x} \times n$, which will be equal to the absolute weight of the bulk of water, or to $b \times a$: hence $bn+nx=ba$ or $x=b\times\frac{a-n}{n}$. Thus the quantity to be added to, or subtracted from, the primitive weight of the hydrometer, is expressed by a fraction of this weight; the denominator of which is the density or degree required, and the numerator, the difference between this density and that of water.

In order to shew how this principle is applied, let us suppose it required to graduate an hydrometer intended for fluids lighter than water. Let the instrument be so loaded with mercury, that its bulb and a small part of its stem shall sink in distilled water, and the part level with the surface be marked as 1000 degrees: it must then be taken out, and its weight, which constitutes the quantity $a$, be accurately ascertained. Then, to find that part of the stem, which answers to the 990th degree, add as much mercury as shall be equal to $\frac{a-n}{n}$, or $\frac{1}{99}$th of the original weight; and mark the point to which it sinks: after this, taking out the added weight, add $\frac{1}{99}$th, and the point, which is then level with the surface of the water, will be the place of the 980th degree. The apparatus for ascertaining the divisions on the stem of the instrument is simple and ingenious: but, for particulars relative to this and other circumstances of the process, we must refer to the memoir

moir itſelf. Tables are added, in which M. BRISSON has taken the trouble of calculating the parts of the primitive weight for every degree of the ſcale, from 700 to 1750. This is a greater degree of accuracy than is neceſſary; as he acknowleges that only every tenth degree needs be thus aſcertained.

*A ſixth Memoir on Electricity.* By M. COULOMB.

This ingenious philoſopher here purſues the ſubject which has ſo long employed his attention, and concerning which he has already publiſhed ſeveral memoirs, that were noticed, when the academical publications, in which they were inſerted, came under our review. The doubts that we then entertained concerning the fundamental principles of this hypotheſis, are by no means removed. A variety of experiments and calculations are here particulariſed, with a view to aſcertain the proportion in which the electric fluid is diſtributed among conducting bodies, placed in contact with each other, and its denſity on the ſeveral parts of their ſurfaces. M COULOMB adopts the theory of two electric fluids, though he acknowleges that the hypotheſis of Dr. Franklin will account for the phenomena obſerved; and his objections to this hypotheſis ſeem to reſult from his ſuppoſition that chemical principles muſt be applied to explain the appearances of electricity, rather than from ſolid arguments founded on the facts themſelves. He promiſes, however, to examine more particularly, in a future memoir, the ſeveral theories which have been propoſed by different philoſophers.

*Eſſay concerning the Uniformity of Meaſures both of Length and of Capacity.* By M. BRISSON.

This academician propoſes to make a pendulum, that ſwings ſeconds in the latitude of Paris, the ſtandard of long meaſure, accounting it as three feet, or half a toiſe, and to retain all the old diviſions or denominations, regulating them by this ſtandard. For the baſis of meaſures of capacity, he recommends a cubic foot of diſtilled water of a given temperature, which he accounts as ſixty-four pounds; and he would have all other meaſures either aliquot parts or multiples of this foot. It is eaſy to ſee that this ſcheme does not anſwer the end which ought to be held in view, and which alone can counterbalance the inconveniences attending every alteration of what long cuſtom has eſtabliſhed: the diviſions are not ſuch as facilitate calculation, and the ſtandard is too arbitrary to be generally received; as none, except the French, will ſee any reaſon why it ſhould be determined by the latitude of Paris rather than by that of any other place. The plan mentioned in the beginning

ning of this article, is infinitely more liberal and philoſophical.

*Inquiry into the beſt Kind of Steel for receiving Magnetic Virtue.* By the ſame.

From theſe experiments, we learn that Engliſh ſteel is preferable to all other kinds for this purpoſe; that the next beſt is a German ſteel, which the French call *Etoffe de Pons*; and that caſt-ſteel will receive but little magnetic power.

## CHEMISTRY.

*Analyſis of the Praſius and Chryſopraſus, or Green Calcedony of Coſemitz in Sileſia.* By M. SAGE.

This agate, called Praſius, becauſe its green reſembles that of the leek, is found to be coloured by nickel and cobalt: ſometimes it contains iron ochre, by which it is marked with yellow ſpots: in this caſe it is diſtinguiſhed by the name of chryſopraſus.

*Analyſis of the Aërated Ponderous Spar of Alſton Moor.* By the ſame.

This ſpar Mr. Kirwan has deſcribed by the name of aërated barytes. Its ſpecific gravity is to that of vitriolated ponderous ſpar as 42919 to 44400: when white and perfectly tranſparent, it contains neither calcareous earth nor any metallic calx: but in that which is opake, blend, pyrites, and iron ochre are frequently found, and ſometimes calx of lead.

*Memoir on the Combuſtion of ſome Subſtances in Oxygenated Muriatic Acid Gas.* By M. FOURCROY.

It was formerly ſuppoſed that all thoſe elaſtic fluids, which are unfit for reſpiration, were equally improper for combuſtion: pyrophorus, however, has been found to burn in nitrous gas with greater violence than in atmoſpheric air; and it appears, from the experiments here related, that the oxygenated muriatic acid gas, or the dephlogiſticated marine acid of Scheele, forms another exception to a notion once ſo generally received. A wax taper immerſed in this gas continued to burn; the flame, indeed, became longer and ſmaller, and aſſumed a reddiſh hue like that of a torch ſeen though a miſt: but it was obſerved that the wax burned faſter, and that the wick was ſooner conſumed, than in common air: ſimilar phenomena occurred on repeating the experiment with a lamp; the flame was red and gloomy, ſurrounded with a denſe vapour, and the carbonic ſubſtance of the oil ſeemed to be ſeparated with greater rapidity than uſual, and to be whirled in a kind of torrent around the wick. The phoſphorized hydrogen, or phoſphoric gas of Gengembre, on coming into contact with the oxygenated

muriatic acid gas, immediately took fire, and burned with a deflagration not leſs violent than in the atmoſphere, but with a flame leſs bright than it yields in vital air. The ſulphurated hydrogen, or hepatic gas, on the contrary, exhibited no inflammability on being thus mixed.

From theſe phenomena, M. FOURCROY concludes, that oxygen, in its union with the muriatic acid, is alſo combined with light and caloric: but that it contains leſs of the former, and that the latter is more compreſſed, than in the ſtate of vital air. He aſcribes the vapour, which ſurrounds the flame, to the carbon raiſed in this form faſter than it can be conſumed, and gradually depoſited by the hydrogen, which, uniting with the oxygen, forms drops of water on the ſides of the receiver.

This ingenious academician alſo diſcovered, that ſome ſubſtances are inflammable in the oxygenated muriatic acid gas, which are not ſo in atmoſpheric air. A piece of phoſphorus took fire in it, and burned with great violence: this is the more remarkable, as phoſphorus, when cold, is not inflammable in vital air, and, when lighted, does not burn in it with ſo much brightneſs as in that of the common atmoſphere. Another inſtance of this kind occurred on bringing ammoniacal and oxygenated muriatic acid gas into contact with each other; theſe two elaſtic fluids were immediately united and condenſed; not only great heat, but even flame, was produced; a thick white vapour aroſe in the receiver, and drops of water were formed in great abundance on the glaſs.

Theſe phenomena are alſo explained by the great compreſſion of the caloric. It is obſerved that ſubſtances do not eaſily combine, unleſs their ſeveral denſities be rendered nearly equal; hence phoſphorus, in order to unite with, and be inflamed by, vital air, muſt be rendered leſs denſe by heat: but, in the oxygenated muriatic gas, as well as in the nitric acid, the oxygen, in conſequence of containing leſs light, and having its caloric more compreſſed, approaches nearer to the phoſphorus in denſity, and therefore more rapidly combines with it. The author alſo accounts for the inflammation of the ammoniacal gas on this principle: the flame produced by this decompoſition ſhews that the hydrogen of the ammoniac ſeparates from the oxygen of the muriatic acid gas a certain quantity of light exiſting in the burning principle, and proves that oxygen is combined with leſs light and heat in water than in the muriatic acid.

When M. FOURCROY poured the concentrated ſulphuric acid on the oxygenated muriat of potaſh, he obſerved a violent effervescence, and the production of a white vapour, which, though it reſembled in ſmell the oxygenated muriatic acid, had a character peculiar to itſelf: the ſalt and the acid both became

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of an orange colour. He then varied the experiment, by caſting ſome of the muriat into the acid: the effervescence thus occaſioned, was ſcarcely perceptible: but, when the mixture was ſtirred with a glaſs tube, a violent explosion took place, accompanied by tranſient flaſhes of red light; after this commotion had ſubſided, a ſecond agitation produced another explosion not leſs violent, and accompanied with more ſplendid corruſcations than the former. On bringing the flame of a taper near ſome of the mixture, which had already made one explosion, white vapour aroſe from it in great abundance, and a detonation took place, which broke the veſſel that contained it, and was ſucceeded by a number of partial explosions of the parts of the mixture which were diſperſed to a conſiderable diſtance. A piece of phoſphorus, immerſed in this vapour, took fire, and occaſioned a detonation ſtill more violent. A mixture of this muriat with the concentrated nitric acid, produced ſimilar phenomena in a yet greater degree.

Theſe phenomena M. FOURCROY recommends to the attention of philoſophical chemiſts; he aſcribes them to the ſudden and ſimultaneous ſeparation of light, condenſed vital air, and oxygenated muriatic acid, from the muriat.

*Memoir concerning the Phenomena which take place on the Precipitation of Metallic Solutions made by Ammoniac.* By the ſame.

The diſcovery that ammoniac, or the volatile alkali, is a compound of the baſe of azotic gas with hydrogen, cannot fail to be of conſiderable uſe in explaining the phenomena of metallic precipitations by means of this alcali, and the manner in which it acts on the oxyds, or calces, of metals. The experiments made by M. FOURCROY ſhew that it is not decompoſed by the oxyds of zinc, antimony, biſmuth, cobalt, and tin; and it is obſervable that theſe are metals which do not readily part with their oxygen to other ſubſtances. Of the metallic acids, as the arſenic, tunſtic, and molybdic, ammoniac deſtroys the acidity by depriving them of their acidifying oxygen, but does not carry off that which is neceſſary to them as oxyds. There are, however, ſome oxyds from which, though not acidifiable, it can take away only a part of the oxygen: thus the red and yellow oxyds of lead, the brown oxyds of iron and manganeſe, and the green oxyds of copper, may indeed be brought nearer to their metallic ſtate, but cannot be entirely revived by ammoniac. The proportion of oxygen ſeparated, is different in different metals, but is always increaſed by heat. The oxyds of gold, ſilver, and mercury, may be entirely revived by this alcali, either without any heat, or with that only of the rays of the ſun: this reduction is,

however, in a great meaſure prevented, by combining acids with the oxyds; becauſe, in this caſe, there is a change effected in the elective attractions: the influence of this alteration will be evident to thoſe who try the experiment with the different oxyds of mercury.

The reciprocal decompoſition of metallic oxyds and ammoniac is ſo greatly accelerated by heat, that in ſome caſes it takes place inſtantaneouſly with a violent detonation; as in the fulmination of the ammoniacal oxyds of gold and ſilver, either by fire, or by a ſlight degree of friction.

All theſe various phenomena depend on the attraction of the principles of the oxyds by thoſe of ammoniac, and on that of acids by both theſe compounds. It is M. FOURCROY's intention more particularly to inveſtigate theſe attractions with reſpect to each metallic oxyd; and, for this purpoſe, he has already performed a number of experiments on the decompoſition of mercurial ſalts, which will be the ſubject of a future memoir.

*Memoir on the Detonation of Salt of Glaſs, when thrown into Water while in fuſion.* By M. FOUGEROUX DE BONDAROY.

This ſubſtance is known among our workmen by the name of *glaſs-gall:* if any of it happen to adhere to the ladle, when dipped in water, it will explode with great violence; and dreadful accidents have ſometimes reſulted from not taking care to dry the ladle before it touches the metal. The preſent academician obſerves, that this detonation never takes place, except when the flux has been prepared from ſuch plants as contain ſea-ſalt; of this kind is the *Fucus maritimus veſic. bab.* of Tournefort, which is much uſed for this purpoſe in the glaſs-houſes of Normandy and Bretagne. The ſalt of glaſs, made with ſoda of Alicant, contains only vitriolated tartar and magneſia, and never explodes.

*Memoir on the Art of Eliquation, or ſeparating Silver from Copper by Means of Lead.* By M. DUHAMEL.

We have here a very minute account of every part of this proceſs, with a deſcription of a new furnace invented by the author of the memoir. As it cannot eaſily be abridged, without tranſgreſſing the limits to which we are confined, we muſt refer thoſe who wiſh for information on this ſubject to the work itſelf.

*Obſervations on the Proceſs of making Alum by an immediate Combination of its conſtituent Principles.* By M. CHAPTAL.

This memoir is the uſual annual contribution of the Royal Academy of Sciences of Montpellier, and contains ſome uſeful hints,

hints. It is well known that the proceſs in queſtion conſiſts in expoſing the alumine to the action of the ſulphuric acid: but as this acid is only a combination of water with the vapour ariſing from the combuſtion of ſulphur, and is much more active in its elaſtic, than in its condenſed ſtate, M. CHAPTAL has found that much expence may be ſaved by expoſing the calcined alumine to this vapour, inſtead of the concentrated acid. The lead, with which the apartment, or, as the workmen call it, *the houſe*, is lined, in which the proceſs is carried on, is another expenſive article; and this ingenious academician, after many trials, diſcovered a varniſh which anſwers the purpoſe equally well: it is made of equal parts of pitch, turpentine, and wax, melted together, and muſt be applied boiling hot. He deſcribes *the houſe*, in his alum works, as 48 feet long, 44 feet broad, and 27 feet high; to line this with lead would not coſt leſs than 800,000 livres; whereas, by uſing the varniſh, which has now ſtood above two years, the expence was not ſeven thouſand. This varniſh is impenetrable by water, and is not liable to crack; it is leſs viſcous than tar, makes a ſmoother ſurface, and may be thickened, when neceſſary, by the addition of brick duſt.

*Memoir on the Combination of Metallic Oxyds with Alcalies and Lime.* By M. BERTHOLLET.

It was formerly ſuppoſed that all thoſe bodies which, by combining with acids, form a new ſubſtance, were of an alcaline nature: but M. BERTHOLLET has here ſhewn, by a variety of experiments, that metals, combined with oxygen, form compounds which will eaſily unite with alcaline ſubſtances, and, with theſe, conſtitute ſalts; ſo that thoſe metals, which are ſoluble in acids, and, in this combination, have acquired in ſome meaſure the nature and action of alcalies, become, when oxygenated, a ſpecies of acids, and, as ſuch, contribute to the formation of ſaline ſubſtances.

## NATURAL HISTORY.

*Memoir concerning the Nutmeg Tree, or Myriſtica.* By M. DE LA MARCK.

We have already given an account of ſome microſcopical obſervations on the flowers of the nutmeg, by which they were found to be hermaphrodites*: but M. DE LA MARCK, on the authority of M. CÉRÉ, director of the King's gardens in the Iſle of France, deſcribes them as belonging to the claſs of *dioecia*, and has given ſeparate plates of the male and female flowers; which have a monopetalous trifid calix, without any

* See vol. iii. of the New Series of the Monthly Review, p. 502.

corolla. No leſs than eight ſpecies are here deſcribed; and we are informed that the *myriſtica aromatica* is cultivated with great ſucceſs in the Iſlands of France and Bourbon, and produces fruit not inferior to the nutmegs of the Moluccas.

*Obſervations on the Species of Fucus that grows on the Coaſt of Normandy.* By M. LE GENTIL.

This gentleman found that the ſtem of the *Fucus Palmatus* has generally an elliptic cavity, about five or ſix lines deep, near the root, which is the abode of a kind of petella of an olive colour, like that of the plant.

*Inquiry concerning the Shrub known among the Ancients by the Name of the Lotos of Lybia.* By M. DESFONTAINES.

It is here maintained that this vegetable, which is very different from the lotos of Egypt, is that ſpecies of jujube which Linné calls the *ramnus lotus:* its fruit reſembles that of the common jujube, but is larger, and of a more agreeable flavour.

## ASTRONOMY AND GEOGRAPHY.

*Concerning the Solar Eclipſe, June 15th,* 1787. By M. MONNIER.

From his obſervation of this eclipſe, which, in Paris, commenced at $4^h\ 27'\ 25''$ true time, on the weſtern limb of the ſun's diſk, about five degrees below its horizontal diameter, M. MONNIER infers that, in the lunar tables uſed by the Board of Longitude in London, the moon's place is ſtated as too forward by $42\frac{1}{2}''$.

*Comparative Obſervations of the Solſtitial Altitudes of the Sun.* By the ſame.

In the year 1738, M. MONNIER obſerved, by means of a gnomon which he had conſtructed in the church of St. Sulpice in Paris, the difference of the ſun's altitudes in the ſummer and winter ſolſtice: from ſimilar obſervations made in 1788, he concludes that the obliquity of the ecliptic is now ten ſeconds leſs than it was half a century ago.

*Extract from the Aſtronomical and Phyſical Obſervations, made at the Royal Obſervatory, during the Year* 1788. By Meſſrs. CASSINI, NOUET, DE VILLENEUVE, and RUELLE.

This memoir conſiſts of aſtronomical and meteorological tables, to which we muſt refer our aſtronomical readers.

*On the Inferior Conjunction of Venus, Auguſt 7th,* 1788. By M. DE LA LANDE.

From the obſervations made by the Duke of Marlborough, Dr. Hornſby, and Dr. Maſkelyne, M. DE LA LANDE, who was

was at that time in England, computes the place of the aphelion of Venus to be 10 ſigns 8° 26½′.

*Fourth Memoir on the Parallax of the Moon.* By M. DE LA LANDE.

*On the apparent Diameter of the Moon.* By the ſame.

The former memoirs on the moon's parallax were publiſhed in the tranſactions of the academy for the years 1752, 1753, and 1756. M. DE LA LANDE had then adopted M. *Bouguer*'s hypotheſis relative to the figure of the earth, and hence calculated the conſtant parallax for Paris to be 57′ 3″: but being convinced, by a number of experiments and obſervations made ſince, that the ſpheroidiſm of the earth is not more than $\frac{1}{100}$th, he computes the conſtant parallax to be 56′ 58″,3 for the latitude of Paris; 57′ 5″ under the equator; 56′ 53″,2 at the pole, and, taking the mean radius of the earth, he reckons it 57′ 1″. Hence the moon's diameter is 32′ 47″,3, when the parallax at Paris is 60′.

*Concerning the Diameter and Light of the Fourth Satellite of Jupiter.* By the ſame.

As objects become imperceptible when their diameters are viewed under too ſmall an angle, it is obvious that the *apparent* will be greater than the *real* duration of eclipſes of Jupiter's ſatellites: this difference is variable, and depends on the diſtances of Jupiter from the ſun and earth, on the brightneſs of the planet ariſing not only from its aſpect, but alſo from its elevation above the horizon, and on the aperture of the teleſcope through which it is viewed. M. *De Fouchy* propoſed a very ingenious method of aſcertaining this difference, by applying diaphragms to the teleſcopes. M. *Bailly* put this idea into practice with reſpect to the three firſt ſatellites, and publiſhed a memoir on the ſubject in the hiſtory of the academy for the year 1771. M. DE LA LANDE has here applied the ſame principles to the fourth ſatellite, and has given formulæ by which the inſtant of immerſion, the diameter of the ſatellite, and the proportion of its inviſible ſegment to the whole diſk, may always be found. In the ſixty-third volume of the Philoſophical Tranſactions, is a letter from M. *Bailly* to Dr. Maſkelyne, communicating the particulars of M. *De Fouchy*'s invention *.

*On the Satellites of Saturn.* By the ſame.

This memoir contains the obſervations and elements from which its ingenious author calculated the new tables of theſe

* See Monthly Review, vol. l. p. 353, and vol. lii. p. 628.

ſatellites, publiſhed in the *Connoiſſance des Temps* for the years 1791 and 1792.

*Memoir on Solar Eclipſes and Occultations of Stars obſerved in the Years* 1787 *and* 1788. By M. De la Lande.

*Memoir on the Eclipſe of the Sun, Auguſt* 16*th*, 1765, *obſerved in Rome.* By the ſame.

The deſign of theſe two memoirs is to aſcertain the longitude of the ſeveral places where the obſervations were made. The following are the principal reſults:

| | | | |
|---|---|---|---|
| Difference of meridian between Paris and Verona, | | 34′ | 42″ |
| Gotha, | | 33′ | 33½″ |
| Bagdad, | 2h | 47′ | 58″ |
| Leuenthal, | | 26′ | 30″ |
| Leyden, | | 8′ | 31″ |
| Perinaldo, | | 21′ | 35″ |
| Warſaw, | 1h | 14′ | 30″ |
| St. Peter's, Rome, | | 40′ | 32″ |
| Gothaab, on the weſt coaſt of Greenland, in 64° 10′ N.L. | 3h | 36′ | 26″ |

*Memoir concerning the Variation of Light in the Star Algol.* By the ſame.

M. De la Lande, in conſequence of comparing his own obſervations of this phenomenon with thoſe of M. *Goodrick* and of M. *Wurms* of Nurtingen, determines its period of variation to be 2d 20h 49′ 2″.

*Theory of the Satellites of Jupiter.* By M. De la Place.

This memoir contains a complete theory of the ſeveral perturbations of Jupiter's moons, with the analytical calculations neceſſary for correcting the tables of their motions.

*Obſervations on ſeveral Monuments of ancient Gothic Architecture in Paris, on which are carved the Signs of the Zodiac, together with ſome Egyptian Hieroglyphics relative to the Worſhip of Iſis.* By M. Le Gentil.

*Deſcription of the Signs of the Zodiac in the Benedictine Abbey at Saint Denys.* By the ſame.

*Obſervations on a Diſſertation written by M. De la Lande, inſerted in the Journal des Sçavans for July* 1788. By the ſame.

M. Le Gentil obſerves, that the ſigns of the zodiac here deſcribed have a great reſemblance to thoſe which have been diſcovered in India: hence, and from the ſimilarity between the ancient Gothic and the Indian ſtyle of architecture, he conjectures

jectures that, for their mode of building, as well as for their aſtronomical hieroglyphics, the Gauls were originally indebted to the Indians. The laſt memoir relates to our author's controverſy with Meſſrs. *De la Lande* and *Dupuis*, who aſcribe the invention of the zodiac to the Egyptians.

*Obſervations made during a Voyage to the South Seas in the Years* 1773 *and* 1774. By M. LE PAUTE D'AGELET.

This memoir conſiſts of extracts from the journal kept by M. D'AGELET, when he accompanied M. *Kerguelen* in his expedition to the South Seas. The particulars here mentioned relate to the variation and dip of the magnetic needle, to the ſaltneſs of the ſea water, to the variations of the barometer and thermometer, and to the longitude and latitude of ſome of the places at which they touched. Among other obſervations that deſerve attention, we find that this gentleman ſuſpects the French geographers of an error with regard to the Iſle of Trinity, which they have laid down in their maps of the African ſeas, but which he thinks is really the Iſle of Aſcençaon, which, by ſome error of reckoning, occaſioned probably by currents, has been twice laid down: at leaſt, he found what in the charts is called Trinity, in 31° 53′ longitude from Paris, which correſponds with that in which the Iſle of Aſcençaon is placed in the maps.

The ſituation of Foul Point in Madagaſcar is here determined to be 17° 40′ 35″ ſouth latitude, and 47° 20′ longitude.

M. D'AGELET tells us, that the weather in the ſouthern hemiſphere, between forty-four and fifty degrees of latitude, was very ſevere, even during the months of November, December, and January: the mercury in Réaumur's thermometer was ſeldom more than five degrees above the freezing point in the day-time, and, in the night, generally one or two degrees below it. In the ſpace of two months, there were ſcarcely two fine clear days ſucceeding each other, and our navigators experienced almoſt continual fogs and ſtorms, accompanied with violent rain, ſnow, and hail. The barometer varied from 26 inches 9 lines, to 28 inches 6 lines, Paris meaſure.

The memoir is accompanied with a map of the land which theſe navigators diſcovered, and a plan of the bay in which they anchored, ſituated in 48° 40′ ſouth latitude, and 65° 50′ eaſt longitude. The coaſt, which extended from 48° 20′ to 49 40′ ſouth latitude, was remarkably barren; and the mountains were covered with ſnow, and produced nothing but a yellow arid moſs. On the ſhore, were multitudes of birds of various ſpecies, and a great number of phocæ. The diſcoverers took

poſſeſſion of this diſmal place, and called the bay by the name of one of their ſhips, *Baye de l'Oiſeau.*

We fear that this memoir muſt be conſidered as a poſthumous publication, as the ingenious author ſailed with M. *De la Peyrouſe* in the year 1785; from whom, we believe, nothing has been heard ſince March 1788, when he was at Botany Bay.

*Obſervations and Calculations of an Eclipſe of the Sun, June 4th, 1788.* By M. JEAURAT.

From Dr. Maſkelyne's obſervation of this eclipſe at Greenwich, M. JEAURAT has computed the following corrections of *Euler*'s and *Mayer*'s Lunar Tables:

| | | | | | | |
|---|---|---|---|---|---|---|
| Mean conjunction by *Euler*'s tables, | | $8^h$ | $14'$ | $3''$ | 5 | |
| Obſerved, | | $8^h$ | $13'$ | $6''$ | | |
| Difference, | | $0^h$ | $0'$ | $57''$ | 5 | |
| Moon's longitude obſerved, | $2^s$ | $13^\circ$ | $14'$ | $31''$ | | |
| Calculated from *Mayer*'s new tables, | $2^s$ | $13^\circ$ | $14'$ | $48''$ | Error + | $17''$ |
| — from *Mayer*'s old tables | $2^s$ | $13^\circ$ | $14'$ | $27''$ | — — | $4''$ |
| — from *Euler*'s tables, | $2^s$ | $13^\circ$ | $14'$ | — | — — | $31''$ |
| Moon's latitude obſerved, | | | $21'$ | $11''$ | North. | |
| Calculated from *Mayer*'s new tables, | | | $20'$ | $48''$ | Error | $23''$ |
| — from *Mayer*'s old tables, | | | $20'$ | $44''$ | — | $27''$ |
| — from *Euler*'s tables, | | | $20'$ | $21''$ | — | $50''$ |

*On the Trigonometrical Operations performed in order to aſcertain the Difference between the Meridians of Paris and Greenwich.* By M. CASSINI.

As we gave, in our laſt Appendix, a particular account of this gentleman's larger publication on this ſubject, it is unneceſſary to detain our readers with this memoir; in which the author expreſſes his grateful ſenſe of the polite reception that he experienced in England, and his admiration of the obſervatories of Greenwich, Oxford, and Blenheim.

*Calculation of the Triangles meaſured between Greenwich and Paris.* By M. LE GENDRE.

This is the continuation of a memoir of which we gave an account in the Appendix to our fifth volume, *New Series*, page 514: the principles there explained are here applied to the triangles meaſured in England. M. LE GENDRE thinks that General Roy was wrong in his hypotheſis concerning the figure of the earth, in applying corrections of which he did not point out the principles, and in not taking into conſideration

the curvature of the triangles, but calculating them as if they had been rectilineal. He obſerves, that the General's calculation of the longitude of Greenwich, which makes it 2° 19′ 42″, ſuppoſes the ſpheroidiſm of the earth to be $\frac{1}{174}$th; whereas it is probably no more than $\frac{1}{334}$th; on which hypotheſis, the longitude of Greenwich is 2° 20′ 15″, or 9′ 21″ of time.

## MATHEMATICS.

*Memoir concerning an analytical Method of reſolving Problems which relate to the Structure of Cryſtals.* By M. HAÜY.

The deſign of this paper is to deduce, from one general theorem, the various polyhedra, generated by a rhomboid compoſed of laminæ laid on each other, the ſides and angles of which are ſuppoſed to decreaſe regularly by the ſuppreſſion of the ranks of particles of which the laminæ conſiſt. By this method, which was firſt ſuggeſted by Bergman, the Abbé HAÜY has inveſtigated all the various forms of cryſtals, which, notwithſtanding their apparent diſſimilitude, are deducible from one primitive form.

*Inquiry into the Principles of the Differential Calculus and particular Integrals.* By M. CHARLES.

In a memoir written ſome years ago, M. CHARLES ſhewed that finite differential equations may, in ſome caſes, have two integrals, one of which is not compriſed in the equation that is conſidered as the general integral of that propoſed. In the paper before us, he inveſtigates this ſecond integral in thoſe caſes in which the differences are infinitely ſmall, and ſhews that it affords that ſpecies of ſolution, which is known by the appellation of particular integral, and which is only an incomplete integral deduced from an unknown complete one.

*New Inquiries into the Conſtruction and Limits of Finite Differential Equations of the Firſt Order.* By the ſame.

The intention of this memoir is to ſhew that the ſolution of a finite differential equation, in which the ſides of two polygons are alternately aſſumed as the locus, correſponds exactly with the ſecond integral, which he had before diſcovered by a method purely analytical.

*On Double Integrals.* By M. LE GENDRE.

Double integrals are highly uſeful in finding the magnitude of ſolids, and in calculating their attraction: an ingenious and ſimple method is here given of facilitating the inveſtigation of them, by a transformation of the variable quantities, illuſtrated by ſome theorems relative to the attraction of ſpheroids.

The

The above are the principal articles in this volume: their variety and importance reflect honour on the learned body by which they are publiſhed, as they afford a proof that not even political contentions, which are often ſo fatal to the intereſts of ſcience, have prevented theſe philoſophers from ſupporting that character, which their academy has ſo long maintained, as one of the moſt uſeful and reſpectable in Europe.

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ART. V. *Oratio Funebris in Obitum Viri Clariſſimi, &c. i. e.* An Oration on the Death of ABRAHAM ARENT VANDER MEERSCH, Profeſſor of Divinity and Eccleſiaſtical Hiſtory in the Society of Remonſtrants in Amſterdam. By PAUL VAN HEMERT, Profeſſor of Philoſophy and Literature. 8vo. pp. 50. Amſterdam. 1792.

THIS ſpirited oration is an elegant tribute to the memory of a worthy man, whoſe abilities and character rendered him beloved by thoſe of his own communion, and commanded the reſpect even of thoſe bigotted adherents to human ſyſtems, who diſliked him on account of his love of free inquiry, and his zeal for rational Chriſtianity. He was the diſciple of the celebrated *Wetſtein*, whom, in the year 1756, he ſucceeded in his profeſſorſhip. He was not leſs remarkable for his acquaintance with modern languages and with the beſt writers in them, than for his extenſive and familiar knowlege of the ancients: he tranſlated into Dutch the works of Warburton, Sharpe, and Lardner, and wrote a conſiderable part of a Dutch Univerſal Hiſtory, on a plan nearly the ſame with that of our Univerſal Hiſtory. He was the author of a great number of anonymous diſſertations on the controverſy with Calviniſts, and was always the zealous as well as the judicious defender of the community to which he belonged: but his chief work was a Dutch tranſlation of and commentary on Euſebius, which was highly eſteemed even by thoſe whoſe religious ſentiments were moſt oppoſite to his. The manuſcript was ſhewn, by the bookſeller who publiſhed it, to Profeſſor *Voget* of Utrecht, a moſt bigotted Calviniſt, who was requeſted to write a preface to it; with this requeſt the Profeſſor readily complied, and ſpoke of the work with the ſtrongeſt expreſſions of admiration. He happened, while correcting the proof, to hear that *Vander Meerſch*, who was then a very young man, was the author whom he had thus recommended to the public. To have been ſurprized into ſuch an act of candour toward an heretical remonſtrant, was more than the good man's Chriſtian patience could well bear, and he immediately added this ſentence to his preface, "*Quid dicit*

*docte periiſſe juvat!*" or, in plain Engliſh, *What ſignifies learning, when a man is damned!*'

In this, as in all the compoſitions of Profeſſor VAN HEMERT, the Latin is pure and elegant, and the ſtyle is nervous and eloquent. The following ſhort ſpecimen will fully convince the learned reader that the work deſerves this praiſe:

'*Libertatem, fateor in religionis cauſâ. Meerſchius profitebatur, eamque ut aliis concedebat, ſic ſibi vindicabat, omniumque virium contentione tuebatur. Hæc ea eſt libertas aurea, quânos Remonſtrantes jure noſtro gloriamur; quæque SOLA characterem exprimit atque naturam familiæ noſtræ. Hæc ea eſt, quâ formularum humanarum patroni gloriari ac ſuperbire nequeunt. Hæc ea eſt, quam nobis ab ipſo Deo, dein ab Jeſu Chriſto, quem unum veneramur magiſtrum, datam et conceſſam, pro virili ſemper ſtrenueque defendemus. quamque eripi nobis, quoad maneat noſtra ſocietas, nullâ ratione patiemur! Hoc enim, ut cum* Tullio *gloriabundus dicam, liberiores et ſolutiores ſumus, quod integra nobis eſt judicandi poteſtas, nec ut omnia, quæ præſcripta et quaſi imperata ſint, defendamus neceſſitate ullâ cogamur.*'

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ART. VI. *Mémoires du Miniſtère du Duc D'Aiguillon, &c. i. e.* Memoirs of the Adminiſtration of the Duke D'Aiguillon, Peer of France, and of his Government of Bretagne. 8vo. pp. 392. Paris, 1792. Imported by De Boffe, London.

THE ſcenes of vice and corruption, with which the hiſtory of the French court is filled, muſt be diſagreeable and painful to every friend of virtue: but this diſguſt is increaſed when theſe ſcenes are detailed by people, who dare not give their publications the ſanction of their names, and who, for aught that we know, may deſerve our indignation by having preſented to us a ſeries of vile falſehoods, dictated by a ſpirit of political reſentment, or private revenge. Such were our ſentiments on reading the preſent memoirs, which are publiſhed by we know not whom; nor do the editors condeſcend to inform us who was their author; nor how they fell into their hands; though they aſſert that ſome of the facts related could have been communicated to the writer by none except the Duke *D'Aiguillon.* He appears to be a zealous partizan of this nobleman, who is as uniformly the object of his praiſe, as every other miniſter is of his cenſure. He condemns with great ſeverity the adminiſtrations of *Turgot* and *Necker:* but the chief object of his averſion is the Duke *De Choiſeul,* whom he repreſents as a man ready to ſacrifice every thing to his unbounded luſt of power, and whom he accuſes of having poiſoned Madame *De Pompadour, the Dauphin,* and *the Queen.*

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We cannot help obſerving, that the ſtyle of this work is not leſs contemptible than its contents are diſguſting: ſo that it will probably ſoon ſink into that oblivion, to which we moſt heartily wiſh it conſigned.

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ART. VII. GERH. NICOLAI HEERKENS, *de Valitudine Literatorum*; *i. e.* On the Influence of Study on the Health of the Learned, a Poem, in Three Books. By GERH. NIC. HEERKENS. 8vo. pp. 240. Groninguen. 1792.

To be at once didactic and poetic, requires talents of a peculiar kind, which few, comparatively, poſſeſs; in this difficult line, M. HEERKENS makes a reſpectable figure, and has here given a pleaſing and intereſting poem on a ſubject which we had not imagined capable of ſo much embelliſhment. He writes in the elegiac Hexameter and Pentameter verſe, and has illuſtrated his text by a great number of notes, which contain curious and entertaining literary anecdotes.

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ART. VIII. *Lettres ſur les Dangers*, &c. *i. e.* Letters on the Danger of altering the primitive Conſtitution of an Eſtabliſhed Government; written to a Dutch Patriot. 8vo. pp. 400. *London.* [*A Pretence.*] 1792.

The lamentable ſtate of confuſion in which France has for ſome time paſt been involved, together with the wild notions and violent conduct of the Jacobines and their adherents, muſt be deplored by every moderate and good man, not only on account of the evils of which they are the immediate occaſion, but alſo as they furniſh the advocates for arbitrary government with a pretence for vindicating its oppreſſion, and for repreſenting liberty as in every caſe incompatible with the peace and order of ſociety.

The deſign of theſe letters is ſufficiently evident from their title: the writer appears to be a native of Holland, who, dreading leſt his countrymen, infected with the madneſs of pſeudo-patriotiſm, ſhould attempt to overturn the political conſtitution of their country, in order to attain a government purely democratical, endeavours to convince them that ſuch an undertaking muſt be productive of great and innumerable evils, and is not likely to ſecure the liberty which is its object. With this view, he uſes the *argumentum ad hominem*, and ſets out with admitting the right of a people, when intolerably oppreſſed, to riſe againſt their ſovereign and vindicate their freedom; in this caſe, he grants, as true, the maxim of Barbeirac, *that the general*

*neral inſurrection of a nation ought not to be termed a rebellion:* but, after having made theſe conceſſions, he inquires into the expedience of ſuch meaſures, and endeavours to ſhew that the evil produced by reſiſtance to an oppreſſive government, is much greater than can reſult from ſubmiſſion. For this purpoſe, he takes an hiſtorical view of the ancient republics of Greece, which unfortunately furniſh but too many examples of the inſtability and miſery of ill-conſtituted republics; and which, though not liable to the hereditary deſpotiſm of a ſingle tyrant, were expoſed to the oppreſſion and violence of many.

The author's diſcuſſions of theſe ſubjects ſhew him to be well acquainted with ancient hiſtory: but we think that he would have given greater force to his arguments, if he had been more attentive to arrangement, inſtead of writing in a deſultory and digreſſive manner, without order and perſpicuity of method.

It is, however, no more than juſtice to acknowlege, that he has amply illuſtrated this important theſis, that political revolutions generally produce great evils; and that the people, even after they have ſucceeded in ſhaking off the yoke under which they had groaned, are, in many caſes, either from their own levity and inconſtancy, or from the treachery and ambition of thoſe in whom they confide, forced to ſubmit to a deſpotiſm worſe than that to which they had before been ſubject. In this view, the letters before us have their utility, as a ſeaſonable warning to guard mankind againſt thoſe reſtleſs ſpirits, who miſtake licentiouſneſs for liberty, and, under pretence of oppoſing the exertions of arbitrary power, endeavour to throw off all thoſe legal reſtraints, and that political ſubordination, which ſocial order indiſpenſably requires, and without which there can, in fact, be no liberty.

While, however, we beſtow due praiſe on this author's intention, we muſt obſerve that, like many writers on this ſubject, he weakens his arguments by endeavouring to prove too much, and advances principles to which we cannot aſſent without renouncing all attachment to thoſe on which every free conſtitution is founded.

We allow, with the utmoſt concern, that the term liberty has too often been miſunderſtood; that wrong ideas of it have been the cauſe of much diſorder, of many and great evils; and that an attachment to it has frequently been made a pretence for deſtroying the peace of ſociety, and for committing the worſt of crimes. We grant that nothing can be more uſeful, eſpecially in theſe times, than to rectify miſchievous errors of this nature, which tend to the ſubverſion of all order:—but if, to do this, we run into the other extreme, and ſay, that liberty

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is a mere phantom which never did and never can exiſt, we ſhall fruſtrate our own endeavours; and our readers, ſhocked at the falſe principles on which we ſet out, will be prejudiced againſt all the arguments that we can offer. We allow, with the author of theſe letters, that, among the ancients, the word liberty was often uſed to expreſs the freedom of the ſtate from foreign controul: but we deny that this is the only ſenſe in which it was employed, or in which liberty can be ſaid to exiſt. If our author be right, and liberty, as applied to the ſubjects of a limited political conſtitution, be a word without any meaning, it follows that the States of the United Provinces, as well as our own King and Parliament, muſt have fallen into the groſſeſt abſurdity, when they have repreſented the liberties of their ſubjects, (that is, their freedom from the arbitrary controul of their own governors as well as from that of foreign powers,) as ſomething real and highly valuable.

Another circumſtance, which we muſt blame in this letter-writer, is his indiſcriminate cenſure of all reſiſtance to a bad government, and of all revolutions whatever. What degree of oppreſſion will vindicate a people in oppoſing a bad government, and in attempting to eſtabliſh a milder conſtitution, is difficult to determine; and indeed it is one of thoſe queſtions which muſt be left theoretically undecided:—but the aſſertion, that no ſuch caſe can poſſibly happen, is peculiarly abſurd either in Dutchmen or Britons, who are greatly indebted to ſuch revolutions for whatever is valuable in the political conſtitutions under which they ſeverally live. Our author does indeed promiſe to enter into a particular view of the revolt of the United Provinces from Spain: but, inſtead of doing this, he turns his attention to the late civil diſſenſions in the Auſtrian Netherlands; in which we readily allow that the word liberty was moſt wretchedly abuſed, to favour the deteſtable projects of ambitious ariſtocrats, and ſuperſtitious monks.

It is a pity that the advocates for power, as well as the friends of liberty, have, in their writings, given way to the influence of paſſion, and have dealt more in declamation than argument: by attributing to each other views and deſigns, which probably neither of them at firſt entertained, they have introduced ſuſpicions and averſions, which have already had terrible effects, and which may tend to produce the very evils that they profeſſed to dread. This is remarkably the caſe with ſome of thoſe whom the French revolution called into the field of controverſy; and eſpecially with thoſe who may be conſidered as principals in the quarrel; for ſuch it unfortunately became; we mean Mr. Burke and Mr. Paine. Both theſe writers have advanced many important truths and obſervations:

but

but they are both chargeable with many exaggerated and dangerous aſſertions. If the latter be accuſed of endeavouring to render us diſcontented with our excellent conſtitution, and of fomenting a ſpirit of ſedition; the former is not leſs guilty of rouſing the paſſions of the people in a manner equally unjuſtifiable, and not leſs dangerous; for by abſurdly connecting the idea of enmity to our conſtitution in church and ſtate, with the mere approbation and commemoration of the probable deliverance of the French from their former yoke, he contributed greatly, though no doubt unintentionally, to excite that horrid ſpirit which inſpired the Birmingham rioters.

There were certainly many, and the writer of this article acknowleges himſelf of that number, who, from motives of the pureſt benevolence, rejoiced in the French revolution. They ſincerely diſapproved of every circumſtance of cruelty which might attend it, and lamented the unfortunate victims of popular reſentment, with as much compaſſion as they had before mourned over the ſufferings of the martyrs to regal or miniſterial oppreſſion:—but, as they were not ſo romantic as to expect that ſo great and ſudden a change could be effected without producing ſome diſorder, they conſoled themſelves with the hope, that theſe would be compenſated by greater good, when momentary confuſion and anarchy ſhould give way to the regular adminiſtration of laws founded on juſt and equal principles. If they approved of the conſtitution afterward eſtabliſhed, it was only becauſe it appeared to be in the main, and as far as circumſtances would permit, founded on theſe principles; though they ſaw its deficiency in ſome points of political arrangement, which, they hoped, experience might lead the nation to rectify:—but, alas!

"*Quid leges ſine moribus*
*Vanæ proficiunt?*"

The vices, which were formerly almoſt confined within the limits of the court, ſeem now to have over-run the whole nation. The conſtitution, which might have rendered it happy, is overturned; and, inſtead of the empire of the laws, we ſee only at preſent the cruel tyranny of a mob. Theſe ſcenes are too melancholy for us to dwell on them; and we are ſorry to obſerve the indecent triumph with which they inſpire the enemies of freedom:—but to repreſent theſe horrid exceſſes as the neceſſary conſequences of a love of liberty, is as abſurd, as to ſay, that oppreſſion is the inſeparable effect of government, or perſecution that of Chriſtianity.

When, after deploring the diſtracted and calamitous ſituation of France, we turn our views to our own country, we feel the warmeſt gratitude for the conſtitution with which it is

bleſſed, and of which we entertain the higheſt admiration, without being blindly partial to thoſe defects which have crept into its adminiſtration. While we conſider thoſe as the worſt enemies to the happineſs of mankind, who, in purſuit of an Utopian plan of government, which can never be realized, wiſh to ſubvert this beautiful political fabric, we cannot regard all in this hateful point of view, who are deſirous of a more equal repreſentation in parliament, and of aboliſhing thoſe venal boroughs, than which nothing can be more inconſiſtent with the ſpirit of the Engliſh conſtitution. They who affect to apprehend danger to the government from every one who wiſhes that the abuſes, which have crept into it, may be reformed, would do well to conſider, that nothing is more likely to produce diſcontent among a free people, than that extreme jealouſy in government, which prompts it to watch every ſentiment of liberty with an invidious vigilance, which deems the common courſe of the laws inſufficient to ſupport its prerogatives, and which eagerly embraces every pretence for ſupplying their ſuppoſed inefficacy, by temporary expedients.

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ART. IX. *Recherches Phyſico-chymiques. i. e.* Phyſico-chemical Inquiries. Memoir I. Small Quarto. pp. 40. Amſterdam. 1792.

TO purſue chemical experiments with advantage, not only requires much time and application, but ſometimes alſo demands greater pecuniary ſacrifices than a private individual may think conſiſtent with prudence. Influenced by theſe conſiderations, and deſirous that ſuch inquiries may be proſecuted in the manner moſt likely to extend the limits of ſcience, ſix of the moſt reſpectable gentlemen in Amſterdam have eſtabliſhed a laboratory, under the direction of the ingenious Meſſrs. DEIMAN, TROOSTWYK, NIEUWLAND, and BONDT. The memoir before us is the firſt fruit of their labours; to which they have, with great propriety, prefixed a ſhort dedication to the very liberal patrons of their undertaking; theſe are, HENRY HOPE, THOMAS HOPE, HENRY MUILMAN, PETER MUILMAN, PETER DE SMETH, and WILLIAM SIX, Eſquires. We mention the names of theſe gentlemen with the utmoſt pleaſure, as they afford an example highly worthy of imitation; for it is the employment, and not the mere poſſeſſion, of affluence, that reflects honour or diſgrace on the rich; and certainly the promotion of uſeful knowlege is one of the nobleſt purpoſes to which wealth can be applied.

Theſe ingenious chemiſts introduce their memoir by remarking, that, though the property of rendering atmoſpheric air

air unfit for reſpiration, and of producing a peculiar fetid gas, has often been obſerved in thoſe combinations of ſulphur and alcalies, which were formerly called hepars, and which, in the new nomenclature, are termed ſulphurets, yet theſe phenomena have not hitherto been properly connected and explained by a complete theory founded on experiment. This conſideration, together with their perſuaſion of the utility of a more accurate knowlege of the nature of ſulphurets, and of their affinity to water, induced them to make theſe ſubſtances the ſubject of their inquiries.

They firſt examined the nature of that affinity between the ſulphuret and oxygen, in conſequence of which the former effects a decompoſition of atmoſpheric air. For this purpoſe, they confined equal quantities of dry ſulphuret of carbonat of pot-aſh * in equal volumes of atmoſpheric air, under two receivers, the one placed over mercury, the other over water. On comparing theſe two volumes of air by the eudiometer, after they had ſtood during ten days, it was found that the former, which had been placed over mercury, was not more diminiſhed than common air that had been confined during the ſame ſpace of time; whereas the latter was ſo much decompoſed as to be very little diminiſhed by the addition of nitrous gas; ſimilar reſults occurred on repeating the experiment with barytic ſulphuret: but, in both theſe caſes, it was obſervable, that, when the ſulphurets were moiſtened with water, they decompoſed the air confined over mercury, as well as that placed over water. The ſame phenomena were produced on confining theſe ſulphurets with nitrous gas, on which they had no perceptible effect, when perfectly dry: but, when moiſtened, they entirely decompoſed it, leaving only azotic gas.

From theſe experiments, and from the ſulphat † which was formed by expoſing water to the action of ſulphuret during its production, and before it could come into contact with the atmoſphere, the authors explain the affinity between the ſulphuret and oxygen, by obſerving that, during the formation of the ſulphuric acid, or combination of ſulphur with oxygen, the alcali preſents a baſe, with which this combination, readily uniting, conſtitutes a ſulphat. The production of the ſulphat is, in this caſe, the effect of two affinities; the one between the ſulphur itſelf and the oxygen, (which, however, does not take place, except in a very high degree of temperature,) and

* Carbonat of pot-aſh is the vegetable fixed alcali.

† Sulphats are vitriolic ſalts formed by the combination of the vitriolic acid with different baſes.

the other, from which the former acquires a greater intenſity, between the ſulphuric acid and the alcaline baſe:—but the affinity between ſulphur and oxygen, though increaſed by the combination of the former with an alcali, is not rendered ſufficiently intenſe to act on oxygen in its elaſtic ſtate, for the ſulphuret attracts the oxygen, not of the air, but of the water; probably, becauſe, in the latter, it is combined with leſs caloric than in its gazous form. A ſimilar phenomenon is obſervable in iron, which, though very little affected by atmoſpheric air, or even by the pureſt oxygen gas, greedily attracts the oxygen of water.

Thus it appears, that the immediate decompoſition in this caſe is that, not of air, but of water; the oxygen of the latter unites with a part of the ſulphur, and forms the ſulphuric acid, which, by combining with the alcali of the ſulphuret, conſtitutes a ſulphat; while the other principle of the water, or hydrogen, as ſoon as it is diſengaged, and before it can aſſume a gazous form, unites with another part of the ſulphur, and conſtitutes that elaſtic fluid known by the appellation of ſulphurated hydrogen gas. It is obſervable, that hydrogen, in its elaſtic ſtate, does not readily unite with ſulphur, or, at leaſt, that this combination cannot be effected without a very great degree of heat; for though M. *Gingembre* affirms, that he produced it by means of the ſun's rays collected in the focus of a convex lens, the preſent writers could not effect it in a red hot glaſs tube.

The ſulphurated hydrogen gas, thus produced, is ſo intimately combined with the ſulphuret, that it does not ſeparate from this latter on its ſolution, but remains united with its alcaline baſe, when this is diſſolved in water. Pure hydrogen gas not being ſoluble in alcalies, it is evident that, to the affinity between the ſulphur and the alcali, muſt be aſcribed that which is obſerved between the alcali and the ſulphurated hydrogen gas, which is ſo powerful as to reſiſt the heat even of boiling water, and does not yield, except to an acid; which, in conſequence of a ſtronger elective attraction, ſaturates the alcali, and thus ſeparates it from the gas:—but the acids, employed for this purpoſe, ought to be ſuch as do not eaſily part with their oxygen; for if that be attracted by the ſulphurated hydrogen, the acid itſelf will be decompoſed. This is beſt prevented by diluting the acid with water.

In the alcaline ſolution of the ſulphurated hydrogen gas, the latter retains its peculiar properties, particularly that of forming water by ſeparating from the ſulphur and combining with oxygen gas: but it muſt be obſerved, that this ſolution will not take place, unleſs the alcali itſelf be diſſolved in water.

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It may be added, that this property of being abſorbed by alcalies, affords a criterion by which ſulphurated hydrogen gas may be diſtinguiſhed from the other kinds of inflammable air, as the carbonated and phoſphorated, which have not this affinity, and ſuggeſts an eaſy method of ſeparating it from other ſpecies of gas, with which it may happen to be mixed.

On introducing ammoniacal gas into a receiver, placed over mercury, and containing an equal quantity of ſulphurated hydrogen gas, the volume of the mixture diminiſhed conſiderably, a white vapour aroſe, and a blackiſh powder was depoſited on the ſurface of the mercury; after ſtanding till the vapour had ſubſided, the gas was transfuſed into a clean receiver, and placed over pure mercury; diluted ſulphuric acid being added to this, the gas was entirely abſorbed, which ſhewed that it was ammoniacal: but the ſame acid being introduced into the receiver in which the mixture had been made, and which now contained only what had been depoſited by the vapour, the ſulphurated hydrogenous gas was reproduced, and in a volume equal to that which it had filled previouſly to the mixture.

This experiment illuſtrates the affinity between alcalies and ſulphurated hydrogen gas, which ſeems hitherto to have been ſo little obſerved, that M. *Fourcroy*, in his Elements of Chemiſtry, denies it. It alſo ſhews that, when the ammoniacal and ſulphurated hydrogen gas unite, they both quit their elaſtic ſtate, and form a ſpecies of ammoniacal ſulphuret, or, at leaſt, a combination which has this property of a ſulphuret, that ſulphurated hydrogen gas may be produced from it by the addition of an acid, though not by heat.

From the preceding facts and obſervations, it appears that a ſolution of an alcaline ſulphuret in water may be conſidered as reſolvable into the three following principles: the ſulphuret itſelf, or the combination of ſulphur with the alcali; the ſulphat, formed by the decompoſition of the water, and the union of its oxygen with a part of the ſulphur; and, laſtly, the ſulphurated hydrogen gas diſſolved in the alcaline baſe of the ſulphuret. It is entirely to the laſt of theſe, which abſorbs the oxygen gas, that the decompoſition of atmoſpheric air, when confined with an alcaline ſulphuret, muſt be aſcribed.

When the ſolution of the ſulphuret in water is performed in veſſels accurately cloſed, the decompoſition of the water continues no longer than till its alcaline baſe is ſaturated with ſulphurated hydrogen gas. Thus ſulphurets may be preſerved,—that is, they will not be entirely transformed into ſulphats,—in bottles cloſely ſtopped:—whence it may likewiſe be concluded, that the decompoſition of water by ſulphurets, though partly

occaſioned by the affinity between the alcali and the ſulphuric acid, is alſo promoted by that between the alcali and the ſulphurated hydrogen gas; and this may perhaps be one reaſon why ſulphurets decompoſe water rather than atmoſpheric air: for if a fluid ſulphuret be confined in the latter, the hydrogen attracting the oxygen produces water, while the ſulphur, with which the hydrogen had been combined, remains diſſolved in the alcali: but the water, thus generated, is afterward decompoſed and reproduced alternately, till, at length, the ſulphuret is entirely transformed into a ſulphat.

Such are the principal facts and obſervations contained in this ingenious and intereſting memoir, which we are the more deſirous of communicating to our readers, becauſe it is now printed, not for ſale, but only to be diſtributed among the philoſophical friends and correſpondents of the authors. It will be, or perhaps already is, publiſhed in the *Journal Phyſique:* but many of our chemical readers may not have an opportunity of conſulting that work.

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ART. X. *Verhandelingen raakende den Natuurlyken en Geopenbaarden Godſdienſt*, &c. *i. e.* Prize Diſſertations relative to Natural and Revealed Religion; publiſhed by TEYLER'S THEOLOGICAL SOCIETY. Vol. XII. 4to. pp. 512. Haarlem. 1792.

THERE is not, perhaps, in the whole range of theological inquiry, a queſtion of greater importance than that which is diſcuſſed in the volume before us. With reſpect to religion, as to every other ſubject propoſed to the human mind, men are apt to run into extremes, which, however oppoſite to each other, are equally injurious to the cauſe of truth. Some pious and well-meaning perſons have unfortunately confounded the hiſtory of revelation with revelation itſelf; by too indiſcriminate an aſſertion that the Bible is literally the word of God, every part of which is alike the reſult of an immediate divine inſpiration, they have expoſed Chriſtianity to many objections; and have thus, unintentionally, given occaſion to the moſt plauſible reaſons for infidelity. Others have deviated into a contrary error, and, by too great a latitude in explaining the words of the ſacred writers, have given occaſion to depreciate the ſanctity of their character, and have weakened their authority, both as the hiſtorians and as the preachers of the goſpel. Truth, as is generally the caſe, ſeems to lie between the two oppoſite extremes; and it was to promote the diſcovery of this happy medium, that the truly reſpectable directors of TEYLER'S THEOLOGICAL SOCIETY ſubmitted the following propoſition to the diſcuſſion of liberal and rational Chriſtians:

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*Did not Chriſt in his diſcourſes, and the Evangeliſts and Apoſtles in their writings, ſometimes accommodate their expreſſions and arguments to the popular notions then prevalent? If ſo, in what particular inſtances, and how far, did they act thus? Of what uſe is this hypotheſis, well defined and rightly apprehended, in explaining the ſcriptures of the New Teſtament?*

Two diſſertations on this intereſting ſubject are here publiſhed; the one written by the Rev. PAUL VAN HEMERT, Profeſſor of Philoſophy and Literature in the Society of Remonſtrants in Amſterdam, to whom the gold medal was awarded; the other by the Rev. WILLIAM DE VOS, Miniſter of the Baptiſt congregation in the ſame city, to whom a ſilver medal was decreed.

After ſome general obſervations on the importance of the queſtion, Profeſſor VAN HEMERT propoſes to divide his inquiry into three parts, correſponding with thoſe of the propoſition. The firſt chapter he introduces by defining popular notions, as the term is ſtated in the queſtion, to be thoſe opinions, either of the people in general, or of particular ſects among them, which, though they may be in ſome meaſure connected with their religious ſentiments, are in themſelves inconſiſtent with the nature of things; the propoſition itſelf implies, that the opinions mentioned are erroneous, and that the perſon who accommodates his diſcourſe to them, knows them to be ſuch, but does not think it adviſable to oppoſe them; he may acquieſce in ſuch erroneous notions either indirectly, by forbearing to contradict them when an opportunity offers of ſo doing; or elſe directly; and this either by making uſe of ſuch expreſſions as are founded on them, or by ſeeming to adopt the notions themſelves, and adapting his mode of reaſoning to them. After ſettling theſe preliminaries, our author examines thoſe ſources whence we may derive a knowlege of the popular notions which prevailed among both Jews and heathens, at the time of our Saviour's appearance on earth. Here we find ſome excellent obſervations on the Talmud and the Rabbinical writings, as well as on the works of Joſephus and Philo. The Profeſſor then ſhews the abſolute neceſſity that Chriſt and his apoſtles ſhould adapt their diſcourſes to the capacities and circumſtances of the people, by making uſe of the common popular expreſſions and alluſions; hence they acquieſced in the vulgar notions relative to the phenomena of nature, however erroneous and unphiloſophical they might be. Remarkable inſtances of this fact occur in the epiſtle to the Galatians, iii. 1. in which the apoſtle aſks them, *who had bewitched them*; and in Acts, xvi. 16. where a damſel is ſaid to be poſſeſſed with a ſpirit of Python or Apollo. Thus far moſt Chriſtians will

agree with our ingenious author: but they will not, perhaps, ſo readily acquieſce in his next propoſition, in which he maintains, that Chriſt and the ſacred writers ſometimes accommodated their expreſſions and arguments to the erroneous notions and prejudices relative to religion, that were prevalent among their contemporaries. Here the author quotes 1 Cor. ix. 20—22. which he illuſtrates by comparing the apoſtle's declaration concerning circumciſion, in Gal. v. 2—4. with his own conduct in circumciſing Timothy. Of the truth of this, as well as of the foregoing propoſition, the Profeſſor adduces a great number of inſtances judiciouſly ſelected and well explained: theſe we ſhall not particularize, becauſe they are nearly the ſame with thoſe mentioned in his oration on this ſubject; of which we gave an account ſome time ago *. There are, however, ſome remarks on the paſſages of ſcripture quoted, which deſerve attention. With reſpect to the ſtory of the pool of Bethesda, in the beginning of the fifth chapter of St. John's goſpel, the author oppoſes the opinion of Semler, Michaelis, and others, who reject the fourth verſe as an interpolation; and he obſerves that the evangeliſt relates the circumſtance according to the hypotheſis received among his countrymen, without mentioning any thing concerning the truth or falſehood of their opinion. There are other inſtances of this kind in the goſpels. Thus St. Matthew and St. Mark both ſay that the centurion, who attended the crucifixion of our Saviour, exclaimed, *truly this man was the ſon of a god*, without reprehending the idolatrous error on which this expreſſion was founded, however repugnant it muſt be to their own ideas, whether as Jews or Chriſtians. Thus alſo the perſons mentioned in their narration, are ſometimes introduced as ſpeaking conformably to the erroneous notions of the age. This is the caſe with regard to the Devil, as introduced in the account of the temptation of Chriſt, Matt. iv. 8. 9. This whole ſtory, ſays the Profeſſor, ſeems to be a narration of certain internal emotions and incitements to ſin, which the holy Jeſus felt ariſing in his ſpotleſs mind: but which he reſolutely oppoſed, and actually ſubdued, by that ſpirit with which he was always filled. In relating this conflict to his diſciples, he ſeems to have adopted the figures of Eaſtern allegory which were familiar to them:—but why is the Devil repreſented as having a power to beſtow the kingdoms of the earth? The author imagines that he is thus introduced, in conformity to the Jewiſh notion, that the Devil, or *Samaël*, was lord of the heathen world and of all the wicked. They ſay, that when the Iſraelites had promiſed, at the holy moun-

* See Review, New Series, vol. iv. p. 536.

tain,

tain, to obey all that Jehovah commanded, God called *Samaël*, and told him that, though he had been appointed the ruler of mankind, he ſhould have no power over the Jewiſh nation: they ſtill thought, however, that he was ſometimes permitted to aſſault individuals among them.

Joſephus informs us, that ſome of the Phariſees believed the metempſychoſis, and held, that the ſouls of good men tranſmigrated into other bodies *; that they applied this hypotheſis to the prophecy in Malachi, iv. 5. appears from the queſtion propoſed by the Prieſts and Levites to John the Baptiſt, when compared with his anſwer; for had they intended no more by their queſtion, than what was foretold by the angel in Luke, i. 17, John would not have anſwered in the negative. When the diſciples mentioned this opinion to our Saviour, in Matth. xvi. 14. it does not appear that he oppoſed it, but immediately proceeded to aſk what their own ideas of him were; and the Profeſſor thinks that in Matth. xi. 14, Chriſt not only forbears to contradict this notion of the Jews, but rather indirectly allows it, as what he did not at that time think proper to oppoſe, and ſhews them that, even on this hypotheſis, the prophecy of Malachi was fulfilled.

The Jews ſuppoſed that the reſurrection of the dead was to take place on the appearance of the Meſſiah; and the firſt Chriſtians imagined that this event, which they connected with the ſecond coming of the Saviour, was ſoon to take place. What Chriſt had ſaid of the deſtruction of Jeruſalem in Matth. xx. 34. they applied to the reſurrection and laſt judgment; and this expectation, however ill founded, ſeems to have been ſtrengthened by ſeveral expreſſions of the apoſtles, 1 Theſſ. iv. 15. 1 Cor. xv. 51. 1 Cor. vii. 29. James, v. 9. and even by thoſe of Chriſt himſelf, who predicted both theſe events under the ſame metaphor, and without aſſigning any diſtinction in the period of time when they were to happen. All this the author conſiders as an acquieſcence in a popular notion, with a view to animate the firſt Chriſtians to perſeverance and vigilance, amid the peculiar difficulties which they had to encounter.

In the ſecond chapter of this Diſſertation, the Profeſſor inquires how far this hypotheſis of accommodation to popular notions may be extended, conſiſtently with the veneration and eſteem due to the character of our Saviour and his apoſtles. The great object of the goſpel was to promote univerſal obedience to what Chriſt ſtyled the great commandments, love to God and love to man; to explain, to extend, and to illuſtrate, theſe

* Joſeph. Bel. Jud. lib. II. cap. 8. ψυχην δε πασαν μεν αφθαρτον, μεταβαινειν δε εις ετερον σωμα την των αγαθων μονην.

duties,

duties, and to enforce them by new motives of the moſt encouraging nature, were the ends for which God ſent his Son, and Chriſt his apoſtles. Conſiſtently with this beneficent purpoſe, they, without diſguiſe, propoſed all thoſe truths which had any immediate influence on the virtue and happineſs of mankind, and conſtantly oppoſed all thoſe prejudices and errors which were contrary to the perſuaſion of God's impartial love to all mankind, or were detrimental to the nature and principles of practical piety and virtue. As inſtances of this fact, many paſſages are adduced, which will naturally occur to our readers; and, in order to ſhew that our Saviour, though he generally left phyſical errors uncontradicted, did not fail to refute even theſe when they had an immediate tendency to produce erroneous notions of the divine diſpenſations, the Profeſſor quotes John, vi. 30—38, in which he thinks Chriſt oppoſed the notion of the Jews, that the manna in the wilderneſs had deſcended immediately and miraculouſly from heaven; becauſe they hence took occaſion to exalt the character of Moſes above that of him who had juſt before miraculouſly ſupplied the multitude with food.

The objections, which ſome have urged againſt this hypotheſis of acquieſcence with reſpect to popular errors, as inconſiſtent with the character of Chriſt and his apoſtles, are here anſwered in a maſterly manner. The Profeſſor ſhews the obvious abſurdities to which thoſe have been reduced, who have endeavoured to vindicate the philoſophical accuracy of the ſcriptures. Nothing can indeed be more falſe and nonſenſical, than the theories with which commentators of this ſtamp have filled their dull and tedious pages: their mode of interpretation is in itſelf ſo ſtupid, and ſo diſgraceful to Chriſtianity, that the moſt inveterate enemies to revelation have ſeldom failed to adopt it, in order to expoſe the bible to contempt. The Profeſſor juſtly diſtinguiſhes between religious truth, as conſidered in itſelf, and as viewed with relation to thoſe to whom it is propoſed. Though, in the former ſenſe, it is, and muſt be, invariable; yet, with regard to the latter, the degree in which it is imparted, the nature of the propoſitions in which it is contained, the arguments by which they are ſupported and illuſtrated, and the manner in which it is taught, muſt neceſſarily be various in different caſes, and muſt not only be ſuited to the different faculties and capacities of thoſe inſtructed, but alſo adapted to the peculiar character of their age and nation, as well as to their particular prejudices and habits. In accommodating their inſtructions to theſe circumſtances, Chriſt and his apoſtles did no more than what might be expected from wiſe teachers endued with a divine commiſſion; and they, who, on this account,

count, object to them, ſhew themſelves to be ignorant of the human heart, as well as of the office of an inſtructor of mankind.

The Profeſſor farther obſerves that ſuch objectors ſeem greatly to miſtake the deſign of Chriſt's miſſion; which was not to make his hearers philoſophers, nor even to inſtruct them in all thoſe particular truths which may be conſidered as influencing religious opinions. It is evident, from the writings of the apoſtles and evangeliſts, that mankind in general, and the Jews in particular, were not qualified to receive ſuch inſtruction. Nothing more was intended, than to teach ſuch doctrines as were eſſential to true religion, and to communicate them, in the moſt plain and popular manner, ſuited to the groſs and ſenſual conceptions of thoſe to whom they ſpake. The very deſign, therefore, of Chriſt's miſſion implied the neceſſity of the accommodation for which our author contends; and it would have been entirely defeated, if the Saviour and his apoſtles had encountered every error of the age and nation to which they were ſent. Nor is ſuch a condeſcenſion to popular notions more injurious to the high character of theſe teachers of mankind, than a ſimilar conduct is to that of Moſes and the prophets; who, for the ſame reaſons, repreſented the Deity as endued with human paſſions and affections, and theſe not always of the moſt amiable and benevolent kind. We know, indeed, that theſe expreſſions can be applicable in no other than a figurative ſenſe: but thoſe, to whom they were addreſſed, were not philoſophers ſufficient to make this diſtinction; and it is cetain, from the Old Teſtament, that they had very groſs and ſenſual ideas of the Supreme Being. On this argument, we cannot help obſerving that, for the diſtinction itſelf, though it may be vindicated by ſome particular paſſages of ſcripture which, without it, cannot be reconciled with other texts, we are indebted rather to the principles of reaſon and philoſophy, than to any expreſs declaration of revealed religion.

The ingenious author next examines thoſe objections which are deduced from the profeſſions of ſincerity, ſo frequently made by the apoſtles. Some of the ſtrongeſt paſſages of this nature are Gal. i. 10—12. 2 Cor. iv. 2: but it is juſtly obſerved that all that can be concluded from theſe expreſſions, is, that the apoſtle preferred the approbation of God to that of men; that he was fully convinced of the divine origin of the goſpel; that he concealed no doctrine eſſential to it; and that the arguments which he adduced in ſupport of it, were ſuch as were beſt adapted to convince thoſe to whom he preached and wrote. All this every Chriſtian muſt readily allow: but to infer that, in

things which are not eſſential to the goſpel, he would not accommodate his reaſoning to the capacities, prejudices, and circumſtances, of his hearers and readers, is more than can be concluded from the obvious meaning of his aſſertions, eſpecially when theſe are compared, not only with his conduct, but alſo with his declared intention in 1 Cor. ix. 19—22.

There are perſons who will object that, among the inſtances, given by our author, of popular errors in which Chriſt and his apoſtles are ſuppoſed to have acquieſced, there are ſome which do in fact relate to the eſſential doctrines of the goſpel. To this he anſwers, that while he allows that important truths might ſometimes be recommended to the people, by arguments founded on their own erroneous notions, he abſolutely denies that theſe notions themſelves have any neceſſary connection with the eſſential truths of the goſpel. Perhaps, adds he, it may here be aſked, whether the exiſtence and power of the Devil be not religious tenets?—but by whom, or on what foundation, were theſe ever made articles of Chriſtianity? Does the belief of ſuch an enemy of mankind at all contribute to promote that integrity, and that ſanctity of heart and conduct, which the Saviour came to eſtabliſh? or is not this notion rather calculated to fill the weak and ſuperſtitious with vain terrors? For this reaſon, the apoſtles, though they did not contradict the popular notion, took care to obviate its pernicious conſequences, by always repreſenting the Devil as vanquiſhed by Chriſt. Is the belief of demons that inhabit the air, that haunt the deſert, or that inſinuate themſelves into the bodies of men and afflict them with diſeaſes, an eſſential doctrine of the goſpel? May we not believe the Chriſtian doctrine of a future ſtate of retribution, without acquieſcing in the notions of the Jews concerning paradiſe and gehenna, or cultivate a firm hope of the reſurrection of the dead by Chriſt, without believing that the arch-angel will ſound a trumpet to awaken us from the ſleep of death? Is it neceſſary to our belief that Jeſus is the Chriſt of God, that we refer to him all thoſe paſſages which the Jewiſh doctors, and, after their example, the Jewiſh converts to Chriſtianity, from their love of allegories and types, explained as relative to him? Do the rabbinical fables of the rock and fountain travelling with the Iſraelites through the wilderneſs, or of the quarrel between Michael and Samaël concerning the body of Moſes, really belong to the goſpel? In a word, if we conſider the genuine nature of our religion, as taught by our divine maſter, we ſhall ſee that none of the inſtances, in which it has here been ſuppoſed that Chriſt and his apoſtles accommodated their inſtructions to the prejudices and notions of their countrymen

countrymen and contemporaries, have any neceſſary connection with the deſign of the goſpel, or interfere with any of its eſſential truths.

From the obſervations, of which we have here endeavoured to give a ſhort analyſis, the ingenious and learned author deduces ſome particular rules for diſcriminating thoſe paſſages of ſcripture, that may be conſidered as inſtances in which the ſacred writers acquieſce in popular prejudices. Among theſe, we ſhall mention a few of the principal. Such acquieſcence, ſays the Profeſſor, muſt be ſuppoſed, whenever any thing is mentioned or advanced in ſcripture, that is inconſiſtent with the known principles of truth and reaſon. Of this nature, is the mention of the Pythia in Acts, xvi. 16. of Satan entering into Judas, the aſcription of power over mankind to the Devil, the ſuppoſition of demons inhabiting the air, and of an angel deſcending into the pool of Bethesda; together with many other paſſages among thoſe before adduced.

A ſecond criterion is, whenever any thing is aſſerted in one place, which is contradicted in another, and is leſs conſonant to the acknowleged principles of reaſon than what is taught in other parts of ſcripture. *Teller*, an ingenious German divine, whom our author quotes, illuſtrates this rule by obſerving that, in ſome places, the ſacred writers repreſent God as rewarding every man according to his works, and as freely granting forgiveneſs of ſin on ſincere repentance; whereas, in other paſſages, the death of Chriſt is ſaid to be a ſacrifice and atonement for ſin: again, in one place, we are told that God will have mercy and not ſacrifice; whereas, in another, it is affirmed that without ſhedding of blood there is no remiſſion, and that the blood of Chriſt cleanſeth us from all ſin. Of each of theſe contradictory propoſitions, there are many Chriſtians who think the former the moſt rational, and who conſider the expreſſions *ſacrifice*, *atonement*, *ſhedding of blood*, and the like, merely as inſtances of accommodation to the prejudices of the Jewiſh converts, in order to wean them from their attachment to the ceremonial law of Moſes.

Farther, when any thing is repreſented under a variety of metaphors, all alluding to national cuſtoms and ideas, it may be concluded that, however real and true the object of repreſentation, theſe expreſſions may be conſidered as mere accommodations to popular notions. Thus, that Jeſus is the Saviour of mankind, is the leading propoſition of the New Teſtament, but is expreſſed by various metaphors familiar to the Jews, and alluding to their ritual; he is ſaid to be *the lamb of God that taketh away the ſins of the world*, *a ſacrifice for ſin*, *a mediator of the new covenant*, *an high prieſt*, *a king*, *the head of the body*, *a ſhepherd*,

*ſhepherd*, &c. Who does not ſee that theſe expreſſions are uſed merely in compliance with the notions of the Jews; and that thoſe perſons, who make them articles of their theological ſyſtem, counteract the intention of the writers, and deſtroy the beautiful ſimplicity of the goſpel?

The laſt maxim which we ſhall here mention, is that when any argument is adduced in proof of a propoſition which, according to the beſt rules of reaſoning, is not valid for this purpoſe, it muſt be conſidered as an *argumentum ad hominem*, or elſe as a compliance with the notions and manners of the Jews. Of this kind, are many of thoſe paſſages which the writers of the New Teſtament have quoted from the Old, particularly when they are introduced as proofs of a propoſition to which they have no immediate reference, and cannot be made to relate, without ſuppoſing them to have an allegorical and myſterious ſenſe.

The third and laſt chapter contains ſome judicious obſervations on the utility of this hypotheſis, in explaining the ſcriptures. Here the Profeſſor juſtly blames thoſe who, from inattention to the prevailing notions and habits of the Jews, either arbitrarily reject thoſe paſſages which they cannot reconcile with their own ſentiments, or interpret them in a ſenſe entirely different from that intended by the ſacred writers. He obſerves alſo that this hypotheſis, when properly applied, tends to purify Chriſtianity from many notions which obſcure its real excellence, and obviates the only valid objections which can be urged againſt the New Teſtament.

There are many other excellent obſervations in this diſſertation, on which we could dwell with pleaſure: but we muſt now turn our attention to that of M. De Vos. We cannot, however, take leave of the former, without expreſſing the ſatisfaction which it afforded us, and acknowleging it to be one of the moſt complete and judicious diſcuſſions of this intereſting ſubject, that we have ever peruſed.

The ſecond diſſertation is not without conſiderable merit, though it is of a very different nature from the firſt. Both the competitors for the prize appear to be zealous and able defenders of religion: but this diſpoſition of mind has, in each of them, its peculiar character. Profeſſor Van Hemert is ardent and indefatigable in his reſearches after religious truth; penetrated with a lively ſenſe of its importance, he freely communicates after due examination, he is convinced is ſuch, and ſupports his opinions with the moſt ſolid and convincing arguments: that free and rational inquiry cannot be otherwiſe than advantageous to the intereſts of Chriſtianity, he enters upon it with pleaſure, and applies his attention cloſely to the

the queſtion before him, which he inveſtigates with preciſion, and which he anſwers in a manner ſo clear and perſpicuous, as to leave his readers ſatisfied and convinced with his reaſoning. M. De Vos, on the other hand, though perhaps equally diligent in inquiring after truth, is not only cautious, but actually timid with reſpect to the reſult. He appears to be, on the whole, inclined to entertain rational and liberal notions of religion, but ſeems to be afraid of indulging them; and the leaſt apprehenſion of their moſt remote and accidental conſequences makes him ſhrink from them. Hence, inſtead of ſtating the queſtion in a clear and lucid manner, he obſcures it with doubts and difficulties, in ſearch of which he ſometimes wanders from the ſubject, and indulges himſelf in digreſſive declamation. In ſhort, his diſſertation may, with more propriety, be entitled obſervations on the propoſition, than an anſwer to it; for the worthy author finds ſo many difficulties in the arguments on both ſides of the qeeſtion, that he leads his reader into a kind of theological ſcepticiſm, and tempts him to exclaim with Demipho in Terence, *Feciſti probe! Incertior ſum multo quam dudum!*—but though we derive little ſatisfaction from his diſſertation conſidered in this light, we muſt acknowlege that it abounds with excellent and judicious obſervations, which inſpire us with a high eſteem for the author's learning and abilities; and which increaſe our regret that his well meant, though, in our opinion, groundleſs, apprehenſions of endangering the authority of ſcripture, prevented him from being more explicit on the ſubject.

In his firſt chapter, he goes out of his way to cenſure the German writers on religion, in a manner much too vague and general. We are very far from vindicating thoſe who, while they exalt the moral character of Jeſus, deny his miracles, and treat his pretenſions to a divine commiſſion as a pious fraud in order to recommend himſelf to the ſuperſtitious Jews: but ſurely all the German writers, who propoſe a more liberal mode of interpreting ſcripture, do not proceed to this extreme. If, therefore, our author's zeal made him think it indiſpenſably neceſſary to uſe the language of reprehenſion, he ſhould particularly have pointed out thoſe who were the proper objects of it; for an indiſcriminate cenſure is always unjuſt, as it confounds the innocent with the guilty. In his inveſtigation of the terms of the queſtion, we meet with much foreign matter concerning the acquieſcence of ancient philoſophers and modern writers in popular notions, which does not, at leaſt in our opinion, elucidate the ſubject; becauſe theſe writers cannot be conſidered as teachers of the common and illiterate populace, like Chriſt and his apoſtles.

Our

Our limits will not permit us to follow the author through every part of his diſcuſſion, in the courſe of which he ſometimes appears to be unreaſonably diſguſted with the queſtion itſelf, and diſpleaſed with the terms in which it is propoſed. This kind of impatience ſeems to betray itſelf in the following paſſages: 'Men may, if it can give them any ſatisfaction, ſay, that Chriſt accommodated himſelf to popular notions, becauſe he always made uſe of the language, the expreſſions, and the idioms, of his countrymen, in whatever related to religion, and, on other ſubjects, expreſſed himſelf like other people; though theſe expreſſions were inaccurate, and, when literally underſtood, contrary to the real nature of things.' Again, 'When Jeſus ſaid, in the garden of Gethſemane, that his Father could ſend him twelve legions of angels, it certainly implied a confuſed notion of an army of angels as able, in conſequence of their number, to effect more than one of theſe heavenly meſſengers ſingly: but who does not diſcern the folly of deducing any thing from this, either as a ſilent acquieſcence, or as a doctrine?' We muſt acknowlege that we have the misfortune to be among the number of thoſe, to whom this folly is not ſo very apparent. Either Chriſt meant to confirm this popular notion, becauſe it was in itſelf true; and, in this caſe, it ought to be received as ſuch by us, though we may not ſee its importance in a religious view; or, if it were merely a popular error, as our author ſeems to ſuppoſe, it is an inſtance of our Lord's acquieſcence in notions of this kind, which, in the inveſtigation of the preſent queſtion, deſerves our attention; eſpecially as the real or ſuppoſed agency of good and bad ſpirits is not the leaſt important particular involved in it.

The chapter on the miracles of Chriſt and his apoſtles afforded us great pleaſure, as it is a judicious defence of theſe facts againſt the ſophiſtry of thoſe, whom we may call *almoſt Chriſtians*, mentioned in the firſt chapter: but, at the ſame time, we muſt confeſs that our author's reaſoning on the pool of Bethesda appears to us very unſatisfactory.

M. De Vos does not conſider the expreſſions borrowed from the Jewiſh ſacrifices and ritual, and applied to the death of Chriſt, as mere accommodations to the prejudices of that people, though he acknowleges that there may be truth in the obſervation, that, if the apoſtles had written in any modern language, to Chriſtians circumſtanced as we are with regard to the progreſs of knowlege, they would have expreſſed themſelves in a very different manner, and would have omitted every thing that they have now ſaid relative to ſacrifices and prieſts, to purification, redemption, and the ſanctuary. What he ſays on this ſubject is, on the whole, rational and liberal:

but we think that many of the difficulties which occurred to him would have vaniſhed, if he had more cloſely attended to this circumſtance, that moſt of theſe expreſſions were addreſſed, not to Jews as ſuch, to whoſe prejudices, as he juſtly obſerves, the application of them to Chriſt muſt have been repugnant, but to Jews already converted to Chriſtianity, to whom this mode of reaſoning might be neceſſary in order to reconcile them to the renunciation of the Moſaical inſtitutions. The writer of this article cannot help thinking, that the apoſtles themſelves were not wholly free from the prejudices of their countrymen in this reſpect, and that theſe were the real ſource of their Jewiſh notions concerning the death of Chriſt; for it appears to him, from their writings, that by whatever divine direction they were guided, it extended only to the eſſential doctrines of the goſpel; and that, with reſpect to their mode of teaching theſe, they were left to depend on their own good ſenſe, and on the knowlege which they might have acquired by experience and obſervation. For farther particulars relative to this ſubject, we refer to the review of Profeſſor VAN HEMERT's Inaugural Oration. (*New Series*, vol. iv. p. 536.)

In the chapter concerning the quotations from the Old Teſtament, M. DE VOS allows that this expreſſion, *that it might be fulfilled which was ſpoken by the prophet*, does not always indicate the accompliſhment of a prediction, but is often uſed merely to introduce the mention of an appoſite ſentiment, or a ſimilar event. His general obſervations on the nature of prophecy deſerve great praiſe; we conſider them as the beſt parts of his diſſertation, and are ſorry that our limits will not allow us to give a more particular account of them. We muſt, however, obſerve, that he ſeems too much to diſcourage free inquiry into theſe ſubjects, which, provided it be conducted with modeſty, and will not lead to dogmatical deciſion, cannot fail to throw at leaſt ſome light on many paſſages of ſcripture.

In treating of the agency of the Devil and of Demons, our author's reaſoning is far from being ſatisfactory. He ſays, that they who, conceiving that, on theſe ſubjects, Jeſus accommodated his expreſſions to the popular notions of the Jews, praiſe his prudence and moderation, would do well to follow his example, inſtead of endeavouring to prove that theſe notions were erroneous:—but this is ſurely mere ſophiſtry; for it ſuppoſes that what is prudent in one particular caſe, muſt be equally prudent in every other caſe, however different the circumſtances. We will allow, for inſtance, that a country clergyman, preaching to ignorant peaſants, who, impli-

citly believing every old woman's ſtory concerning the Devil, find no difficulty in giving their full aſſent to the expreſſions even of our tranſlation of the New Teſtament, concerning his agency on the bodies as well as ſouls of men, might be ſaid to act imprudently in ſhocking their prejudices, and diſturbing their minds, by any explanation of a matter in itſelf of little importance, and of none to them who never had an idea of admitting a doubt concerning it:—but were he called to preach before a congregation conſiſting of perſons of greater knowlege, and more cultivated underſtandings, who had heard theſe parts of the New Teſtament repreſented as highly improbable, and made the foundation of objections againſt our Saviour's miracles and the truth of his goſpel, it would then become, not merely prudent, but in fact his indiſpenſable duty, to obviate theſe objections, by giving the moſt rational explanation of theſe paſſages, of which they were, in his opinion, ſuſceptible. The circumſtances of the latter are in ſome meaſure applicable to the writers whom our author ſo unadviſedly blames.—Concerning the Devil, M. De Vos is far from being explicit; and, though, he ſeems to think, that in many places the word may mean no more than the perſonification of an abſtract idea, he is evidently of opinion that it ſometimes indicates an evil ſpirit. With regard to the account of the temptation, he acknowleges that Mr. Farmer's explanation is the moſt probable: but to this he makes many objections, without offering any opinion of his own. With reſpect to the demoniacs, he appears to grant that Chriſt only made uſe of the common language of the Jews concerning thoſe diſeaſes which they aſcribed to poſſeſſion: the ideas on this ſubject, which he ſuppoſes a Jewiſh phyſician to entertain, are plauſible: but we cannot imagine that the people in general thought thus rationally; as we know no reaſon why they ſhould be ſuppoſed to have been more free from ſuperſtitious notions, than thoſe of the ſame claſs among Chriſtians of the preſent age.

We are concerned to obſerve, that M. De Vos ſometimes ſuffers his zeal to carry him too far, and to inſpire him with prejudices unworthy of his better judgment. This is remarkably the caſe with reſpect to the learned and excellent *Wetſtein*, whom he frequently mentions with indications of averſion and contempt. We cannot ſuppoſe him capable of intentionally miſrepreſenting the ſentiments of this great and good man: but ſurely his diſlike got the better of his judgment, when he accuſes him of want of caution and reflection, in writing a paſſage which is thus quoted and tranſlated: "*I maintain that, in certain caſes, a uſeful writer not only may, but muſt, make uſe of arguments*

*argumenta ad hominem* (he certainly means here falſe concluſions); *for how can he otherwiſe bring his readers over to his own opinions? All means therefore, without which an uſeful and lawful purpoſe, which is neceſſary to the happineſs of mankind, cannot be attained, are hence rendered uſeful, lawful, and even neceſſary.*" The manner in which this paſſage is quoted is not leſs partial and unfair, than the ſuppoſition, that falſe concluſions are here meant, is groundleſs; for the ſentence immediately preceding, which determines the author's meaning, is entirely left out. We ſhall give the original paſſage, and leave our readers to form their own opinion:

"*Argumenta ſunt vel omnium, vel certorum temporum. Quædam enim ita ſunt evidentia, ut de illis inter omnes conveniat. Sunt alia argumenta æque vera quidem, ſed non omnibus æque accommodata; et fieri poteſt, ut quis talia argumenta vel non capiat, vel iis non multum moveatur: contra ut apud ipſum* argumenta probabilia, *petita aliquando ex opinionibus quas pro veris et certis habet, licet forte nec certæ ſint nec veræ, multo plus ponderis habeant.* In hoc caſu *ſcriptorem utilem* argumentis ad hominem *uti non ſolum poſſe, verum etiam debere contendo. Qua enim alia via lectorem in ſuam ſententiam perducet? Omnia autem media, ſine quibus finis utilis, legitimus, et ad ſalutem hominis neceſſarius, obtineri non poteſt, eo ipſo ſunt utilia legitima, imo et neceſſaria. Iſta vero agendi ratio plane diverſa eſt a methodo ſophiſtarum, qui ſcientes et volentes vel novis erroribus animos hominum imbuunt, vel veteribus ipſorum erroribus novos ſuperſtruunt: qui enim receptis alicujus opinionibus utitur ad veritatem ſalutarem inſtillandam, vt ſtudium virtutis promovendum, tantum abeſt ut illi injuriam faciat, ut potius ingens beneficium præſtare ſit exiſtimandus.*"

We ſhall conclude this article by obſerving, that the beſt way of obviating the dangerous conſequences which ſome perſons ſeem to apprehend from queſtions of this nature, is to diſcuſs them with candour and frankneſs. To betray a fear of inquiring after truth, and a reluctance to entruſt mankind with it, can never be of ſervice to the intereſts of the goſpel, but may afford matter of triumph to its enemies. We allow that a propoſition, in itſelf true, may become hurtful by being extended beyond its proper bounds: but our reluctance in granting it will not prevent its being aſſumed, and will rather provoke than prevent the abuſe: the more it is liable to this abuſe, the greater is the neceſſity for inveſtigating it without reſerve, and for marking its limits with all the preciſion of which its nature is capable.

ART. XI. *Hiſtoire de la Revolution de* 1789, &c. *i. e.* Hiſtory of the Revolution of 1789, and of the Eſtabliſhment of a Conſtitution in France; preceded by a conciſe View of the ſucceſſive Adminiſtrations which brought on that remarkable Event. By two Friends to Liberty. 8vo. 5 Vols. About 400 Pages in each. Paris, 1790 and 1791. Imported by De Boffe, London.

IT will immediately occur to every one who reads the title of this work, that a hiſtory of the Revolution, written by a native, muſt have an advantage over one compoſed by a foreigner, on account of the greater opportunities which the former writer has than the latter, of acquiring a more accurate knowlege of facts, and of more intimately inveſtigating the ſprings and ſources of action. On the other hand, however, it may be urged with reaſon, that every native, being more or leſs expoſed to have his private intereſts affected by thoſe violent ſhocks, which have convulſed the kingdom of France from one end to the other, and have involved the concerns of every rank and order of men, from the higheſt to the loweſt, is more likely to have his paſſions engaged, and his judgment warped from that calm and ſteady impartiality, which is requiſite to conſtitute a good and faithful hiſtorian.

In the courſe of the preſent work, however, as far as it goes*, we have met with nothing to authorize any charge of partiality, or undue prejudice. The author, or authors, if there be really more than one perſon concerned in the undertaking, are, it is true, friends to liberty: but they are not friends to licentiouſneſs. Their language and ſentiments, at times, are more free than may accord with the lofty notions of ariſtocratical arrogance: but they are no where ſuch as will offend the feelings of a generous mind, ſenſible of the value of liberty, and attached to the moderation and ſobriety wherein it really conſiſts. They every where inculcate a love of order, a reſpect for the laws, a reverence for the conſtitution, and a virtuous and liberal obedience to the magiſtrates who act under its authority. They pay a proper tribute of praiſe to a king, whom the nation, at an early period of the revolution, ſtyled *The Reſtorer of Liberty*; who, on account of the actual ſufferings, and alarming apprehenſions, to which he has been expoſed, merits compaſſion †; and who, by the perſonal ſacrifices which he

* It is not yet finiſhed. In an advertiſement, prefixed to the fifth volume, the authors ſay, that another volume, which is in the preſs, will complete the work.

† In the report made to the king in council on the 27th Dec. 1788, by M. *Necker*, on the mode of electing the deputies to the States General,

he has been obliged to make, has a claim to be treated with tenderneſs.

After haſtily running through the adminiſtrations of Meſſrs. *Necker*, *Joly de Fleury*, *d'Ormeſſon*, *Calonne*, and the Archbiſhop of *Touloufe*, (afterward Archbiſhop of *Sens*,) in the years 1787 and 1788, the authors deſcribe the general joy excited by the return of M. *Necker*, at the latter end of the laſt-mentioned year; and the general fermentation and intrigues raiſed by the preparations for the aſſembling of the ſtates in the beginning of the next. They then enter on the more immediate object of their hiſtory, and detail the events of the revolution from the 5th of May 1789, the day on which the States General were firſt opened at Verſailles, to the Federation in the Champ de Mars on the 14th of July 1790. Within this period, ſeveral intereſting incidents, debates, decrees, &c. occur; eſpecially the conſolidation of the three orders of the States General, into one National Aſſembly; the armed conſpiracy formed for the diſſolution of that aſſembly; the taking of the Baſtile, with ſome anecdotes not commonly known; the entrance of the King into Paris on the day following; the horrid maſſacres of Meſſrs. *Foulon* and *Berthier* at Paris, and of the *Marquis de Belzunce* at Caën; the debates on the declaration of the rights of man, and on the abolition of the feudal ſyſtem, and of every ſpecies of ſervitude; the horrors of the 5th and 6th of October, and the circumſtances which led to the perpetration of that fatal tragedy; the plan for the new diviſion of the kingdom, and for obtaining a fair and equal repreſentation; the debates on the queſtion whether the clerical poſſeſſions were the property of the public; the condemnation, execution, and dying depoſition, of the *Marquis de Favras*; the

General, theſe words occur: "*Ah! Sire, encore un peu de tems, et tout ſe terminera bien; vous ne direz pas toujours, je l'eſpere, ce que je vous ai entendu prononcer en parlant des affaires publiques: "je n'ai eu (diſiez vous,) je n'ai eu depuis quelques années que des inſtans de bonheur.*" It was recorded, in a reſpectable paper in this country, that on the Monday following that diſgraceful day, which would harmonize better with the annals of ſlavery than with thoſe of liberty, the 10th of Auguſt laſt, when the deſpotic fury of a party, whoſe freedom ſeems to conſiſt in ſuffering nobody to be free but themſelves, over-awed a weak and timid Aſſembly, and triumphed over the conſtitutional will of the nation,—it was recorded, we ſay, that on the Monday following that day, the King ſignified to the Aſſembly his deſire to abdicate formally the crown. "All that he farther requeſted, was ſuch a ſtipend as the nation ſhould not deem exceſſive for the ſupport of his family. Retirement was the only hope they had left!"

abolition of the religious orders; the diſturbances at Rennes, Marſeilles, Toulon, Toulouſe, Niſmes, and ſeveral other places; and the ceremony of the Federation.

Theſe ſeveral events, and many more of leſs importance, as we have obſerved, are related with candour and fairneſs, but with a zealous attachment to the cauſe of liberty. If any thing be liable to objection in the narrative, it is, that the authors are too ſparing of their dates, and ſometimes enter more into minute details than will pleaſe an Engliſh reader: but then we ſhould remember, that it is originally for the French reader that the work is compoſed.

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ART. XII. *Hiſtoire Abrégée de la Mer du Sud, &c. i.e.* An Abridged Hiſtory of the South Seas, illuſtrated by ſeveral Maps: dedicated to the King, and compoſed for the Inſtruction of the Dauphin. By M DE LA BORDE. 3 Vols. 8vo. Paris. 1791. Imported by De Boffe, London.

IN an advertiſement prefixed to this work, M. DE LA BORDE obſerves, that he claims no great merit on account of the preſent performance, as it is only a collection of extracts from the principal voyages made in the South Seas, illuſtrated occaſionally by a few reflections, and rendered more perfect by the correction of ſome errors. His motives for undertaking this taſk were two: firſt, to collect, in a ſmall ſpace, that which, before, was to be ſought amid fifty volumes in quarto; and, ſecondly, to afford an explanation of a map of the South Seas, in the production of which the author has been engaged during upward of ten years.—It appears, by the concluſion of his advertiſement, as well as by other parts of his writings, that M. DE LA BORDE is offended with the criticiſms of pretended judges, as he ſtyles them, who, without genius to produce a work of their own, claim a right to cavil at his productions. To theſe he only deigns to anſwer—Go, and do better.

Previouſly to entering on his ſubject, he informs his readers that, after having laboured for many years in producing this hiſtory, accompanied with the neceſſary charts, he was unfortunate enough to find, in the very week of its intended appearance, that a treatiſe was publiſhed by M. *Fleurieu*, on a part of the ſubject in the diſcuſſion of which he was occupied. He is very anxious to prove that his opinions, though the ſame as thoſe of M. *Fleurieu*, were not borrowed from him, but were delivered publicly to the Academy of Sciences, before the promulgation of thoſe of his learned cotemporary: but while he ſpeaks with high encomiums of the character of M. *Fleurieu*, he avows himſelf ſenſibly offended that, in this gentleman's late work,

work, he has not deigned to obſerve that they had both entertained ſimilar ideas, without having any communication on the ſubject.—Theſe opinions, concerning the property of which M. De la Borde is ſo jealous, reſpect the voyage made by Captain Shortland, and his *diſcovery* of *New Georgia*, or the *Land of the Arſacides*, as it had before been called by M. *De Surville*. On this head, much reproach is beſtowed on Capt. Shortland, and not a little laviſhed on his countrymen, 'thoſe proud iſlanders, who endeavour to appropriate the diſcoveries of others to themſelves.' As we have already treated this ſubject at full length in our account of Governor Philip's voyage, in the firſt volume of our New Series, p. 164; and again in the review of M. *Fleurieu*'s work, vol. vii. p. 174 to 185, and p. 250 to 259, we omit any farther remarks on it in this place, only obſerving that M. De la Borde has advanced nothing to induce us to depart from the ſentiments which we there expreſſed.—Our author differs from M. *Fleurieu* in two points: 1ſt, in not believing that the coaſts diſcovered by Meſſrs. *Bougainville*, *Surville*, and *Shortland*, form an archipelago, but belong to the ſame continent; and next, in imagining that, if they are a cluſter of iſlands, they are not the ſuppoſed Solomon Iſlands. This laſt idea, he obſerves, is a dream of M. *Buache*, in the refutation of which he would not waſte his time, had not M. *Fleurieu*, by adopting it, given it ſome importance: he therefore hopes to prove, in a work written for the expreſs purpoſe, that this ſuppoſition is a mere chimæra.—M. De la Borde cloſes this part of his ſubject with calling the attention of his countrymen to the misfortunes of M. *De la Peyrouſe*; who, with his companions, is, in his opinion, ſtill living on the ſhores of New Holland.

We are next preſented with a preliminary diſcourſe on the mode in which America was peopled: whether by Africans paſſing from the coaſt of Guinea to the Brazils, which, in our author's idea, formerly joined each other, ſo as to make one continent:—or was America peopled by the unfortunate remains of the inhabitants of the *Atlantides* of Plato, or was not its population derived from a nation which once inhabited an immenſe country joining Mexico to the Moluccas, and of which the remains are to be ſought in the innumerable iſlands of the South Sea, in New Zealand, New Holland, &c.?—All this is wandering on an immenſe plain with very little light to direct us; and, accordingly, though we may ſometimes admire M. De la Borde's ingenuity, we are ſeldom, if ever, convinced by his arguments. We are moſt inclined to join him in ſentiment, when he tells us that much reaſoning is thrown away in proving nothing; and that it might as well be pretended that America

peopled the other three parts of the globe, as that it received its population from them. He maintains, however, that, from the reſemblance between the two people, the Americans were either the anceſtors or the deſcendants of the Scythians.

M. De la Borde next enters on his principal ſubject. He firſt gives a conciſe ſtatement of the circumſtances leading to the diſcovery of the South Sea, and afterward furniſhes an abridgment of all the voyages of conſequence made to that part of the globe. His narrative is brought down to the year 1790, and concludes with an account of the Mutiny on board the Bounty, and of the ſhipwreck of the Guardian.

The different voyages, which are here related, have been already noticed by us at ſeparate times on their original publications; in courſe, we need at preſent only obſerve, that their moſt material circumſtances are judiciouſly brought together into a ſmall compaſs. Theſe volumes are alſo illuſtrated by valuable maps, which do credit to the author's ſkill and induſtry; and the readers of this work will readily own with us, that M. De la Borde has enabled them to acquire a conſiderable degree of information with very little expence or trouble.

Our newſpapers have reported that the ingenious author of this work, and his learned brother-hiſtorian, M. *Fleurieu*, were among the number of thoſe who have been lately ſacrificed to the ungovernable fury of the mobs of Paris. We ſincerely hope that the report is unfounded: for when men of literature and ſcience fall victims, and generally *innocent* victims, to the rage and frenzy of the multitude, their exceſſes are particularly deplorable.

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Art. XIII. Christophori Saxii *Onomaſticon Literarium, ſive nomenclator Hiſtorico-criticus Præſtantiſſimorum omnis ætatis, populi, artiumque formulæ ſcriptorum. Item Monumentorum maxime illuſtrium, ab orbe condito uſque ad ſæculi, quod vivimus, tempora, digeſtus, et veriſimilibus, quantum fieri potuit, annorum notis accommodatus.* 8vo. 7 Vols, *Trajecti ad Rhenum*, 1775—1790. London, Elmſley.

The laſt volume of this moſt uſeful and truly excellent work has juſt reached us, and has afforded us a freſh occaſion of lamenting the difficulty of procuring the new productions of modern ſcholars from the continent, in any *moderate* time, after they are firſt publiſhed.

The *firſt* volume appeared in 1775: it begins with *Adan*, and concludes with *Gelaſius*, who flouriſhed about 476 years after the Chriſtian æra. It contains 598 pages.

The

The *ſecond* volume appeared in 1777. It opens with *Eutocius*, the mathematician, A. D. 478, and finiſhes with *Joannes Rhagius Æſticampianus*, the author of a Commentary on the Grammar of *Peter Helias*. He was born in 1460, and died in 1520.—659 pages.

The *third* volume was publiſhed in 1780:—from *Raphael Maffeus Volaterranus*, grammarian and hiſtorian, who was born in 1451 and died in 1521, to *Academia Parmenſis*, which is ſaid to have been founded between 1585 and 1590, *a Rainutio, duce Parmenſi*.—660 pages.

The *fourth* volume came out in 1782: from *Cæſar Baronius*, the celebrated author of *Annales Eccleſiaſtici*, who was born in 1538, and died in 1607, to the foundation of the *Academia Naturæ Curioſorum* in Germany, 1652, by *J. Laurentius Bauſchius*.—659 pages.

The *fifth* volume appeared in 1785:—from *Placidus Carraſa*, author of *Motucæ illuſtratæ deſcriptio*, publiſhed in 1653, to the eſtabliſhment of the Royal Society at Berlin, in 1700, under Frederic, the firſt king of Pruſſia.—655 pages.

The *ſixth* volume, publiſhed in 1788:—from *Dominicus de Angelis*, a Neapolitan hiſtorian and Philologue, author of a tract, *Della Patria d'Ennio*, printed at Rome in 1701, and of other works in Italian; who was born in 1675 and died in 1718;—to *Joannes Taylor*, editor of Lyſias, in 1739.—744 pages.

The *ſeventh* volume, which came out in 1790, begins with *Joſephus Bartoli*, a Philologue and Antiquary of Padua, author of two learned diſputations, in Italian, who flouriſhed in 1740; and concludes with *Rudulphus Henricus Zobelius*, author of *Bibliothek der Philoſophie und Litteratur*, which opened with fair proſpects, in the year preceding his death, 1774.—447 pages. To this volume is added an index to the whole work.

In a compilation of this nature, ſome omiſſions and many errors muſt be expected. Frequent objections alſo will be ſtarted from a difference of opinion, in the reader, reſpecting the merits of the writers, whoſe names the author has enumerated, and whoſe works he has characterized. In the prefaces, appendices, and analecta, SAXIUS has ſupplied numerous deficiencies, and has corrected ſeveral miſtakes; and to the caviller and the carping critic, he may recommend the verſes of Euenus:

Πολλοῖς ἀνιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως·
Ὀρθῶς δ' ἀνιλέγειν ὑκέτι τοῦ ἐν ἔθει·
Καὶ πρὸς μὲν τοὺς ἀρκεῖ λόγος εἷς ὁ παλαιός·
Σοι μὲν ταῦτα δοκεῖν ἐστὶν, ἐμοὶ δὲ τάδε.

Among

Among the omiſſions, which have eſcaped the diligent and learned SAXIUS, may be enumerated TYNNICHUS, celebrated by *Plato*, *in Ione*, and by *Porphyrius de Abſtinentiâ*, as an excellent hymnographiſt.—The curious reader may conſult alſo *Koenius in Corinthum*, p. 135, *Briſſæus*, *in Terentianum Maurum*, and *Fabricius*, Bibl. Græc. vol. I. p. 184. Edit. Harles. He lived earlier than the age of *Æſchylus*.

We have alſo noted the omiſſion of LYSICRATES, whoſe name occurs not in *Fabricius*, though he is quoted by *Heſychius*, V. Βαγαια, and V. Σμωλια; and of many of the writers, quoted by *Athenæus*; among whom we particularly lament the want of a complete enumeration of the Greek tragic and comic writers.

On the whole, however, we congratulate the literary world on the completion of this Onomaſticon, which muſt be conſidered as a laſting monument of the diligence and learning of SAXIUS; and we may with confidence aſſert, in the words of the authors of the *Bibliotheca Critica*, that the ſeventh volume *iiſdem, quibus priora volumina, commendatur dotibus, diligentia, brevitate, delectu, in notandis ſcriptorum ætate, genere, laude, et memorandis notitiæ fontibus.*

Biblioth. Crit. Vol. II. P. VII. p. 94.
De Saxii Onomaſt. Vol. IV.

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ART. XIV. *Hiſtoire de la Nobleſſe hereditaire*, &c. *i. e.* An Hiſtory of the Nobility, as well Hereditary, as following by Succeſſion, *(ſucceſſive,)* among the Gauls, French, and other European Nations: of their Government from the Year 57 before our Æra to the preſent Time: containing the Origin and Names of the ancient Nations which have united and formed the Kingdom of the *Francs*; the Names and Authority of their Chiefs and Kings, taken from the moſt ancient and illuſtrious Families among them: their Government under the Roman Empire to the Time of Clovis, &c. By the Abbé C. I. DE BEVY, Hiſtoriographer of France, &c. 4to. pp. 544. 1l. 5s. ſterling. Liege. 1791. Imported by Nicol, Pall Mall.

IN times like the preſent, when philoſophy is buſily employed in overturning authorities and prejudices, and in ſubſtituting reaſon and juſtice in their place, it behoves thoſe, in whoſe eyes all change is innovation, and all innovation is deſtruction, to ſtep forward and plead the cauſe of ancient uſage and immemorial cuſtom. Now is the ſeaſon when the ariſtocratical ſophiſt ſhould aſſail the ear that is liſtening to ſenſe, and diſtract its attention by the faſcinations of ſound: when he ſhould dazzle the eye that is ſearching after truth, by interpoſing the glare of tinſel and frippery under which ſhe has been buried.

He

He ſhould now alarm the ſuperſtitious by deſcanting on the divine authority of kings, and the inherent piety of prieſts: he ſhould ſooth the feeble into pity, and, while he dwells with exaggeration on the miſeries which individuals have ſuffered from the fury of a ſenſeleſs rabble, he ſhould forget the oppreſſion under which millions have laboured from the tyranny of a few: he ſhould ſilence the poor man, oppreſſed with taxes, by inſiſting on the ſplendor in which, by the contributions of himſelf and his fellow-wretches, a court is ſuſtained; and while he laments over the deſtruction of tilts and tournaments, and all the loſt honours of chivalry, he ſhould fervently implore that our remaining follies, rendered ſo acceptable by their age and magnitude, ſhould be ſpared, and that time ſhould be allowed to increaſe our veneration for the tottering pile of national inconſiſtencies.

Under the banners of ſuch a leader, the author of the preſent work might be proud to enliſt; and no favourer of the privileged orders could refuſe to enroll one, who has ſpent ſo many years and ſo much labour in raking together all that can be collected concerning nobility for the laſt eighteen centuries. 'For *ten years*, (ſays he,) I had to ſtruggle againſt the prejudices which are ſo prevalent in France, that all the memorials of thoſe ages, in which a regular pay was eſtabliſhed for the troops, are either loſt or ſhut up in the Tower of London.' However, after immenſe reſearches, a fortunate chance procured him, in 1780, the ſight of one hundred of theſe precious originals, and enabled him to complete his account of the '*Proceres*, *Optimates*, *Magnates*, *Illuſtri*; of the *Duc*, *Comte*, *Centenier*, *Dixainier*,' &c. &c.

M. DE BEVY maintains the antiquity of nobility againſt the opinions of Meſſrs. *Du Bos*, *Henault*, *Velly*, and *Mably*, and all the '*proneurs d'égalité*,' who trace its origin no farther than to the eighth or tenth century. In order to prove his poſition, he quotes whatever has been ſaid by Cæſar or Tacitus concerning the chiefs of the Germans or Gauls; and if, with him, we tranſlate *principes*, *princes*; and *dux*, *duke*; and ſo on; we muſt allow that he ſeems to have eſtabliſhed his point: but, as yet, we have ſeen no reaſon to conclude that *dux* in Cæſar's time was an hereditary title, conveying certain privileges and immunities, ſimilar to what was lately underſtood by *duc* in France; or to what is at preſent meant by *duke* in England. Till this circumſtance be aſcertained, all the quotations, which are introduced, are rather oſtentatious than inſtructive.

In the compoſition of the preſent work, the learned Abbé does not confine himſelf very ſtrictly to order. He divides his book into chapters; and the principal ſubjects, which are diſcuſſed,

cuſſed, are as follows: On the origin of the Gauls and Germans; of their nobility, kings, princes, or chiefs.—On the origin of the Franks, and of their chiefs and kings.—On the kings and princes of the Gauls and Franks, and of their nobility. Under this head, we have a long liſt of all the kings and princes of the Gauls and Germans, who are mentioned by Cæſar and Tacitus; as likewiſe an abridged account of the kings, chiefs, and princes, of the Franks, who exiſted ſince that period and prior to the time of Clovis. To this is added a liſt of ſuch Franks as were admitted to principal dignities among the Romans.—In the following chapter, we have ſome remarks on republics, monarchies, and nobility. Theſe obſervations are deſultory, and appear to be introduced without any evident connexion with what immediately precedes or follows. Chap. 6. contains a warm panegyric on nobility. Chap. 7. On Freemen, and on that claſs of people called '*Letes*' or '*Læti*.'—Chap. 8. On ſlaves.—Chap. 9. On the hereditary ſucceſſion of the kings of France, and of their rights from the time of Clovis to the preſent day.—Chap. 10. Of the '*antruſtions*.' This word *antruſtion*, (ſays the Abbé,) is peculiar to our hiſtory, and means, one whom the king has eſpecially taken under his protection, *in truſte regis*.'—On the privileges, &c. of the nobles.—On eccleſiaſtical poſſeſſions.—On the biſhops and clergy.—On the order of knighthood.—On the principal cauſes of the decline of the nobles, and of the means of re-eſtabliſhing them.—On ancient titles, dignities, &c. compared with thoſe of the preſent day.—On the mode of levying troops, &c.—On revolutions and their cauſes.—Under this head, the preſent revolution in France is conſidered, and, to our great ſurprize, we found, that this had been brought about by *animal magnetiſm*, *M. Meſmer*, and *Caglioſtro!*

Such are the general contents of M. DE BEVY'S work, which, on the whole, ſeems to be correctly executed, and which may be uſeful as a book of reference to thoſe who are ſearching into the early periods of French hiſtory.

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ART. XV. *Antiquités Nationales*, &c. *i. e.* National Antiquities, or a Collection of Monuments, &c. in the Kingdom of France. By AUBIN-LOUIS MILLIN. 3 Vols. 4to. Printed at Paris, in the 2d, 3d, and 4th Years of Liberty, 1790—1792 *.

THIS curious and entertaining work, as we are informed, has been preſented to the National Aſſembly, and met with a favourable

* A *livraiſon*, or number, of this work, appears monthly, and ſix numbers make a volume. The price of ſubſcription (at M. de Boſſe's,

favourable reception. Its deſign is to provide us with ſuch an account of tombs, inſcriptions, ſtatues, paintings on glaſs, &c. drawn from abbeys, monaſteries, caſtles, and other places within the French domain, as may prove a kind of general and particular hiſtory of the empire. The intention is reſpectable, and worthy of encouragement; a performance of this nature, at the ſame time that it entertains the reader, is likely alſo to afford him conſiderable information.

This publication is in a progreſſive ſtate: the three volumes, which are completed, conſiſt of thirty-three articles; and ſeveral other *livraiſons* (deliveries,) or numbers, are publiſhed, though few of them have yet come under our notice. The city of Paris chiefly furniſhes the ſubjects of theſe volumes. From the curſory view which we have now been able to take of them, we are perſuaded that the proprietor has employed great exertion and well-judged attention to render them pleaſing and uſeful to the public.

The collection opens with *La Baſtile*.—'We ſhould,' ſays the writer, 'be inexcuſable, were we to commence a hiſtory of the antiquities of the French empire by a deſcription of any other monument. No object is more important than the Baſtile, both on account of the terror which its exiſtence inſpired, and the univerſal joy which was excited by its fall.'—Accordingly, he proceeds to give the hiſtory of this famous, or rather infamous fortreſs, and to delineate its plan, elevation, and ſtatues; with ſome other particulars. We remark, *en paſſant*, the following lines—'We firmly believe, with M. *Charpentier*, that the *man in the iron maſk* can have been no other than an elder brother of Lewis XIV. the fruit of the gallantries of the amorous *Anne* of Auſtria, with the Duke of Buckingham, or ſome other of her male favourites.' After his death, adds our author, 'every care was employed to have the ſecret buried with him: few were the perſons who had any acquaintance with it: Madame de Pompadour knew it; Lewis XVI. might poſſibly be ignorant of it.'

It will be eaſily imagined that an account of the deſtruction of this fortreſs is not here omitted: 'It is impoſſible to expreſs, (ſays this writer,) the eagerneſs of every claſs of citizens to trample, with the *foot of freedom*, on the ruins of this reſidence of griefs and horrors.'

We are ſorry that our preſent engagements will allow us to do little more than announce this publication. We ſhould

Gerard-ſtreet, Soho.) is 5l. *per annum*, if the numbers are delivered by the poſt, as they are publiſhed. If the work is ſerved in volumes at the year's end, the ſubſcription for the two annual volumes will be only 4l. 4s.

willingly

willingly have preſented the reader with ſeveral ſelections, which might at once aſſiſt his judgment concerning the volumes, and contribute to his amuſement and inſtruction. At preſent, we muſt reſt ſatisfied with a ſhort extract or two.

Among the deſcriptions of the numerous monuments which the church of the *Celeſtins* in Paris preſents to our notice, we have the following account:

'Near the tomb of Philip Chabot, facing the altar, in the midſt of thoſe Gothic ſtatues which recal the memory of barbarous times, or of thoſe ſuperb ſepulchres which cannot be ſurveyed without mingling with ſentiments of admiration for the artiſt, melancholy reflections on the brevity of human life,—we perceive a pedeſtal richly ornamented, and ſupported by three young females of the greateſt beauty: Are they virgins, who were martyrs? No:—they are the *Graces!* We take no farther notice of the funereal images with which we are ſurrounded in this gloomy and melancholy chapel: we think ourſelves tranſported into a temple of goddeſſes.

'Theſe three Graces are of marble, and of one ſingle block; they hold each other's hands, according to the manner in which the ancients have deſcribed them.—They are the *decent Graces*; not entirely clothed, but they are not naked; their proportions are ſo juſt, their heads ſo fine, that we cannot call our attention from them. Had the Greeks poſſeſſed this precious monument, it would have been celebrated by all their writers as one of the glories of their temples: yet the inhabitants of Paris know little of the exiſtence of this *chef-d'œuvre*. Theſe Graces ſupport an urn of bronze, ſurmounted by a *fleur de lis*.

'It might be imagined that this urn is a depoſitory of the aſhes of ſome young virgin, cut off in the flower of her age. We approach it with emotions both of grief and tenderneſs: we read the inſcriptions, and we ſtart back on learning from them, that this vaſe contains the baſe and perfidious hearts, of the weak Henry II., of the extravagant *(bizarre)* and ſeditious Francis, Duke of Anjou, and finally of Charles IX. that butcher of his ſubjects. Catherine de Medicis ordered this monument (which ranks firſt among the works of *Germain Pilon*,) as a receptacle for the hearts of her huſband and her children.

'It is difficult to find a more finiſhed piece of ſculpture than this monument: for its noble ſimplicity, the correctneſs of deſign, the elegance of form and *contour*, the lightneſs and excellence of the drapery, it well deſerves a place in the *muſeum* which is hereafter to be prepared.'

No reader, who is acquainted with hiſtory, will cenſure this author for the contempt and execration with which the perſons, to whoſe memory this beautiful monument is dedicated, are mentioned. Catherine de Medicis herſelf, in the minds of all the ſober friends of truth and liberty, will be conſigned over to the ſame infamy with them, whatever flattery or elegance may appear on their tombs.

We

We ſhall not lengthen our preſent article by farther extracts, unleſs it be juſt to lead the reader back to a ſhort paſſage which occurs before the detail of the final demolition of that horrid abyſs, the Baſtile: complaints and remonſtrances relative to this and to other royal priſons had ſeveral times been made by the parliaments; and, adds this writer,

'Lewis XVI. had himſelf perceived the iniquity of ſuch impriſonments; this prince, who had aboliſhed the torture, ſubſtituted, in the room of theſe infectious dungeons, more healthy places of confinement, and had ſaid, in a declaration on the 30th day of Auguſt 1780, "Theſe concealed ſufferings and puniſhments inflicted in obſcurity, at the ſame time that they cannot contribute, by their publicity and example, to the preſervation of order, become uſeleſs alſo in reſpect to the juſtice of our government."—Nevertheleſs, the miniſtry, the people in power, and all others who conſidered the Baſtile as a proper inſtrument for the gratification of their paſſions and their reſentments, found means to render his good intentions void.'

Whatever tribute of reſpect we may be diſpoſed to pay to the good temper of Lewis XVI. the reader will probably infer, from the above hint, as well as from other circumſtances, that the inſufferable evils, under which the people groaned, would never have been remedied, had they not reſolutely exerted themſelves for their removal. Haughty deſpots, ariſtocrates, courtiers, &c. will never recede but by force; and whatever may be their pretended ſubmiſſions and their promiſes, they will renew, if poſſible, every kind of oppreſſion and miſery, if not vigilantly watched and powerfully reſtrained.

The engravings attending theſe volumes are very numerous: fifty-three in the firſt volume; in the ſecond, forty-nine; and in the third, forty-four: they appear to us, for the chief part, to be well executed: if there be any failure in this reſpect, we apprehend it may be in ſome of the firſt numbers: but whatever little exceptions may be made, the plates are, on the whole, very pleaſing, and contribute to render the work highly agreeable and valuable. At ſome future time, we hope to be able to allow it a greater ſhare of our attention.

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ART. XVI. *Relations de pluſieurs Voyages, &c. i. e.* An Account of ſeveral Voyages to the Coaſt of Africa, to Morocco, Senegal, Goree, Galam, &c. extracted from the Papers of M. SAUGNIER; to which is added, a Map of the Country, by M. DE LA BORDE. 8vo. pp. 341. Paris. 1791. Imported by De Boffe, London.

THIS hiſtory is introduced to the public by M. DE LA BORDE. He obſerves that, through the whole of the narration, the moſt ſcrupulous attention is paid to facts; and that it

it poſſeſſes, none of thoſe fictions by which travellers miſlead their readers, while they ſeek to amuſe them.

We are next preſented with the account of M. SAUGNIER's firſt voyage to Senegal. Amid various diſappointments and vexations, which are here detailed, this gentleman embarked at Bourdeaux in December 1783, and ſet ſail for Senegal. On the morning of the 17th of January 1784, through the careleſſneſs of the captain, and the ignorance of an inferior officer, the veſſel was run on a ſand-bank, and loſt near the mountains called *Wel de Nun*, on the coaſt of Africa. One of the crew, who firſt quitted the wreck, and ſwam to the ſhore, was ſeized by the Moors, and his companions ſaw him expoſed to a large fire, round which the natives were dancing with horrible geſtures and noiſes. Their fears induced them to think that he was killed and eaten, and they even deliberated whether they ſhould not blow up the ſhip, and themſelves in it, rather than periſh on the ſhore. This propoſition was over-ruled: but ſuch was the terror of the captain, that he determined to kill himſelf, and actually diſcharged a brace of piſtols into his mouth. The chief part of the crew gained the ſhore, where they were taken by the Moors, who divided the plunder. M. SAUGNIER was claimed by two maſters, one of whom, rather than yield his prize, attempted to ſtab him, but, failing in his purpoſe, was himſelf killed by his competitor.—The natives, who were preſent at the time of the ſhipwreck, were the *Mongearts*, or Arabs of Saara, or Zara: theſe, however, had not the excluſive ſpoil of the veſſel, but were obliged to ſhare it with the Moors of Biledulgerid, who are here called *Monſelimines*: it was by one of theſe that our author was captured. He obſerved, that the ſlaves of the Mongearts were more humanely treated than thoſe of the other nations; and that they were in ſome meaſure clothed, while the others were totally naked: this difference, he imagined, muſt ariſe from ſome intercourſe with Europeans; and he therefore determined to attempt his eſcape from his preſent poſſeſſor, in hopes that, if taken by the other party, he might be ſooner removed to Senegal. He ſucceeded in his flight, and was ſeized by the Mongearts, by whom he was kindly treated. As he had imagined, they made him travel toward Senegal, in order there to diſpoſe of him: but a war, in which the neighbouring princes were engaged, prevented their deſign, and he was again removed into the deſart. After a journey of thirty days, he arrived at his maſter's tent:—his employment here was to procure wood for firing, and to churn butter. He was afterward ſold to ſeveral different maſters; and he remarks that, as he approached nearer to Morocco, his treatment became more ſevere; till having been inſtrumental

ſtrumental in ſaving the life of a Moor who had bought him, and who was attacked by four Arabs, he was from that time uſed with the utmoſt civility, and even friendſhip. The brother of the Moor, one of the richeſt individuals of the country, offered him his ſiſter in marriage: but finding him diſinclined to this connexion, he cauſed him to be conducted to the chief of *Glimi*, that he might be forwarded to Morocco. By this time, the European merchants at *Mogador* having received intelligence of the diſtreſs of M. SAUGNIER and his companions, had entered into meaſures for their relief, and they accordingly prepared with joy for their journey to that town. The interference of the merchants had, however, diſpleaſed the Emperor of Morocco: but his anger was of ſhort duration: the unfortunate voyagers were kindly treated by him, while they remained in the country, and were ſpeedily forwarded to France, where they arrived in the month of October 1784.

To this detail of M. SAUGNIER's voyage, are added ſome account of the manners of the people by whom he was enſlaved.—Their religion is Mohammedan: they pray three or four times daily, ſometimes more frequently, but never publicly, unleſs a prieſt happens to be in the horde. One principal occupation of the prieſts is, to attend to the education of the children; in inſtructing whom no force is uſed; they are never corrected; it would be a crime to ſtrike a child, who, according to the received opinion, is incapable of knowing the right from the wrong:—on the ſame principle, they pay every attention to idiots, to perſons who are deaf and dumb, and to madmen. At the age of nine or ten years, the children are circumciſed; their heads are alſo ſhaved, leaving only four ſeparate locks of hair; one of which is removed in conſequence of any commendable action of the child, and the removal of all confers on him the rank of manhood.—In Saara, hoſpitality is practiſed in its greateſt extent: the maſter of a tent will ſupply the wants of a ſtranger, though, in order to do it, he himſelf faſts.—The Mongearts, or inhabitants of Saara, contrary to the practice of their neighbours, tolerate all religions except the Jewiſh.—The reſpect paid to old age is extreme: the aged people, together with the chiefs of the horde, are the judges of the nation.—Wars between different nations are not frequent; the diſputes between individuals of the ſame country being ſufficient to prevent much increaſe of population:—the whole ſociety conſiſts of robbers.——Women are better treated by the Mongearts than by their neighbours. Polygamy is authorized, yet few Arabs have more than one wife: in caſe of diſguſt between the parties, the wife retires to her relations; nor is ſhe obliged to return to her huſband, unleſs with her own

conſent: a huſband is thought to give the greateſt proof of his affection when he chaſtizes his wife; in ſuch a caſe, it is almoſt a certainty that no ſeparation will take place. The conſtancy of the women is not to be ſhaken.—Theſe cuſtoms are not only obſerved among the Mongearts, but are common to many nations inhabiting the country to the north of the Niger. —The people of Saara, as well as thoſe of Biledulgerid, acknowlege one chief of their religion. He is called *Sidy Mohammet Mouſſa*, and his authority is unlimited.

Such are a few of the obſervations made by this intelligent and unfortunate traveller.—In a ſubſequent voyage, for his fortitude was not overcome, he penetrated up the country of Africa, from Senegal to Galam, on the banks of the Niger, an expedition full of fatigue and danger. His remarks concerning the various people whom he viſited, and his information reſpecting articles of commerce in that country, are particularly valuable: to attempt to abridge them would be uſeleſs, but we ſtrongly recommend thoſe, who are intereſted in the concerns of the African trade, to conſult them in the original. Such readers as are unacquainted with the French language, have an opportunity of availing themſelves of a tranſlation of this work, united with the voyages and travels of M. *Briſſon*, juſt publiſhed by Meſſrs. Robinſons; of which we ſhall take farther notice hereafter.

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ART. XVII. CAROLI LINNÆI *Flora Lapponica, exhibens Plantas per Lapponiam creſcentes, ſecundum Syſtema Sexuale, collectas in itinere impenſis Soc. Reg. Scient. Upſalienſis, Anno* 1732 *inſtituto. Additis ſynonymis, et locis natalibus omnium, deſcriptionibus et figuris rariorum, viribus meditatis et œconomicis plurimarum. Editio altera, aucta & emendata, ſtudio & curâ* JACOBI EDVARDI SMITH. 8vo. 12s. Boards. White and Son, London. 1792.

THE republication of works of real excellence ought to be received with all poſſible favour; becauſe it enables the leſs *fortunate* to receive the pleaſure of poſſeſſing them, to which ſurely they are ſo juſtly entitled.—When works of value become ſcarce, the price is raiſed *enormouſly*:—Nor is the bookſeller to be blamed. Why is precious gold ſo eſtimable? Why is the jewel of Golconda the envy of the world? From their ſcarcity, and from the difficulty of procuring them. Why then is not the golden gem of literature to receive proportionate honours? When ſuch *enormous* accidents happen, let the rich, who can afford it, remedy them.—Here, however, we need not wait for riches. The induſtry of Meſſrs. White, and the learning and good-nature of Dr. SMITH, have

joined to reſtore to us, at an eaſy rate, one of the prime Linnéan valuables*. They are entitled to our beſt thanks, and we wiſh them an abundant ſale.

It will not be expected of us to ſay any thing of the original merit of Linné in conſtructing this firſt of Floras; of the beautiful preface, deſcriptive of his perils and difficulties in the attempt to explore the wide Lapland waſtes; of his ſurmounting them all; of his recital of the ſimple life of the Laplanders, and their bleſt innocence; of his happy ſucceſs and return; and of the plants which he has ſo well deſcribed, and enriched with ſuch varied anecdote; they are already well known: it is more to our purpoſe to exhibit the excellencies of the preſent edition, in compariſon with the former.

In the firſt place, we may obſerve, that the entire contents of the former edition are comprehended in this—the letter-preſs, the notes of reference, and the plates—even the frontiſpiece, with its ſimple repreſentation of the path of the arctic ſun.—In addition to all this, we have the Linnéan name given to every ſpecies throughout the whole.—This could not take place in the former edition, for it was publiſhed before the Linnéan nomenclature was ſettled. All thoſe ſpecies, likewiſe, are inſerted, which peregrinators, ſince *Linné*'s time, have diſcovered to be natives of Lapland; to the honour of *Linné*'s conſummate accuracy and diligence, they are not a *very* large number. Several errors, alſo, into which that great naturaliſt, from the accidents and imperfect knowlege of the time, had fallen, are corrected. Theſe corrections are made partly from *Linné*'s own MSS. and partly from the ſagacity of Dr. SMITH, and the examination of his invaluable herbarium.

The botanical world, we muſt repeat, is much indebted to our bookſellers, Meſſrs. White, for their publiſhing this edition in ſo accommodating and uſeful a manner; equally ſo indeed with the original one. Their edition of Browne's Jamaica was another inſtance of the ſame kind. Neither ſhould it be forgotten, that they enriched their publication ſo very conſiderably as they have done, by liberally aſſociating with themſelves ſo learned a coadjutor as Dr. SMITH †.

* It was deemed an inſtance of good luck formerly to meet with a copy of this work at a guinea.

† The Doctor gives us reaſon to hope that, if his preſent labours are acceptable, (and who is there that will not admire them?) he will publiſh a new and proper edition of the *Syſtema Vegetabilium*, examined and corrected throughout from the Linnean manuſcripts and his own actual obſervations. A work much to be deſired! As would alſo another, highly worthy of the Linnean cabinet, a new edition of the *Sp. Plantarum*, including all plants known to the preſent time.

ART. XVIII. *Obſervationes Botanicæ; quibus plantæ Indiæ Occidentalis aliæque ſyſtematis Vegetabilium, ed. XIV. illuſtrantur, earumq. characteres paſſim emendantur. Cum tabulis Æneis. Auctore* OLAVO SWARTZ, *M. D. Muſ. Reg. Suec. Præf. Acad. Cæſar. Nat. Curioſ. Regiæ Holmiens*, &c. 8vo. Erlangæ. Sold in London by White and Son. Price 14s. Boards. 1791.

SWEDEN may well plume herſelf on having produced, among others, ſuch illuſtrious naturaliſts as the LINNÆI, father and ſon, THUNBERG, and SWARTZ. The torrid zone is by no means favourable to the inhabitants of northern regions: but this circumſtance was no check to the ardour of THUNBERG and SWARTZ. The former will be immortalized by his reſearches in the Eaſt, and his *Flora Japonica*; the preſent work will give equal reputation to the latter.—It is no ſmall ſatisfaction to every one acquainted with their undertakings, that they returned ſafely from their hardy adventures, and that they are ſtill living to enjoy the credit which they have truly earned.

Dr. SWARTZ very modeſtly entitles his work, *Obſervationes:* had he given to it, like many a modern empiric, a more glaring name, he would have been juſtified on the merits of the caſe: for the botanical ſtudent has here a long liſt of Weſt India plants moſt accurately defined, and cleared from the errors under which they before lay obſcured. This was an evil that ſprung up even under the arrangements of Linné himſelf: for as Dr. S. obſerves, being often obliged to deſcribe from dried ſpecimens, and being under a neceſſity of truſting to the information of other botaniſts, and (which is an extremely fallacious method,) to the figures of authors, it could not well happen, that miſtakes ſhould always be avoided. Theſe are here duly pointed out—a ſervice for which that immortal man would have been the firſt and the moſt ardent to thank him.

Dr. SWARTZ directed his attention principally to the iſland of Jamaica: but many plants from other iſlands are inſerted.

The great merit of this publication conſiſts in the large addition made to the known plants of the Weſt Indies, in the very elaborate deſcriptions of all plants heretofore erroneouſly ſet forth, or but imperfectly known, and in the ſcientific delineation of ſeveral plants, on eleven plates, at the cloſe of the volume.

Had not the Linnéan cabinet been ſuffered to be carried out of Sweden,—under the auſpices of a THUNBERG and a SWARTZ, (not to mention others,) Natural Hiſtory muſt ſtill have maintained her empire there: *ſed victi ceſſere* DEI. It muſt, however, ſtill be ſaid of theſe great naturaliſts, jointly or individually,

——— ——— *Si Pergama dextrâ*
*Defendi poſſent, etiam hâc defenſa fuiſſent.*

The whole of this work is in Latin.

ART.

ART. XIX. *The Hiſtory of the Revolution of France.* Tranſlated from the French of M. RABAUT DE SAINT ETIENNE. 8vo. pp. 328. 5s. Boards. Debrett. 1792.

THE tranſlator of this valuable Hiſtory, (*James White*, Eſq.) gives the following account of his author: 'M. RABAUT DE ST. ETIENNE, after having diſtinguiſhed himſelf as a legiſlator and as an orator in the National Aſſembly, aſſumed, with not leſs ability and zeal, the character of the national hiſtorian:—brief, elegant, eloquent, ſatisfactory, he hath recorded, within the compaſs of this compact and lively volume, the remote origin, the immediate cauſes, the progreſs, and the completion of that rapid and renowned regeneration.'

In beſtowing a great, and probably a juſt, encomium on M. RABAUT, who intends by this work to vindicate the calumniated reputation of his country, Mr. *White* apprehends that while this publication proves how indiſpenſable a *revolution* was to France, it will alſo ſhew how unneceſſary ſuch a meaſure is for Great Britain:

'At the ſame time, (he adds,) I am far from thinking that there is nothing in our ſyſtem of ſocial order which requires the hand of reformation. Abuſes do undoubtedly exiſt in this iſland, and the legiſlature is competent to invent and apply the remedy. But the ſucceſs of ſuch deſigns will depend on the perſons who originate and promote them.—The good ſenſe of the men of Britain will induce them to diſapprove alike the perverſe timidity which inſiſts that all is right, and the unprincipled audacity which exclaims that all is wrong.'

With ſuch remarks as theſe, the tranſlator, in his preface, unites a few obſervations relative to thoſe perſons who have written againſt the French nation:

'The wrathful pamphlets (he ſays,) that have reviled the revolution, which it is the object of the following hiſtory to juſtify and defend, are as deficient in point of wiſdom, as they are with reſpect to temper. They are ungenerous, injudicious, and unjuſt. It is *ungenerous* to inſult and vilify a nation, which is ſtruggling to relieve herſelf from the unchriſtian yoke of tyranny: it is *injudicious*, ſince none can tell what the Omnipotent may have in ſtore for her; ſince the perſecution which ſhe endures, the firm reſiſtance which ſhe is making, and the recollection of her former ſervitude, will at length intereſt every heart; ſince the tide of general favour will turn violently in her behalf, from the noble deſire to recompenſe her, for having raſhly thought unkindly of her; ſince, in fine, as hath been the caſe of late years with America, a proſperous iſſue may reconcile all Chriſtendom to her cauſe: it is *unjuſt*, ſince no nation, and ſtill leſs an individual of any nation, hath a right to cenſure the internal legiſlation of another, which in herſelf forms a ſovereign and independent empire. One is aſtoniſhed at the waſte of talents and time which hath been committed in this kingdom, for

the purpoſe of exciting in us an abhorrence for our fellow-freemen, the French. Politicians ſhould have deplored, and not execrated their errors; it is as if Balak *had ſaid unto* Balaam, *Come, I pray thee, and curſe this people.*'

Mr. *White* finiſhes his preface with this declaration:

'I am happy in having poſſeſſed a ſufficiency of health and leiſure, to enable me to act the part of tranſlator to M. *Mirabeau**, and to his patriotic colleague, M. *Rabaut de Saint Etienne.* The legiſlators of France, as long as their labours contain nothing injurious to the true principles of Chriſtianity, and are directed to no other object than the happineſs of human kind, ſhall have the beſt wiſhes of one who, while he laments their miſtakes, muſt admire their magnanimity.'

We have, on another occaſion, expreſſed our concern that ſeveral of the French patriots, who have perceived and juſtly rejected the abſurdities and impoſitions of Popery, ſhould have proceeded to the other extreme, of diſavowing Chriſtianity, ſo entirely oppoſite to Popery in its nature and tendency! We truſt they may correct this error!—We join with the tranſlator in a ſenſible and ſhort note, that appears in one part of this work:—'Strange it is, and truly to be lamented, that ſuch very able men, who ſaw into other abuſes with ſo penetrating an eye, could not diſcriminate between the uſeleſs lumber of religion, and the pure and ineſtimable ſpirit of Chriſtianity. By a kind of infatuation, they all laboured to undermine what is the very cement of civil ſociety!'

The editor's notes are ſhort, and not numerous: we might have taken notice of ſome, and of various paſſages in the work, had our limits allowed it.—The few lines that follow, being part of a deſcription of the ſtate of the French people, while enſlaved by their *Grand Monarque*, and his minions, may ſerve, perhaps, to impreſs or amuſe the mind of the reader:

'Moral ſlavery, that ſpecies of inſignificance peculiar to minds ſtript of independence and of liberty, chained every thought to one thought, and every will to one will. Opinion likewiſe had her deſpotiſm, and her throne was ſet up at court, for public opinion was not yet in being, her ſevere tribunal was not yet erected. *Bon ton* was the title given to that law, ſo often capricious, and perpetually deſpotic, which a few women, and womaniſh men, cauſed to be executed imperiouſly, by the boyiſh arm of foppery.'

To this remark is ſubjoined a note,—of the juſtice, ſeverity, or pleaſantry of which the reader will judge as he thinks proper:

'Thus, a *Marechal* of France hath given a name to a new-invented hair-powder, and taught his countrymen the art of ſubduing one ſtink by another.'

* A work now under review.

Theſe

These are remarks of the lighter class. Such as are more weighty we are obliged to pass over; and it is the less necessary to rehearse them, as several works of the kind are already before the public.

We have no doubt of the fidelity of Mr. *White*'s translation; and we cannot but think that even those persons who are unfavourably disposed toward the French revolution, may be entertained and informed by the perusal of this volume: judging with impartiality, it will surely be concluded, that the powers of Europe (which can certainly have no right to prescribe, by force, a government for millions of people,) are sadly misapplying the blood and treasure of those whom they call *their* subjects, in labouring to thwart and overturn the measures and constitution of a great nation,—a nation, which, as far as appears, without their interference, would adhere to its principle, *peace with all mankind!*

Some pages in the latter part of this book contain reflections on the present state of affairs, by the same author: they are in the form of propositions or corollaries, and appear to us to contain what is curious and well worthy of attention. To these is added, *a chronological table of the principal decrees which have been passed, and of the most remarkable events which have taken place during the sitting of the Constituent National Assembly.* This table commences at the 4th of May 1789, and finishes with the 30th of September 1791.

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## *Additions to the* MONTHLY CATALOGUE for AUGUST, 1792.

### FRENCH REVOLUTION.

Art. 20. *La Rebellion des Betes*, &c. *i. e.* The Rebellion of the Beasts; an allegorical Fable. By G. Polidori. 8vo. pp. 29. 1s. Jeffery. 1792.

THE rebellion of the beasts is the present revolution in France. The king is the Lion: the assembly are Apes: the generals are Foxes; and so on to the end of the piece, which, we think, possesses no great portion either of wit or humour.

### EDUCATION.

Art. 21. *A New and Complete Italian Grammar:* containing a short Introduction to the Italian Pronunciation: plain and concise Rules and Observations on the Nine Parts of Speech, exemplified and sanctioned by Passages taken from the best Italian Writers; such as Boccaccio, Bembo, Petrarca, Tasso, Ariosto, Metastasio, &c. to which are annexed instructive and entertaining Exercises: a short Appendix on Italian Orthography: a Vocabulary English and Italian, and a number of Phrases which very frequently occur in Conversation: a select Collection of smart Repartees, Witticisms,

ciſms, &c. in Italian: a Collection of elegant and intereſting Italian Letters upon various Subjects: ſpecimens of Italian Poetry with the Rules thereof: a Table, which preſents in one Point of View, a clear and ſuccinct Method of declining every Noun and Pronoun, and of conjugating every regular Verb: an alphabetical Liſt of the irregular Verbs, conjugated in thoſe Tenſes in which they differ from the regular ones: a Tranſlation, as literal as poſſible, of the Italian Paſſages quoted in the Courſe of the Grammatical Rules and Obſervations. The whole laid down in a clear and methodical Manner, and interſperſed with many uſeful Notes, calculated for the Attainment of the Italian Tongue in its greateſt Purity and Perfection. By A. Vergani, Teacher of the Latin, Italian, and French Languages. 12mo. pp. 284. 3s. 6d. Bound. Baldwin. 1791.

The contents of this volume are ſufficiently enumerated in the long title: from which it is evident, that much is included in this grammar, which has no connection with grammatical ſubjects. Were theſe extraneous matters diſcarded, and ſome alteration made in the order of treating what would remain, we ſhould be able to recommend this treatiſe of M. Vergani as offering a conciſe and eaſy method of inſtructing ſcholars in the Italian tongue.

Art. 22. *Sketches of Female Education,* partly original, and partly ſelected from the moſt approved Authors, for the Inſtruction and Amuſement of young Ladies, both in public Seminaries and private Families. By Thomas Broom, Teacher of the Claſſics, Geography, and other Branches of polite Literature, at Wokingham, Bucks. 12mo. pp. 214. 2s. Bound. Law. 1791.

We recommend this little tract to the attention of the fair readers for whom it is deſigned. The author extracts with ſome freedom from preceding writers, and he does not fail to acknowlege it. The chapters on *Order,* on *Modeſty,* on *Reflection,* on *Female Conduct and Behaviour,* and on the *Government of the Paſſions,* are, in our opinion, highly deſerving of a careful attention: we find in them quotations from the Spectator, from Fordyce, and, under the laſt head, ſome pages from Watts's well-known treatiſe on the ſubject: to theſe we add the chapter on religion; as well as other parts of the book. Geography, aſtronomy, rhetoric, &c. employ ſeveral pages, which afford ſome general and not unuſeful apprehenſion of the ſubjects. The volume cloſes with that ſenſible letter to a newly-married lady, written by Mrs. Chapone; with which many readers are already well acquainted.

Art. 23. *A ſhort Introduction to the Uſe of the Globes;* containing an Explanation of the principal Terms, and Rules for the Solution of the moſt uſeful Problems, with a variety of Examples, intended for the Learner's Exerciſe. By Thomas Molineux. 12mo. pp. 49. 1s. 6d. Lowndes. 1792.

The particular advantage to which this ſmall volume pretends, above others of the ſame kind, is, that it is calculated to leſſen the labour of the maſter, by furniſhing the learner with exerciſes which, after ſome introductory inſtruction, he may eaſily perform without

assistance. The piece seems very well adapted, as far as its plan extends, to answer the purpose intended by the author.

## POETRY.

Art. 24. *Eighty-nine Fugitive Fables*, in Verse; moral, prudential, and allegorical, original and selected. 8vo. pp. 232. 3s. 3d. Boards. Murray. 1792.

This selection is made with taste and judgment. The pieces, which have been in part gathered from the earlier magazines, and other miscellaneous publications, and are in part original, are on subjects of importance in the conduct of life, and are generally written in easy and elegant verse. The fables are divided into three classes; the first, *moral*, which inculcate some virtue; the second *prudential*, which display maxims of practical wisdom; and the third *allegorical*, or pieces formed on allegorical personification. We commend this volume as a compilement which conveys useful lessons of moral and prudential instruction, in the agreeable form of easy and sometimes elegant verse.

Art. 25. *The Idyllia, Epigrams, and Fragments, of Theocritus, Bion, and Moschus, with the Elegies of Tyrtæus*; translated from the Greek into English Verse. To which are added, Dissertations and Notes. A new Edition, corrected. By the Rev. Richard Polwhele. 8vo. 2 Vols. pp. 544 in both. 10s. 6d. Boards. Cadell, &c. 1792.

The public approbation of this work having been expressed by a demand for a new edition, Mr. Polwhele has republished it in an octavo size. For an account of these translations, see Rev. vol. lxxviii. p. 308.

Art. 26. *A Collection of Poems*. By a young Lady. 12mo. pp. 200. 5s. Boards. Evans. 1792.

This young adventurer in the walk of poetry, says, in apologizing for her productions, that they were written 'in the closest retirement, where she enjoyed not those pleasures that generally attend our youthful days, and had no resources, no pleasing amusement, but what she derived from her pen, to relax the mind.' This might be a very good reason for *writing* verses, but certainly is no apology for publishing them. Whether any better reason can be found in the publication itself, the reader may in part judge from a few couplets:

'Tis *thou* alone that *banisheth* despair,
And *wipeth from her eye* the widow's tear.'

'But let us all reflect how it came so,
From whom, from whence did this last blessing flow.'

'A spot that's *found** by Nature's potent hand,
A small estate *surrounded* with good land.'

Till this young lady has learned to perceive the inaccuracies and inelegancies of her present work, of which the above are very small

* Probably this word is mis-printed: should it not have been *form'd?*

specimens,

ſpecimens, we would adviſe her to write only for her own amuſement, or for that of her partial friends.

We are truly ſorry that we can afford no greater encouragement to a young writer, who, we doubt not, poſſeſſes an amiable character:—which is of infinitely more value than poetic reputation, deſtitute of private worth.

## POLITICAL.

Art. 27. *Buff; or a Diſſertation on Nakedneſs:* A Parody on Paine's Rights of Man. 8vo. 6d. Mathews. 1792.

By ſubſtituting, in a few ſentences of Mr. Paine's work, for ſome of his moſt important words, others of a very different import, and leaving the leſs ſignificant parts of the ſentence as they were, he is here made to plead in favour of nakedneſs. By a like dexterity, it would be juſt as eaſy to make Mr. Paine's opponents argue in favour of putting the people into ſtrait waiſtcoats. Some readers may fancy that there is wit in theſe attempts. To them we ſhall conſign the preſent performance; after remarking, that ſuch witticiſms will have no effect in perſuading the world, that there is no happineſs in every man's being *at liberty* to cloath himſelf as he ſhall judge moſt ſuitable to his own comfort and convenience.

## MISCELLANEOUS.

Art. 28. *A Letter to James Boſwell, Eſq.* With ſome Remarks on Johnſon's Dictionary, and on Language, &c. 8vo. pp. 87. 2s. 6d. Kirby. 1792.

It ſeems a very fair maxim, that he who undertakes to correct the writings of others, ought himſelf to know how to write. What attention may be due, on this maxim, to the remarks of the author of this pamphlet, will be beſt perceived by an extract:—which we need take little pains to ſelect; for in point of ſtyle (if ſuch writing can deſerve the name,) the writer cloſely adheres to the rule of Horace; *Servetur ad imum*, &c. Much diſpleaſed with the honours which have been paid to Johnſon's powers, and particularly with the authority which has been given to his Dictionary, after quoting Mr. Boſwell's encomium of Dr. Johnſon's lexicographical excellence, the letter-writer thus proceeds:

'All this is ſaid of the Dictionary, and much more; (I hope the reader will not loſe ſight of it, though I do not comment on it now) and if authority could alone prevail, (and does it not; and, am I to aſk, when, where, and how?) we need go no farther. But to uſe a very vulgar, ſince a very comprehenſive, nay proverbial expreſſion—and whenever I meet with a proverb, Mr. Boſwell, I heartily embrace it, and do aſſure Mr. Boſwell that Sancho himſelf did not love proverbs more than his humble ſervant, who would heartily recommend the embraces of them all, and all around, for they *are* wiſdom:—Yes, to uſe ſuch phraſe, I would ſay,—"*the proof of the pudding is the eating*;" and that proof, or teſt, my readers ſhall ſoon have; whereby fairly, and honeſtly, and truly to judge for themſelves, and to compare it with this account of the work, as here given in by Mr. Boſwell; I mean a ſmall ſelection, and a very ſmall one it ſhall be, not to tire themſelves or me, from the work in queſtion;

queſtion: but I depart from the conſideration of the language itſelf, and what I would ſay of it, in general, is, that it is, I fear, radically and *per ſe*, a leſs perſpicuous one than we Engliſhmen might wiſh it to be.'

From this ſpecimen of the familiar involution and evolution of phraſeology, with which this letter abounds, our readers will eaſily conclude, without any laboured critique on our part, that if Johnſon is to be chaſtiſed, it muſt be by a more able hand than the author of this letter. He detects, it is true, ſome errors in Johnſon's Dictionary: but what human production is free from errors? He points out ſome foibles in his character: but what human being is perfect? Let his imperfections be acknowleged: but let not this tiny ſcribbler again have the preſumption to ſay of Dr. Johnſon, 'This is a poor creature,' leſt echo from every corner of the temple of criticiſm ſhould reply—POOR CREATURE!

The pamphlet concludes with a large doſe of dull ſmall-talk upon ſundry topics, critical, political, and topographical.

Art. 29. *Silva Critica. Sive in auctores ſacros profanoſque commentarius philologus: concinnavit Gilbertus Wakefield, A. B. et Coll. Jeſu apud Cantab. nuper Socius. Pars tertia.* 8vo. pp. 197. 3s. 6d. Boards. Deighton. 1792.

Of this volume of Mr. Wakefield's Critical Miſcellany, our numerous debts to the public will not allow us to take farther notice, than by making a general acknowlegment, that it abounds with fruits of laborious ſtudy, and ingenious conjecture; which, at the ſame time that they will not fail ſtill farther to eſtabliſh the author's reputation, will afford the ſcholar a new courſe of claſſical entertainment. In this volume, the learned writer makes the ſacred epiſtles the ſtem, around which he entwines many beautiful wreaths of flowers, gathered from the garden of claſſical learning.

As we think that farther ſpecimens of the *Silva Critica* are now unneceſſary, we ſhall content ourſelves with a reference to our account of the two former parts of this work; viz. Rev. vol. v. *New Series*, p. 54.

At the cloſe of the preſent publication, the author encourages his readers to expect another volume.

Art. 30. *Thoughts on Dancing*; occaſioned by ſome late Tranſactions among the People called Methodiſts. By M. Davis. 8vo. pp. 30. 6d. Law, &c. 1791.

Mr. Davis deſcribes himſelf as a ſchoolmaſter at Laytonſtone in Eſſex, and as a preacher among the Methodiſts; and this publication is an appeal to the public, againſt a late decree iſſued by the leaders of that perſuaſion, that all ſchoolmaſters and miſtreſſes, who employ dancing-maſters in their ſchools, and all parents, whoſe children are taught to dance, ſhall be excluded their ſociety.

To this four, narrow minded, and *impolitic* reſtriction, we are indebted for a ſenſible and liberal juſtification of the accompliſhment of dancing, as an article of education; ſuch a defence as, we imagine, if it ſhould produce a poſitive repeal of the act, will operate to its oblivion. Mr. D. is manifeſtly ſuperior to the generality of his brethren

brethren of this perſuaſion: but they may, perhaps, be provided with a conſolatory plea, and may contrive to convert ignorance into a recommendation.

Art. 31. *The Literary Muſeum*; or Ancient and Modern Repoſitory. Compriſing ſcarce and curious Tracts, Poetry, Biography, and Criticiſm. 8vo. 6s. Boards. Sold by the Editor, No. 24, Drury-lane. 1792.

The advertiſement to this volume of old tracts is ſigned Francis Godolphin Waldron: but it does not ſufficiently explain either the nature or extent of the undertaking. It appears to conſiſt of articles entirely detached and ſeparately paged; and as the Literary Muſeum, Nos. I. and III. are incidentally mentioned, we are warranted to conclude the volume to be made up from ſome publication in numbers, of which we know nothing, but which either is, or ought to be, going on, as two or three of the tracts are imperfect. Under *proper management*, there is ſufficient opportunity to carry on a republication of old, fugitive, and valuable productions of the Engliſh preſs, that have been overwhelmed by the crowd which ſucceſſively ſolicits the public attention. In all the purſuits of life, a rage for novelty is predominant. Even in the productions of nature, a monkey, brought from remote parts, and for which we have no uſe, is more highly prized than our domeſtic cats, who have the misfortune of being too prolific to have their merits regarded. In gardens, general admiration firſt renders a beautiful flower common, and then we deſpiſe it for being common! It is the ſame in literature; many a valuable tract is elbowed out of notice, and even out of remembrance, by an unceaſing ſucceſſion of new productions; numbers of which, after all, are only old ideas in a new dreſs. We therefore are diſpoſed to look favourably on any well formed plan for reſcuing the good ſenſe and ſententious advice of our forefathers, from that unmerited oblivion to which their brevity expoſes them.

The editor's *notes* muſt be conſidered as forming not the leaſt entertaining part of this volume.

Art. 32. *A Melancholy Tale*; *Dark Sentences*; *and a Viſion.* 8vo. pp. 20. 1s. Ridgway.

This melancholy tale relates, in a proſaic elegy, the grief of a widow'd mother for the loſs of a child, who was accidentally drowned: the viſion, equally proſaic, celebrates the praiſe of religion as the only road to happineſs; and the dark ſentences conſiſt of a ſtring of thoughts and reflections alphabetically arranged, which are neither very dark, nor very profound.

Art. 33. *Maxims and Morals for our Conduct through Life.* By Lieutenant Furley. 12mo. pp. 92. 2s. ſtitched. Ridgway. 1791.

This work may, on the whole, be ſtyled a collection of innocent and inſtructive apophthegms. The author has occaſional recourſe to the excellent proverbs of Solomon to increaſe his ſtock, but, for the greater part, he has found different reſources. When we are told, that 'he who cultivates one acre of ground, is of more real ſervice to his ſpecies than all the philoſophers who ever exiſted,' we muſt pro-

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teſt againſt ſuch a 'maxim;' for, certainly, agriculture is indebted to philoſophy for inventions and improvements, as are moſt other arts and ſciences. Induſtry, indeed, cannot be too much commended: but philoſophy muſt not be depreciated; for the true and uſeful philoſopher is not idle, though he may not *drive the plough*. In another place, we read—'God delights no leſs in a killing mercy, than in a pitiful juſtice.'—This we hardly comprehend. Page 59. l. 14. the word *ingenious* is inſerted inſtead of *ingenuous*.

Art. 34. *Short Expoſtulations and Thoughts on Suicide.* 8vo. 6d. J. Evans.

The principal topic of this addreſs, (which, except that it wants a text, may be properly called a ſermon,) is the impiety of ſuicide, inferred from the conſideration that man, having received his being from God, has no power over himſelf, beyond what is granted to him by his Maker. The ſubject is important, and the argument is urged with much ſolemnity: but the pamphlet is deficient in thoſe graces of compoſition, which are requiſite to captivate attention.

Art. 35. *The Benefit of Starving*; or the Advantages of Hunger, Cold, and Nakedneſs; intended as a Cordial for the Poor, and an Apology for the Rich. Addreſſed to the Rev. Rowland Hill, M. A. By the Rev. W. Woolley, M. A. 12mo. 6d. Terry, &c.

An unbeneficed clergyman here complains of neglect, and (yet worſe!) of not being duly rewarded for his paſt labours in the vineyard. He ſtates the ungenerous, unjuſt, and even cruel treatment which he has experienced; yet he recites the particulars of his woeful tale in ſo lively a ſtrain, that we cannot help conſidering him as a man of good abilities, [as a writer,] and worthy of better fortune than that which has, hitherto, awaited him. We wiſh he may, hereafter, have leſs reaſon to cry out, in the words of his motto,

"My bowels! my bowels! I am pained to my heart!" Jer. iv. 19.

Art. 36. *Miſcellanies in Proſe and Verſe.* By Captain Thomas Morris. 8vo. pp. 180. 4s. ſewed. Ridgway. 1791.

This truly miſcellaneous volume contains entertainment for readers of various taſtes. For the lover of hiſtorical narrative, it furniſhes a journal of an expedition among the American Indians in the year 1764, full of ſurprizing incidents. For the dramatic connoiſſeur, it provides ſome bold ſtrictures in a *Letter to a Friend on the Poetical Elocution of the Theatre, and the Manner of acting Tragedy*, in which Mr. Garrick's method of playing is cenſured, and Mademoiſelle du Menil is held out as a pattern of theatrical excellence. For the claſſical ſcholar, a very pleaſing verſion is given of the fourth and the fourteenth ſatires of Juvenal;—and for the *friend of liberty*, ſeveral pieces are added on this ſubject, written on one ſide in Engliſh verſe, and tranſlated on the other into French proſe.

## THEOLOGY *and* POLEMICS.

Art. 37. *Two Treatiſes by Henry Ainſworth.* The firſt, Of the Communion of Saints. The ſecond, entitled, An Arrow againſt Idolatry, &c. To this Edition is prefixed, ſome Account of the Life

Life and Writings of the Author. Printed at Edinburgh. 8vo. pp. 344. 2s. 6d. ſewed. Strachan, London.

The name of Henry Ainſworth is at preſent almoſt forgotten, except when the ſcripture critic occaſionally conſults his annotations on the Pentateuch. He belonged to the ſect of Puritans called Browniſts; whoſe chief diſtinction was, that they were enemies to religious eſtabliſhments; and who about the end of the 16th century were driven by perſecution into Holland:—for many years, Ainſworth reſided among them in Amſterdam. The works here reprinted, while they afford pleaſure to readers who retain the religious tenets of the Puritans, may engage the attention of the critic, as curious ſpecimens of the manner of thinking and diſcourſing, which prevailed among the Puritanical preachers of that period. The editor expreſſes a purpoſe of publiſhing a more authentic and intereſting account, than has hitherto appeared, of the ſect of the Browniſts, collected from their own works, and from other good authorities.

Art. 38. *The Sentiments of a Member of the Jacobins, in France*, upon the Religion of Reaſon and Nature; carefully tranſlated from the original Manuſcript, communicated by the Author. 8vo. pp. 99. 2s. Stace. 1792.

The philoſopher Anaxagoras, of the ſchool of Thales, acquired an immortal name by introducing a ſyſtem of nature, in which mind was ſeparated from matter, and which taught that, from eternity, an infinite intelligent power muſt have exiſted diſtinct from body, having within itſelf the principle of motion, and being capable of communicating it to the material world. On account of this doctrine, this philoſopher was honoured with the appellation of Νοῦς, or mind. There is a ſet of modern philoſophers, who are ſo fond of ſimplicity, as to be ambitious of eſtabliſhing a theory which is the reverſe of that of Anaxagoras. Theſe philoſophers, and, among them, the author of this publication, aſk whether it be not probable, "that univerſe, nature, God, are not all one and the ſame thing, one Being poſſeſſing one mind, unchangeable, occupying infinite ſpace, and enduring through endleſs time; who, perceiving diſtinctly the infinite number and extent of the parts or portions in him, which are of the ſame intrinſic nature, and alſo his own infinite power, has employed that power to conduct theſe portions of himſelf in a regular, uniform, and eternal ſtate of circulation and change, from one ſtate or form to another." A doctrine, which thus abſurdly confounds the Deity with the univerſe, the world with its Creator, evidently annihilates all religion. Yet the writer who teaches this doctrine, ſays that we are not more certain of our own exiſtence, than that there is a ſupreme God the creator of the univerſe; that is, he aſſerts the groſs contradiction, that the univerſe created itſelf; and withal undertakes to teach a ſyſtem of religion, which is to conſiſt in ſtudying and performing the part allotted to man by his Creator. This pamphlet contains good moral obſervations, but they appear under great diſadvantage in connection with ſo fanciful and contradictory a ſyſtem of theology.

Art. 39. *Several Diſcourſes on ſpecial Subjects*, preached before the Univerſity of Oxford, and upon other Occaſions. By William Parker,

Parker, D. D. Chaplain in Ordinary to his Majeſty, Rector of St. James's, Weſtminſter, and F. R. S. 8vo. 2 Vols. pp. 246 and 279. 9s. Boards. Rivingtons.

Many years have paſſed ſince the name of Dr. Parker firſt appeared in our journal. At the time when it was thought neceſſary to defend the ſtrong holds of religion in general, or revealed religion in particular, againſt the attacks of Bolingbroke, Morgan, and other infidel writers; and when it was apprehended that the pillars of orthodoxy were in ſome danger of being ſhaken by the heretical writings of Middleton, and others; Dr. Parker was one among a numerous train of able champions, who ſtood forth in defence of the eſtabliſhed ſyſtem. The diſcourſes, which he publiſhed on theſe occaſions, and of which we gave an account at the time of their appearance, make a conſiderable part of the contents of theſe volumes. They conſiſt of Two Diſcourſes on the Expediency of ſome Divine Interpoſition in the firſt Ages of the Chriſtian Church, and the Inexpediency of thoſe that are claimed by the Church of Rome, in reply to the leading argument in Middleton's Free Enquiry *;—Two Diſcourſes on the Moſaic Hiſtory of the Fall, in refutation of the hypotheſis advanced in a work entitled An Examination of a Diſcourſe on Prophecy, &c †. Two Diſcourſes on the Nature, Evidence, and Importance of Truth, intended to provide an antidote againſt the poiſon of Bolingbroke's Pyrrhoniſm ‡;—Two Diſcourſes on the Scripture Doctrine of Predeſtination, the deſign of which is to prove, againſt the inſinuations of Bolingbroke and others, that the Church of England does not teach the doctrine of abſolute election §.

Beſide theſe diſcourſes, which may be read with advantage, as to the general queſtions to which they relate, the volumes contain ſeveral ſermons on particular ſubjects and occaſions, viz. On the Nature and Calling of the ſacred Miniſtry; on the Improvement of Extraordinary Divine Judgments; on the Grounds of Submiſſion to Government; on the Danger of Civil Strife; on Church Muſic; on Academic Education; on the Authority of the Paſtoral Office; on Mercy to the diſtreſſed Children of Clergy; on promoting Chriſtian Knowledge; and on the Sympathetic Affections; an account of each of which may be found by conſulting our Review ||. In theſe volumes, are alſo reprinted an Explanation of the Difference between the Old and New Style, and a Familiar Dialogue on the ſame ſubject between a Clergyman and one of his Pariſhioners.

Art. 40. *The Scripture Doctrine concerning the Coming of Chriſt unfolded* on Principles which are allowed to be common to the Jews, both in ancient and modern Times: in Anſwer to the Objections of Mr. Gibbon and Dr. Edwards upon this Subject. To which is added an Appendix, containing ſome Remarks upon the Miracles of the Goſpel, in Reply to an Objection of the latter of

* See Rev. vol. ii. p. 84.
† Vol. iv. p. 9.
‡ Vol. xii. p. 37.
§ Vol. xx. p. 383.
|| See the General Index, *Parker*.

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theſe Writers. Part I. By N. Niſbett, M. A. 8vo. pp. 140. 2s. 6d. Johnſon.

Dr. Edwards *, after Mr. Gibbon, has ſtated a difficulty reſpecting Chriſtianity, which he laments has hitherto remained without any ſatisfactory ſolution. It is, that, in conſequence of our Lord's prediction that the generation then exiſting ſhould not be totally extinguiſhed, till it had witneſſed his ſecond appearance, it was univerſally believed, in the time of the apoſtles, that the end of the world and the kingdom of heaven were at hand: but that the records of hiſtory do not authorize us to conclude, that the prediction has yet been accompliſhed. Mr. Niſbett, a very intelligent and candid critic on ſcripture, here undertakes to obviate this objection. The method which he purſues for this purpoſe is, to prove that the prediction (which was repeatedly made during our Saviour's miniſtry, and the ſuppoſed failure of which was never noticed either by the diſappointed friends, or by the enemies, of Chriſtianity,) referred ſolely to the eſtabliſhment of his religion after the deſtruction of Jeruſalem, and was completely fulfilled in that event. The ſeveral expreſſions, in which the coming of Chriſt is deſcribed, ſo exactly agree with the language in which the prophet Daniel deſcribed the Meſſiah's kingdom, and were ſo well calculated to ſupport the ſpirits of the apoſtles under the proſpect of their approaching trial, that Mr. Niſbett apprehends that they cannot with propriety be referred to a more diſtant event. The entire 24th chapter of Matthew, with the 25th as far as the 31ſt verſe, he conſiders as one continued prediction of the deſtruction of Jeruſalem excluſively of the day of judgment. This interpretation is ſupported with much ingenuity, and, we are of opinion, is very ſatisfactorily ſhewn to be the only interpretation, which will relieve the embarraſſment ariſing from the ſuppoſition that they have a double reference to two remote and diſſimilar events. Mr. N. then proceeds to confirm his hypotheſis, by ſhewing its agreement with other paſſages of ſcripture relative to the ſubject.

To give a full ſtatement of the reaſoning in this work, would neceſſarily require us to copy a courſe of critical obſervations much too extenſive for our plan: but we recommend the work to the diligent attention of every inquirer after theological truth; and particularly to thoſe who may have been diſpoſed to think that 'the real intereſts of Chriſtianity would be more eſſentially promoted by conceding this objection to the adverſary, than by vainly attempting to remove it.'

Art. 41. *An Addreſs to Dr. Prieſtley*, containing Deſultory Obſervations on the general Inutility of religious Controverſies, and on ſome Aſſertions of the Doctor's, contained in his Letters to Mr. Burke. By William Pettman, 8vo. pp. 66. 2s. Law. 1792.

The late Mr. John Weſley, toward the cloſe of his life, made the following public declaration: "In my younger days I was fond of controverſy, but I have now lived long enough in the world to

* See Review, New Series, vol. iv. p. 116.

know

know better, than to quarrel or diſpute with any man about religion." The writer of the pamphlet before us mentions this declaration with applauſe; and he remarks that ſuch a conceſſion, from a man who had employed much of his time in controverſial writing, muſt have proceeded from a conviction of its general inutility. To maintain this point is the chief object of the preſent publication; and if nothing is to be conſidered, but the ill effect which religious diſputation commonly produces on the temper of the combatants, much may be urged in favour of the author's poſition. There may be ſome reaſon to complain that the animoſity, excited by the preſent theological controverſy, has led the advocates for Unitarianiſm to caſt illiberal cenſures and reflections on the Trinitarians; and this pamphlet itſelf affords proofs, if ſuch were wanting, that Trinitarians, in their turn, can be acrimonious:—but, after all, what is this but an inconvenience neceſſarily reſulting from that free inquiry, which, we make no ſcruple to aſſert, notwithſtanding all that bigotry or prieſtcraft has ever advanced to the contrary, is the only road to knowlege. If, indeed, our author's aſſertion be admitted, that, 'whether the Unitarians or Trinitarians be wrong is a point which can never be determined by controverſy,' it is very certain that it can never be determined at all; and then, unqueſtionably, the ſooner the diſpute is laid aſide, the better:—but it is equally evident that, on all queſtions which lie within the compaſs of human inveſtigation, the beſt way to detect error, and to diſcover truth, is to encourage and exerciſe freedom of debate. We diſapprove, as heartily as does this writer, the practice of treating with ridicule or contempt the party whoſe opinions we oppoſe: but we cannot think that the world would be benefited by that blind acquieſcence in preſent ſyſtems, which the entire diſmiſſion of religious controverſy ſuppoſes.

Art. 42. *Jeſus Chriſt the only God.* Being a Defence of that fundamental Doctrine of the Chriſtian Religion, againſt Arianiſm and Socinianiſm. Addreſſed to the Rev. Dr. Prieſtley. With ſome Obſervations on his Letters to the Members of the New Church, ſignified by the New Jeruſalem in the Revelations. By J. Bellamy. 8vo. pp. 119. 2s. Sibly, Goſwell-ſtreet. 1792.

Mr. Bellamy is a diſciple of Swedenborg, whom he aſſerts to have been a *divinely inſpired* writer, and to whom he confeſſes himſelf indebted for all his knowlege of the ſcriptures. It will not be thought ſurpriſing, that the diſciple partakes of the myſtical obſcurity of the maſter; nor, till the teachers of this new myſtery chuſe to expreſs themſelves in language more accommodated to the common conceptions of mankind, will it be expected that unenlightened reviewers, who are accuſtomed to judge of books by the ordinary rules of criticiſm, ſhould be able to communicate to their unenlightened readers any very clear idea of the nature and merit of their writings.

While Mr. Bellamy is going over the hiſtorical ground of the riſe and progreſs of Socinianiſm, he is ſufficiently intelligible: but as ſoon as he enters the Swedenborgian regions, he loſes himſelf in a thick fog of myſtical notions, into which we ſcarcely dare

venture to follow him. His creed (we give it in his own words,) is, that 'there is one God, who is Jehovah in human form, being love, wiſdom, and life itſelf; that this divine *love*, is called the FATHER; being the inmoſt principle of the eternal, hidden, unmaniſeſted Deity; the *eſſe*; origin of all eſſences! unknown! that of which Angels and men can form no idea! unſearchable! incomprehenſible!

'Divine *Wiſdom*, called the SON, being the exterior of the divine love, or Father, the maniſeſtation or outgoings of the inmoſt principle, the Father, in all his glorious attributes of light, life, glory, power, goodneſs, communicable and incommunicable; the index of the interior of the Deity, and the eſſence of all beings; in which two were contained in power, the ultimate form or exiſtence, called the Divine human. Now when the Lord (by whom I mean the divine human) made himſelf viſible in human form, which was, when he aſſumed the human nature, he brought over his divine human a covering, called the maternal human, or a body like our own, ſo that the divine human, (which was eternal and infinite) dwelt in the maternal human, which was finite, as the ſoul dwells in the body.

'At the reſurrection, he caſt off all materiality, the maternal human, or material body, which he had from the virgin, and the divine human, by its conjunction with the maternal human, appeared glorified in its ultimate form, being that of man.

'Therefore, it is evident, that when this efflux of power, which in its primæval ſtate was the embryo of the divine human, aſſumed the human nature, and by temptation combats, and victories, had performed the grand work of redemption, he returned in a perfect viſible form, where he was before eternally in power; which now is the viſible and moſt exterior of Deity.'

This ſyſtem, Mr. Bellamy ſays, 'is eaſily comprehended and explained; there is nothing intricate or myſterious in it.' It may be ſo to the illuminated; to us, we own, it is totally unintelligible.

On the ſubject of Chriſt's ſecond coming, we are informed, that when the Scriptures teach, that the Son of Man ſhall come in the clouds of heaven with the power and glory of God, we are not to imagine that they ſpeak of a viſible appearance to the material eye, nor of the clouds and ſky over our heads: but that by earth in Scripture is meant the church; by ſun, moon, and ſtars, are meant charity, faith, and the knowlege of the internal ſenſe of the word; that by the ſun being darkened, the moon turned into blood, the ſtars falling, earthquakes, &c. is ſignified the end of that church which is deſtitute of charity, faith, and heavenly knowlege. When the wall of the New Jeruſalem is ſaid to be 144, or twelve times twelve cubits in height, we are to underſtand that the inhabitants of the New Jeruſalem are united in goodneſs and truth; for the number twelve, wherever it is uſed in the Bible, ſignifies a complete ſtate of goodneſs and truth, charity and faith. This, and much more of the ſame kind, Mr. Bellamy teaches the brethren of the New Jeruſalem, concerning the ſenſe of Scripture according to the *ſcience of correſpondences*, which is the key to open the door of the

ſacred

ſacred temple of the word of God. Before the Swedenborgian commentary on Scripture can be of any uſe to the benighted world, this wonderful *ſcience of correſpondences* muſt be intelligibly explained, and a *New Jeruſalem dictionary*, with a clear exhibition of the principles on which it is formed, muſt be publiſhed. Till then, we muſt be contented to confeſs our total ignorance of the nature of Baron Swedenborg's ſpiritual world.

Art. 43. *A candid and impartial Reply to the Rev. Dr. Prieſtley's Letters*, addreſſed by him to the Members of the New Jeruſalem. In which his Objections are fairly conſidered, and the Doctrines contained in the theological Writings of the Hon. Emanuel Swedenborg vindicated from Reaſon and Scripture. By J. Proud, N. H. M. 8vo. pp. 82 1s. 6d. Scatcherd and Co.

It is impoſſible for Dr Prieſtley himſelf to make a more explicit appeal to reaſon and ſcripture, than is here made, in general terms, by Mr. Proud, one of the miniſters of the New Jeruſalem church. In the preface, he profeſſes great reſpect for Dr. Prieſtley's learning, ability, and character; and he calls on all Chriſtians to make a candid, impartial, and ſcriptural judgment on the point in diſpute; to accede to truth wherever they find it; and, at all events, to exerciſe mutual candour and charity. Nevertheleſs, we do not find that he ſtrictly adheres to the principles of reaſon, and to the dictates of common underſtanding, in the ſequel.

On the queſtion of Swedenborg's *divine miſſion*, Mr. Proud is of opinion, that neither miracles nor propheſies are neceſſary to authenticate a pretenſion of this kind, but that it is ſufficiently eſtabliſhed on *the divine truth* of God. The proper and *ſole* divinity of Chriſt he endeavours to eſtabliſh by numerous quotations from ſcripture. To vindicate the peculiar doctrine of the Swedenborgians concerning the ſecond coming of Chriſt, which they ſuppoſe to be already paſt, Mr. P. has recourſe to the ſpiritual interpretation of the ſcriptures, according to the ſure rule of the *ſcience of correſpondences*. By an equal knowlege of *this ſcience*, it is aſſerted, that any two, or twenty perſons, will interpret any given part of the bible exactly alike, as to ſenſe and ſubſtance. As we know nothing of the principles of this ſcience, nor conſequently of Mr. Proud's method of interpreting ſcripture, it is impoſſible that we ſhould judge of the propriety of the Swedenborgian ſentiments; and we muſt ſtill content ourſelves with the old rule, of underſtanding ſcripture in a literal ſenſe, where there is not evident reaſon for the contrary; and of interpreting that which is figurative and obſcure by what is clear and expreſs.

From want of the neceſſary previous information, we cannot follow Mr. Proud through his explanation of his maſter's doctrine; and can only therefore give it as a general opinion, that, as far as we are able to underſtand the ſubject, we ſee little proſpect that the Swedenborgians and Unitarians will meet on common ground; the one party making their ultimate appeal to reaſon, the other reſting their faith on viſionary flights of imagination, and on myſtical interpretations of ſcripture.

Art. 44. *Three Diſcourſes delivered in Argyle Chapel, Bath*, 30th Jan. 1791. I. By the Rev. William Jay; II. By the Rev. Cornelius Winter; III. By the Rev. John Adams. 8vo. pp. 116. 1s. 6d. Matthews.

Though not expreſsly told, we conclude that theſe diſcourſes formed part of an ordination ſervice: the firſt ſupplied the place of what has been generally termed a *confeſſion of faith*; the ſecond is a *charge*; the third, and in our opinion the beſt part of the performance, is addreſſed more directly to the people. The whole is introduced with a preface written by Mr. Jay, who expreſſes a reluctance to publiſh what he had before delivered; which, he ſays, nothing has conquered, but the conſideration that the remainder of the pamphlet would otherwiſe have been withheld from the public. While reading his (*extempore*) harangue, we were almoſt inclined to ſay, whatever diſlike this gentleman may have to an appearance in print, he has not ſo much objection to talking: ſince, though not very long, and generally well expreſſed, it contains declamatory obſervations which, at ſuch a ſeaſon, could not be neceſſary, however ſuitable they might be on ſome other occaſions. His faith is of the Calviniſtical kind, to his choice of which we have no right to object; for although it becomes no man to dogmatize on topics that are and muſt be diſputable, yet every one is at liberty to embrace thoſe opinions which, in his view, on impartial inquiry, approach neareſt to the truth: but when this writer inſinuates, that no other doctrines can advance the intereſts of piety and virtue, which ſome paſſages ſeem to imply, attentive obſervers will certainly deem him rather too confident.

Art. 45. *Converſations on Chriſtian Idolatry*, in the Year 1791. Publiſhed by Theophilus Lindſey, M.A. 8vo. pp. 169. 3s. ſewed. Johnſon. 1792.

It is much to be regretted that religious controverſy cannot be conducted without the interchange of harſh cenſure, and opprobrious appellations. If thoſe who have departed from the orthodox faith complain of illiberality when they are branded with the names of heretics and infidels; the orthodox, who, while they profeſs their faith in the Trinity, acknowlege but one God, think the Unitarians in their turn illiberal, in charging with idolatry thoſe who worſhip the divine nature in Chriſt. Mr. Lindſey, in whoſe productions mildneſs and benevolence are prominent features, ſeems to have written this pamphlet chiefly with the deſign of removing the unfavourable impreſſion which this charge may have made on the minds of Trinitarians. He undertakes to ſhew, that the application of the term idolatry to thoſe who worſhip Chriſt, is no violation of candour, ſince idolatry among Chriſtians, leading to no immoral practices, may be an innocent error. Though he ſeems to queſtion the innocence of thoſe who, believing Jeſus Chriſt to be a creature, join with others in the worſhip of him as the ſupreme God; he allows, with reſpect to thoſe who believe Chriſt to be God, and worſhip him as ſuch, that though they perform an idolatrous worſhip, in paying religious homage to one who is in fact a mere man, yet,

not perceiving their worſhip to be of this kind, their error will by no means deprive them of the favour of God, and of that title to future happineſs which ariſes from a virtuous character. The charge of idolatry, in the ſenſe in which Mr. Lindſey explains it, is ſufficiently harmleſs; for it aſſerts nothing more than what every man muſt think concerning thoſe who differ from him in opinion, that they are in an error:—but ſince it is certain that the term idolatry is commonly uſed in a more obnoxious ſenſe, and ſince Mr. Lindſey himſelf acknowleges that it is uſed in ſcripture in a ſenſe which implies a high degree of criminality, it would ſurely be much more conſiſtent with that Chriſtian candour, which we are perſuaded Mr. Lindſey is, in all poſſible caſes, diſpoſed to exerciſe, if the uſe of ſo doubtful and obnoxious a term were diſcontinued in the cenſures which one ſet of Chriſtians think it neceſſary to caſt on another. The pamphlet contains a repetition of the argument for Unitarianiſm, drawn from the ſcriptures; and recommends the proſecution of the author's favourite ſcheme for the alteration of the national liturgy after the plan propoſed by Dr. Clarke. How much is it to be lamented that, for want of ſuch a reform as would provide an univerſal liturgy *on common principles acknowleged by all ſects*, public prayers, which ought to unite men in the bonds of charity, ſtill continue to be the ground of diſſenſion and animoſity!

Art. 46. *Annihilation no Puniſhment to the Wicked after the Day of Judgment*; or the Curſe of God on Adam's eating the Forbidden Fruit; as proved from Scripture. By Philip Burton, Eſq. 8vo. 6d. Robinſons, &c.

This writer has contemplated himſelf into a perſuaſion, that the future puniſhment of the wicked will laſt—not for ever—but during exactly fifteen hundred and forty years; after which they will be annihilated and think it no puniſhment. Thoſe readers who wiſh to be informed of the grounds of this opinion, muſt peruſe the pamphlet, for we cannot attempt to explain them.

## SINGLE SERMONS.

Art. 47. Preached at Baſingſtoke, in the County of Southampton, on the 26th of May 1791, at the Viſitation of the Rev. Thomas Balguy, Archdeacon of Wincheſter. By Edward Salter, M. A. Domeſtic Chaplain to his Royal Highneſs the Duke of Glouceſter, Prebendary of York, &c. 4to. 1s. Rivingtons. 1791.

A ſenſible, cautious, well-written diſcourſe from 1 Pet. ii. 16.

We heartily concur in the writer's concluding ſentence: 'No ſort of liberty can abſolve man from his obedience to God; or, in other words, obedience to God is the juſt meaſure of all human liberty.'

Art. 48. On "*doing to all Men as we would they ſhould do to us.*" By J. Charleſworth, M. A. late Fellow of Trinity College, Cambridge. 8vo. 6d. Johnſon. 1791.

This is a valuable addition to the ſtock of preaching ſermons which Mr. Charleſworth has ſo kindly prepared for thoſe clergymen, to whom it may not be convenient to write ſermons for themſelves.

ſelves. The ſubject, which is confeſſedly of the firſt importance, is treated with great plainneſs and ſimplicity.

Art. 49. *Perſonal Remembrance among the Joys of the other World*; ſet forth in a Diſcourſe occaſioned by the Death of the Hon. Richard Spencer, youngeſt Son of the Earl and Counteſs Spencer. By Joſeph Jekyll Rye, A. B. Vicar of Dallington, and Chaplain to the Right Hon. Lord Cathcart. 4to. pp. 24. 1s. Hodſon. 1791.

An ingenious diſcourſe, on a peculiar ſubject. Chriſtianity, to which we are ſolely indebted for the *certainty* of a future world, has with-held many particulars as to its nature and employments. What *can* be advanced on the topic of perſonal remembrance, is in a great meaſure offered in this performance; and the whole is applied to thoſe practical purpoſes, deſtitute of which no ſubjects can be conſidered as having any great or real importance. The text of this ſermon is, 1 Sam. xii. 23. An appendix contains a few notes by way of illuſtration.

The death which gave occaſion to this diſcourſe, was that of an infant of about two years old.

Art. 50. *Chriſtian Benevolence recommended*; preached at a Meeting of Miniſters, April 3, 1792, at Little Baddow, Eſſex, and publiſhed at their Requeſt. By S. Wilmſhurſt. 8vo. 6d. Johnſon. 1792.

This preacher diſcovers no ſmall portion of that Chriſtian benevolence which he recommends. One principal object of his publication appears to be, to inculcate moderation and candour on his diſſenting brethren.

Art. 51. Proving, from the Word of God, the all-important Doctrine of the Godhead of Jeſus Chriſt. Preached in the Baptiſt Meeting-houſe in Edinburgh, on the 18th March 1792. By Henry David Inglis, one of the Paſtors of that Congregation. 8vo. pp. 18. 6d. Aſh. 1792.

A mere ſtring of texts, without any attempt at explanation or comment.

Art. 52. *The Perpetuity of Brotherly Love*, recommended in a Sermon for the Royal Cumberland School, inſtituted in 1788, to ſupport and educate the Female Orphans and Daughters of indigent Free and Accepted Maſons: preached on March 20, 1791, at St. Bride's in Fleet-ſtreet, and publiſhed at the Requeſt of the Brethren, and other Gentlemen, and acting Stewards at the Anniverſary. By the Rev. Weeden Butler, Morning Preacher of Charlotte-ſtreet Chapel, and Chaplain to the Right Hon. Lady Dowager Onſlow. 4to. pp. 29. 1s. White. 1791.

This reverend member of the *maſonic fraternity* obſerves, that—'*Free-maſonry*, which may juſtly boaſt of every excellence that antiquity can challenge, or the practice of moral virtue can confer, had not however till very lately, extended its beneficence to *female* objects, whoſe urgent neceſſities, when made known, held forth a very powerful and tender claim to pity, from hearts diſpoſed to ſhew it.'

The

The juſtice of the above eulogium, pronounced by this zealous brother, we certainly will not undertake to diſpute: to the myſteries of the *hod* and the *trowel* we are entirely ſtrangers: but the immediate inſtitution, which this diſcourſe regards, appears, like many others, to be of the beneficent and uſeful kind. The preacher recommends it to attention, with energy, argument, and affection. His text is, *Heb.* xiii. 1. *Let brotherly love continue.*—Perhaps he might have ſome reſpect, in this choice, to his connections with the *Craft*; however, he employs it to plead for an extenſion of their bounty to the object directly propoſed.—Though the ſcience of theſe ſocieties is far too profound for our abilities, we may venture to expreſs our diſlike of the alluſions which have ſometimes been made to maſonry in the *prayers* attending theſe diſcourſes:—but little of this appears in the preſent performance, eſpecially when compared with other publications of the kind. Surely, however, it is always unſuitable to that reverence which ought to accompany our humble addreſſes to the SUPREME BEING!

Art. 53. *The Duty of Obedience to thoſe in Authority*, and the Motives to perſuade us to the Obſervance of it. 8vo. 1s. Scatcherd.

The *good* old doctrine of the *divine right* of kings is here maintained, as the only principle which can effectually ſupport authority, ſilence the murmurs of diſcontent, and weaken the hands of rebellion. The preacher might have ſpared himſelf the trouble which he has beſtowed on this obſolete argument. If men are now to be kept in ſubjection to the powers that be, they muſt be actuated by other conſiderations than the fear of damnation.

Art. 54. *Chriſtian Benevolence.* On John, xiii. 35. To which is added a Letter relating to the Eſtabliſhment of Sunday-Schools in the Corporation of Richmond, (York.) By Anth. Temple, M. A. Maſter of the Grammar School at Richmond, and Vicar of Eaſby. 4to. pp. 28. 1s. Baldwin. 1791.

A plain and uſeful diſcourſe on a topic, which, however familiar, is too important to be ever unſeaſonable. Though the publication is apparently intended to recommend the inſtitution of Sunday-ſchools, the author has reſerved the particular diſcuſſion of this ſubject to the letter ſubjoined; in which he repreſents, in ſtrong terms, the neceſſity of ſuch an eſtabliſhment in the pariſh where the ſermon was preached.

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## ERRATA in Vol. VIII.

P. 150. l. 9. from bott. for '*carantem*,' read *carentem*.
152. l. 21. read 'attend *to* your appetites.'
157. l. 7. from bott. for '*Cures*,' read *Caſes*.
197. l. 12 and 13. from bott. for '*looks*,' read *locks*; and for '*would*,' read *could*.
276. l. 27. for '*interference*,' read *inference*; and, l. 28, for '*unaccountable*,' read *unavoidable*.

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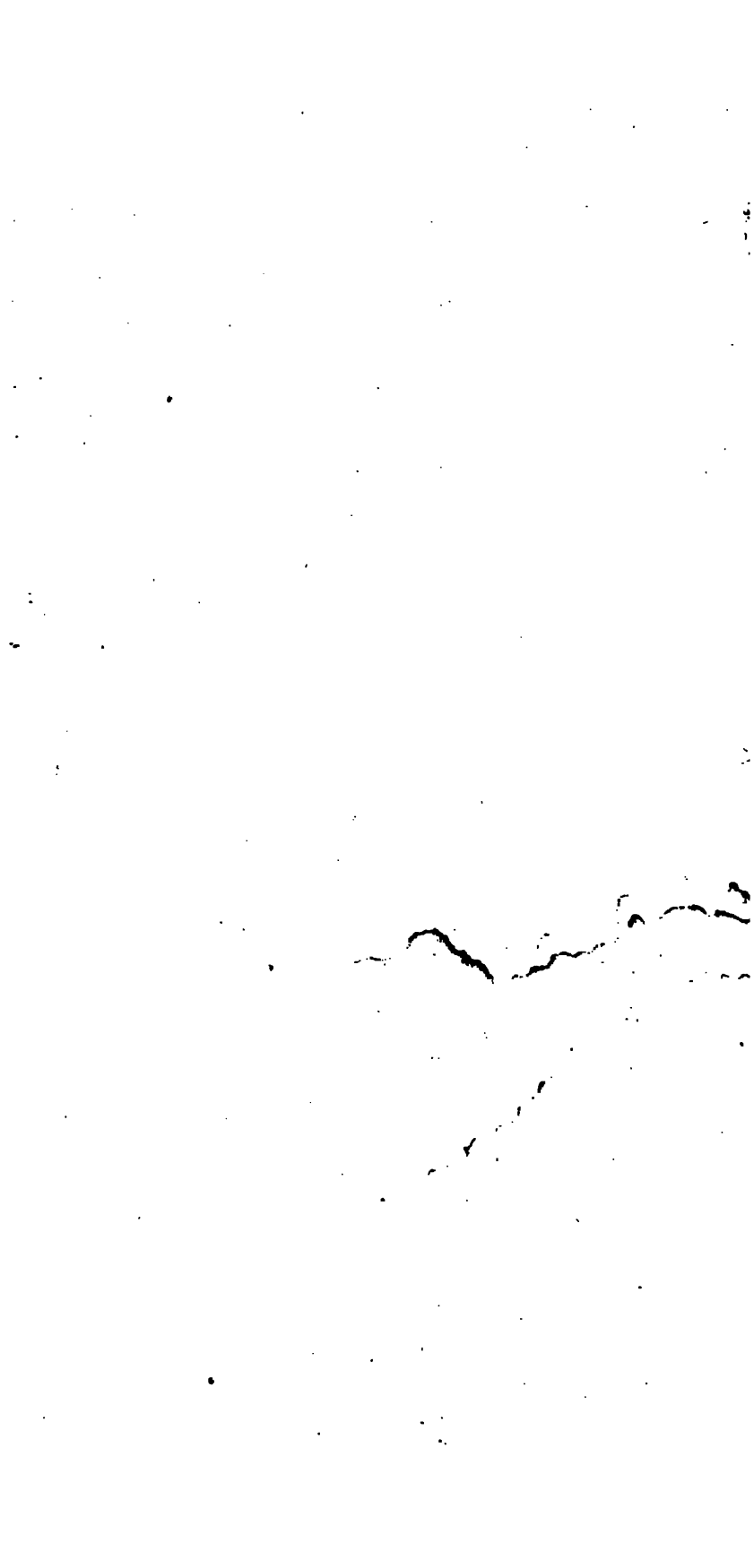
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